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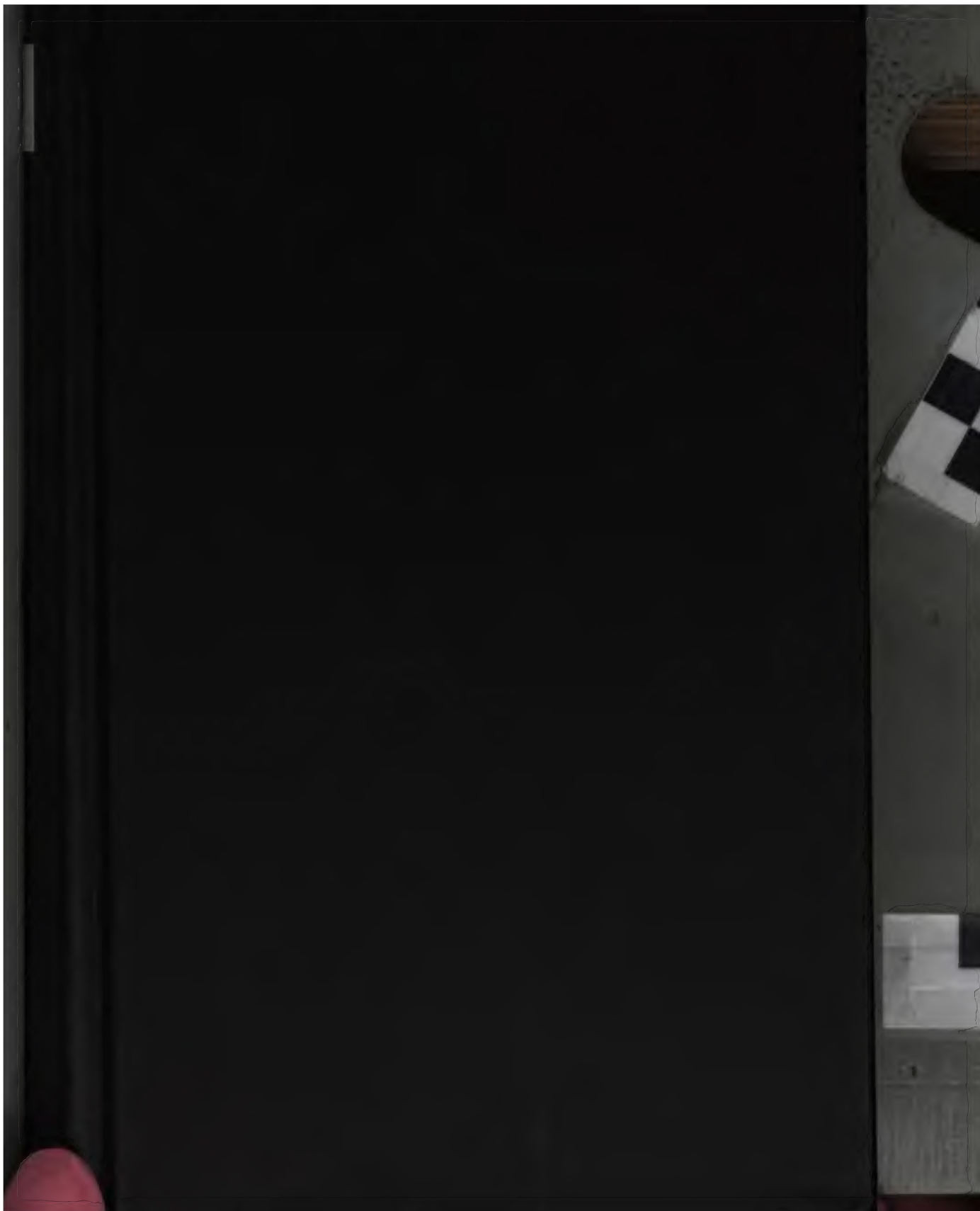
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OLYMPIAN
SOCIETY

VOLUME 17

1908

THE JOURNAL
OF THE
POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. XVII.

1908.



New Plymouth, N.Z.:

PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.

1908.

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VOL. XVII—1908.

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AS AT 1ST JANUARY, 1908.

The sign * before a name indicates an original member or founder.

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1899-1900—J. H. Pope

1901-1903—E. Tregear, F.R.H.S., etc.

1904-1908—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the list of Societies, etc., etc., to which the JOURNAL is sent and from most of which we receive exchanges:—

High Commissioner of New Zealand, 13 Victoria Street, Westminster, London, S.W.

Anthropologische, Ethnographische, etc., Gesellschaft, Vienna, Austria.

Anthropologie, Société d', 15, Rue Ecole de Medicin, Paris

Anthropologia Societa, Museo Zoologica, Florence, Italy

Anthropological Society, Royal, of Australia, c/o Board of International Exchanges, Sydney

Anthropological Institute of Great Britain, 3 Hanover Square, London, W.

Anthropologie, Ecole d', 15 Rue Ecole de Medicin, Paris

Australasian Association for the Advancement of Science, 5 Elizabeth Street, Sydney

American Oriental Society, 245 Bishop Street, Newhaven, Conn., U.S.A.

Anthropology, Department of, University of Pennsylvania, Philadelphia, U.S.A.

Bataviaasch Genootschap, Batavia, Java

Bureau of American Ethnology, Smithsonian Institution, Washington

Bernice Pauahi Bishop Museum, Honolulu, H.I.

Ethnological Survey, Manila, Philippine Islands

General Assembly Library, Wellington, N.Z.

Géographie Société de, de Paris, Boulevard St. Germain 184, Paris

Historical Society, Honolulu, Hawaiian Islands

Institute, The New Zealand, Wellington, N.Z.

Indian Research Society, The, 32 Creek Row, Calcutta

Japan Society, 20 Hanover Square, London, W.

Kongl. Vitterhets Historie och Antiquitets, Akademien, Stockholm, Sweden

Koninklijk Instituut, 14, Van Galenstraat, The Hague, Holland

Na Mata, Editor, Suva, Fiji

Museum, Australian. The, Sydney

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vii.

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Royal Geographical Society of Australasia, Brisbane
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N.S.W.
Royal Geographical Society of Australasia, 70 Queen Street, Melbourne
Royal Geographical Society of Australasia, Adelaide
Royal Society, Burlington House, London
Royal Society of New South Wales, 5 Elizabeth Street, Sydney
Royal Asiatic Society of Bengal, 87 Park Street, Calcutta
Royal Colonial Institute, Northumberland Avenue, London

Smithsonian Institution, Washington
Société Neuchateloise de Géographie, Neuchatel, Switzerland

University of California, Library Exchange Department, Berkeley,
California

Wisconsin Academy of Science and Arts, Madison, Wisconsin, U.S.A.

ANNUAL MEETING OF THE SOCIETY.

Held at New Plymouth, N.Z., 21st February, 1908.

THE annual meeting was held as above, at the Borough Council Offices. The President (in the chair) and Messrs. M. Crompton Smith, W. L. Newman, W. Kerr, J. B. Roy, R. C. Hughes, J. H. Parker, and M. Fraser, being present.

The minutes of the last annual meeting were read and confirmed; and the annual report and balance sheet for 1907 were then passed, and ordered to be printed in the next number of the JOURNAL.

The usual ballot, under Rule 5, was then taken, and the names of Messrs. Fraser, Newman, and Corkill were drawn for retirement from the Council, but—as will be seen below—were re-elected.

The following officers for the year were then re-elected :—

President—S. Percy Smith.

Council—Messrs. Fraser, Newman, and Corkill.

Auditor—W. D. Webster.

A hearty vote of thanks was passed to the original member for his very liberal offer, referred to in the annual report, and the Council were requested to take such steps as seemed best to endeavour to carry out the conditions under which the offer was made.

ANNUAL REPORT OF THE COUNCIL.

For the year ending 31st December, 1907.

THE Council has pleasure in presenting to the annual meeting its fifteenth annual report on the proceedings of the Society for the last twelve months. The past period has not been marked by any very noticeable features. Our work of collecting and publishing original matter connected with the Polynesian Race has gone steadily forward, and our JOURNAL in which such matter appears has been issued with greater regularity than heretofore. It was deemed advisable to change the locality where the JOURNAL is published, after the issue of the first number for last year—not through dissatisfaction with our late publishers, who have always turned out excellent work, but on account of the greater ease of managing the issue when Editor and Publisher are in telephonic communication. Hence arrangements were made with Mr. Thos. Avery of New Plymouth, who now prints and publishes the JOURNAL in a satisfactory manner. This change has been a great relief to the Editor.

At the beginning of last year we received notice from the Government that in pursuance of a general policy, the postal facilities hitherto accorded to us in the free transmission of our correspondence, etc., would cease. Nor, on representation, did the Government see its way to issue to us official stamps. This meant a considerable increase in our expenditure, but this was mitigated somewhat by several of the Government Departments, Public Libraries, etc., agreeing to subscribe to the Society's publication, through which means and strict economy, we have come out at the end of the year on the right side of the balance-sheet. Our appeal to the Government to grant free postage was based on the fact that the work our Society is doing is of a similar public character to that performed by Government Departments, and at Government expense in most other countries. Unfortunately, New Zealand, which is in the fore front of progress in so many things, is distinctly backward in the encouragement given to Ethnology and kindred subjects. Failing this encouragement, we must do our best without it, in the certainty that our efforts are appreciated outside these lands, by those who are competent to judge. The cessation of free postage has obliged us to discontinue the gratuitous distribution of the JOURNAL to several Institutions, Public Libraries, Government Departments, etc.

The amount of original matter forthcoming and on hand still increases, and for lack of funds to publish it, remains in manuscript. The valuable MSS. left by the late Dr. W. Wyatt Gill, Mr. Ferguson's papers, Mr. Elsdon Best's Urewera history (over seven hundred foolscap pages), the valuable collections of Rarotongan traditions, the Marquesan traditions, and numerous other papers on Maori subjects, must remain until funds can be provided for their publication. In this connection a most important and liberal offer has been made to the Society by one of our original members, which, if the conditions can be complied with, will greatly relieve this stress. The offer is to the effect that this gentleman, will give the sum of £100 to aid in publishing the above MSS. if a further sum of £400 is raised by the members of the Society or others, to be devoted to the same purpose. Here is a chance for many of our New Zealand Colonists, who are well able to afford it, to assist in the National work of preserving the old records of a race that is rapidly passing away—at any rate those who are able to supply information so often required when the details of these manuscripts come to be studied. The liberal offer now made is one that, on no account should be allowed to fall through, for a similar one may never be repeated.

The Maori Dictionary, to be published by the Government under the auspices of the Society, has made fair progress under its enthusiastic editor, the Venerable Archdeacon H. W. Williams, M.A. But it is scarcely probable that the coming year will see its conclusion in a form sufficient for the printer. The compilation and arrangement of such a work involves a vast amount of labour and research, which none but an enthusiast like the compiler would ever contemplate.

The Niue Vocabulary, referred to in former reports, was published by the Government Printer in the early part of the year. It is clearly and carefully printed, and contains one hundred and seventy-nine pages. We may be thankful that this further contribution to the languages of Polynesia has been preserved in print.

The arrangements made last year with the Board of Education to house our library in the fire-proof Technical School building has not yet eventuated, for the simple reason that it was thought advisable to allow the walls to become thoroughly dry before removing the books there. It is anticipated the removal will take place within the next month or so.

Our losses by death, during the twelve months under review, have not been so considerable as last year. Amongst them may be named Sir James Hector, F.R.S., Mr. John Tinline, of Nelson, and Mr. T. H. Smith, late judge of the Native Land Court, and a first-rate Maori scholar.

Through deaths, resignations, and names struck off the roll for non-payment of subscriptions, we lost several members, but our numbers on the 1st of January, 1908, through election of new members, are rather more than those of the previous year. We commence the year 1908 with the following numbers ;—

Patron	1
Honorary Members	..		8
Corresponding Members			16
Ordinary Members	..		175
			<hr/>
			200

The above figures show an increase of thirteen members.

Owing to the increase in our membership and sale of the JOURNAL, we are enabled to show a credit balance at the end of the year, which otherwise would not have been the case. as we now defray the cost of postage.

There are thirty-four members in arrear with their subscriptions, some of whom will have to be struck off the roll as defaulters; for requests for payment of their dues have no effect on them. Our total income for the year was £189 19s. 10d., the expenditure £177 5s. 5d., leaving a balance of £12 14s. 6d. to go against the liability for printing the December JOURNAL, which properly belongs, however, to the year 1908.

One of our Secretaries, Mr. W. H. Skinner, will be absent from New Zealand during the current year. Mr. Newman and the President will carry on his duties in the meantime.

BALANCE SHEET.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR YEAR ENDING 31ST DECEMBER, 1907.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year	37 1 11	Whitcombe & Tombs, Printing and Publishing Journal—	33 17 6
Members' Subscriptions and Sale of Journal	152 18 0	No. 3 of Vol. XV.	29 12 6
		" 4 " XVI.	41 0 0
		Thos. Avery, Printing and Publishing Journal—	
		No. 2 of Vol. XVI.	25 0 0
		" 3 " "	37 0 0
		Stationery	0 10 6
		Bank Charge	0 10 0
		Dawson & Co., Lithographers	0 6 0
		Insurance Premium (on Library)	1 2 6
		Postages	8 6 5
		Balance at Bank of New South Wales	12 14 6
	£189 19 11		£189 19 11

CAPITAL ACCOUNT.

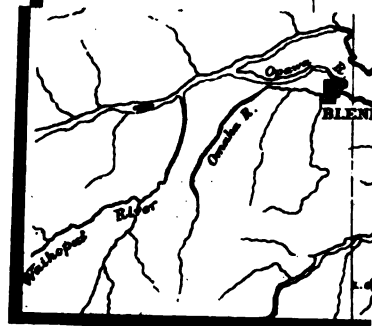
	£ s. d.		£ s. d.
To Balance January 1st, 1907	111 1 4	By Deposit with New Plymouth Savings Bank—	
" Interest Wellington Trust and Loan Co.—		January 1st, 1908	116 7 3
December 31st, 1907	2 18 9		
" Interest New Plymouth Savings Bank—			
December 31st, 1907	1 7 2		
	£115 7 3		£115 7 3

Examined and found correct—

WILLIAM D. WEBSTER, Hon. Auditor.

W. H. SKINNER } Hon. Treasurers.
W. L. NEWMAN }

New Plymouth, 3rd February, 1908.



By Authority: John Mackay, Government Printer



HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER VII.

TARANAKI TRIBES AND THEIR BOUNDARIES.

IN preceding chapters, we have brought the history of the people we are dealing with down to their arrival, and settling down in New Zealand. It remains to gather up the various threads of story as they have been preserved by the tribes, and endeavour to weave them into something like a continuous history. The amount of *data* we have for this purpose is considerable; but it is too frequently of a very sketchy nature, and often the incidents cannot be placed in their proper sequence.

But before relating what has been preserved on the above subject, it will be convenient to place on record, so far as may be, an enumeration of the tribes and *hapus* occupying the Taranaki Coast, taking their names as we find them at the date of the arrival of Europeans in the country. It was at a little before that time that the most momentous events in the history of the Coast occurred, and the tribes known then to be in existence were the actors and sufferers in those troublous times. Northwards of the true Taranaki Coast, or north of Mokau, the series of tribes that occupied those parts should find a mention here also, for we shall constantly come across their names in following out the history of the Taranaki tribes proper.

TAINUI TRIBES.

From the Mokau river—which may be taken as the Northern boundary of the Taranaki tribes, as it is of the present Province—northwards to Manukau Harbour, a coast line of over one hundred and twenty miles, we find a number of tribes and *hapus*, who may be styled generally the Tainui tribes, because they are largely descended from

the crew of the "Tainui" canoe that formed one of the fleet of 1350, and which canoe finally found a resting place in Kawhia Harbour, where, to this day may be seen two pillars of stone, named Puna and Hani, placed there by the Maoris to show the exact length of the vessel where she finally rotted away.* A very significant name is that of Ahurei, close to the spot where "Tainui" perished. It was the *tuāhu* or altar set up by Hoturoa the captain of the "Tainui" on her arrival, and is named in memory of the district in Tahiti from whence they came—now called Te Fana-i-Ahurei. Close to is Hawaiki, where Hoturoa's wife planted the first *kumara*s, brought over in the "Tainui." Many details as to these tribes are to be found in Mr. John White's "Ancient History of the Maoris," Vols. I., II., and III., but his matter sadly wants editing and arranging on an historical basis. So far as this narrative is concerned, we may, for the present, consider these Tainui tribes as having two great divisions, viz.: Waikato and Ngati-Mania-poto, with which are connected a large number of sub-tribes and *hapus*. In very general terms it may be said that the Waikato tribes occupied all the coast from Manukau to the Marokopa river eight miles south of Kawhia, and Ngati-Mania-poto south of Marokopa to about Mohaka-tino river, two miles south of Mokau. Included within the Waikato territories, as here defined, were the homes of the Ngati-Toa tribe, who lived at Kawhia and Marokopa until the year 1821, when they migrated to Otaki and Kapiti Islands in Cook's Straits, as will be related later on, their places being taken by Ngati-Apakura, Ngati-pou, and other sub-tribes of Waikato shortly afterwards.

On the banks of the Mokau river and that neighbourhood, lived the *hapus* of Ngati-Mania-poto, named:—

Ngati-Rora, Ngati-Uru-numia, Ngati-Rakei, Ngati-wai-korora,
Ngati-wai, Ngati-pu, Ngati-Ihia.

Some of these we shall often come across again.

NGAI-TAHU OF MOKAU.

But there appears to have been in occupation of Mokau, in very early times a tribe that it is certainly very suprising to find here, for, if it is the same, it distinctly belongs to the "Taki-tumu" migration, which settled on the East Coast and in the Middle Island. These people were called Ngai-Tahu. Messrs. W. H. and John Skinner obtained some information about them, which is briefly as follows:—"Ngai-Tahu came to New Zealand prior to the general migration, and mixed with the *tangata-whenua* people who were then living at Mokau. They

* See Plate No. 5, from a photograph by Mr. R. W. S. Ballentyne, in which the two stone pillars are shown. They are between 60 and 70 feet apart, and thus serve to denote the probable length of one of these famous canoes.



Photo by R. W. S. Ballantyne.

PLATE No. 5.

Stones marking the length of the "Tainui" canoe at Kawhia.

lived principally around Mohaka-tino river (two miles south of Mokau) and had a large house there at Waihi. They also occupied a strong *pa* called Rangī-ohua. Many generations ago—how many the natives do not now know, but Tatana says it was before Rakei's time, and he lived seventeen generations ago (see below)—they were attacked by Ngati-Tama, and driven into the fortified *pa* of Rangī-ohua. Here they were besieged, but by the powers of their incantations—so it is said—they opened a way from the *pa* by a subterranean passage at a place called Tawhiri, and so the main body escaped, and thence fled to Taupo, afterwards to Ahuriri, Wellington, and subsequently to Nelson and Otago. Only one man named Rokiroki and a woman named Kaea fell into the hands of Ngati-Tama, and from these two are descended several of the families now living at Mokau, such as Mr. Phelps's wife, Te Rera's family, and others. They call themselves Ngai-Tahu. Taiaroa (late chief of the Otago Ngai-Tahu) once laid claim to lands at Mokau, on account of his ancestors having formerly owned lands there, but his claim was disallowed. Rakei, before mentioned, was a descendant of Hape who came over in the 'Tainui' canoe. He married a woman of the 'Toko-maru' canoe, and their daughter, Kiwi-nui, was the mother of Rakei." (From Journal Polynesian Society, Vol. I., p. 227, it will be seen that Rakei—who is the eponymous ancestor of Ngati-Rakei of Mokau—was married to Kara-pinepine, a great granddaughter of Mateora, one of the crew of the "Tainui," and therefore Rakei must have flourished eighteen or nineteen generations back from the year 1900, *i.e.*, about 1425 to 1450, *s.p.s.*) "After the Ati-Awa—the descendants of Te Tini-o-Pawa-tiretira—had driven out Ngai-Tahu, they took possession of the whole of the Mokau country, and retained it till Titoko-rangi, a chief of Waikato, (? Ngati-Mania-poto) with his tribe came down and drove them out to beyond Mohaka-tino, and they have retained possession ever since." (See *infra* on this subject.) "It was not Ngati-Mania-poto who drove out Ngai-Tahu; on this my informants are all agreed."

When at Waitara in March, 1897, with Mr. W. H. Skinner, old Watene Taungatara, a good authority, confirmed to us the fact of the Southern Ngai-Tahu having once lived at Mokau. An old man of Mokau, named Rihari, in January, 1906, also corroborated part of the above story, but said the period of the expulsion was long after the "Tainui's" arrived. The Ngai-Tahu, he said, lived just opposite Mahoe-nui on the Mokau river, and the place where they so mysteriously disappeared is near a rock in the bend of the river there, which the Maoris to this day believe has miraculous powers—if any one touches it a whirlwind springs up at once!

The late Mr. G. T. Wilkinson, Government Native Agent for Waikato, kindly made some inquiries as to the descendants of Ngai-Tahu on the Upper Mokau, and he supplies the following table of descent

Ngai-Tahu	from Kaea to Te Kapa, wife of Te Rangi-tuataka (died at Mahoe-nui, 11th June, 1904) elder brother of the late Wetere-te-Rerenga, principal chief of Mokau.
:	
:	
:	
Kaea	Mr. Wilkinson adds—"A celebrated canoe was made, or rather commenced but never finished, by Ngai-Tahu at Mokau—it was called 'Whakapau-karakia.' It is said both the <i>pa</i> of Rangi-ohua and the remains of the canoe are to be seen at Mokau at this day." The period of Kaea, however, here given differs considerably from that shown above.
Ko-rokiroki	
Kuia-puru	
Pa-hoka	
Tuki-ata	
Pare-hauka	
Te Kapa-te-Aria	

No doubt there is some foundation for this story. A party of people driven from Mokau may have afterwards formed part of the great Ngai-Tahu tribe; whose main stem, however, must be looked for in their ancestor Tahu-makaka-nui, whose home was at the East Cape, the younger brother of Porou, who was born about 1350, at the time of the *heke*. (See Journal Polynesian Society, Vol. XV., p. 93.)

NGAI-TARA-POUNAMU.

Whilst the "Tainui" tribes were thus practically confined to the north of Mokau, there was one small tribe whose ancestors formed an inclusion within the "Toko-maru" boundaries. This was the tribe of Ngai-Tara-pounamu.

After the "Tainui" canoe had landed most of her people and cargo at Kawhia, she was brought on south by some of the crew, under a chief named Tara-pounamu, who apparently was not satisfied with Kawhia as a home. They put in at Mokau, and for some reason one of the stone anchors of the canoe was left there near the bluff under the Mokau Township, in a cave on the north side of the river, half-a-mile within the entrance.* It was here also that, as tradition states, some of the skids of the canoe, or, as others say, some of the *whariki*, or flooring of branches was left, and from them sprung the trees called Tainui or Nonokia (*Pomaderris Apetela-tainui*) a handsome shrub, which was originally confined to a few small clumps between Mokau and Mohaka-tino, and also at Kawhia (now extinct in the latter place says Mr. Cheeseman, N Z. Flora, p. 100), but which is common in Australia. It is suggested that the original spot on which this shrub was found growing was at Kawhia, and that when the canoe came on to Mokau some of the branches were placed in it for *whariki*. In after times it came to be believed that the shrub was brought from Hawaiki. It grows readily from cuttings.

* This anchor has had some strange adventures, for it was taken away from Mokau by a European, with the intention of making money out of its sale; but such an outcry was raised that in the end he had to take it back to the place it came from.

From Mokau the "Tainui" went on to Wai-iti, a stream some twenty-seven miles north of New Plymouth, where they found that Turi and his party of the "Aotea" canoe had preceded them, and had burnt all the fern along the sea shore. It is said also that at Mimi, a few miles further south, they came across some of the crew of the "Toko-maru" who claimed that particular country. So Tara-pounamu settled down at Wai-iti with his party, and the "Tainui" was hauled up on the sandy beach there. After a time, one of these men desecrated the canoe by easing himself within it. When Hoturoa, the captain, who was at Kawhia, heard of this, he was extremely angry at their sacred vessel having been so shamefully used. So he sent a party of men all the way from Kawhia, who took the canoe back with them, and left her near the Maketu village, where, as has been said, she eventually rotted away.

But Tara-pounamu and his people remained at Wai-iti, and built a ~~pe~~ and lived there, probably for some few generations. We will now quote from Journal Polynesian Society, Vol. II., p. 216, Te Whetu's story of the end of this tribe:—"After living there many years some went on a fishing excursion in their canoes, which were forty in number." (Probably this is an exaggeration; the old fishing canoe usually carried from four to six people in it.) "While out at sea, a fierce storm came on, and this 'Puhi-kai-ariki' (as they call it) drove the canoes before it. On the fourth day they reached Rangitoto or D'Urville Island at the north end of the Middle Island, and here the people landed. After a short stay there they removed to the western side of the Island, to a place called Moa-whiti, or Greville Harbour, where they permanently established themselves. There they engaged in cultivating the soil and fishing; and when they saw the plentiful supply of food to be obtained there they decided to fetch their women and children from Wai-iti. They accordingly set out, and by-and-bye they all returned to Rangitoto Island. Then it was that they were first seen by the inhabitants of the island, who, being very numerous, could not be either opposed or molested; so wives were given them, and thereafter the two tribes became one and lived together." It was in the time of Kao-kino's son that these people left Wai-iti.

Apparently all this tribe left the Taranaki Coast, for they are not known by that name now in the locality where they formerly lived. Hohepa Te Kiaka, the last of the tribe of Rangitoto, died at Kaiaua, near Wakapuaka, Nelson, in 1890.

Now the inhabitants of the island who were found at D'Urville Island by the migration from Wai-iti, must have been some of the original *tangata-whenua*, for, even if they had been descendants of the crew of "Kura-haupo," some of whom settled at Pelorus Sound near D'Urville Island, as has been shown in Chapter VI., they could not

have increased in numbers to the extent indicated by Te Whetu's narrative, so that they "could not be either opposed or molested."

It may be remarked as significant, that the name of the chief who came across Te Moana-nui-a-Kiwa from Hawaiki to New Zealand in the "Tainui" canoe, and who settled at Wai-iti, was Tara-pounamu or "Jadite-barb." This shows a knowledge of the *pounamu* or jadite prior to the departure of the fleet from Hawaiki in 1350, and appears to support the well known tradition of Nga-hue's voyage to New Zealand and back to Hawaiki, when he took back with him a block of jadite, afterwards converted into axes with which some of the vessels of the fleet were hewn out. We shall see later on at what an early date after the arrival of the *heke*, these Taranaki people made expeditions to the Middle Island to procure the green jade.

NGATI-TAMA TRIBE.

We now come to the Taranaki tribes proper—that is, those tribes that live within the Province of Taranaki, from the Mokau river southwards—but we must be careful to remember that there is a tribe known by that name (*i.e.* Taranaki) living further south, though the outside tribes always refer to this congeries of tribes as Taranaki. Ngati-Rakei occupied the country around the mouth of the Mokau, and as far south as Mohaka-tino river, a distance of two miles; but they were so mixed up with their southern neighbours, the Ngati-Tama, as often to be confused with them. Indeed it would be difficult to separate them, for inter-marriage was frequently taking place. The lands of the Ngati-Tama tribe extended from Mohaka-tino river to a place named Titoki, two miles south of Puke-aruhe *pa*. They thus had a sea frontage of about fourteen miles, and their boundaries extended inland until they were met by those of Ngati-Hāua,* of Upper Whanganui, and with whom they were often allied in war and also in marriage.

This tribe takes its name from Tama-ihu-toroa, great grandson of Tama-te-kapua, captain of the "Arawa" canoe. Of this I have no proof beyond the statements of the people, confirmed by those of Rotorua. But if it is so, it probably means that there is a considerable amount of *tangata-whenua* blood in the tribe, and that one of the more forceful descendants of the *heke* has, as so often occurs, managed to leave his name as principal progenitor of the tribe.

Te Whetu, a well informed man of Te Ati-Awa, says that Ngati-Tama absorbed the remnant of Ngai-Tara-pounamu, left behind at

* Not to be confounded with Ngati-Hāua, of Matamata in the Thames Valley, which is a Waikato tribe, and the most famous man of which was Wiremu Tamihana, the so called King Maker.—See his life by Judge J. A. Wilson.

Wai-iti when the rest of the tribe migrated to D'Urville Island; and that Ngati-Tama were also closely allied by marriage with Ngati-Toa and Ngati-Rarua, of Kawhia, a fact which accounts for their allowing Te Rauparaha and his men, with Tu-whare's expedition in 1819, to pass through their territories unobstructed. Tama-ohua, Ue-rata and Ue-marama were also noted ancestors of Ngati-Tama. Whatever may be their origin it is quite clear that Ngati-Tama has been at one time one of the bravest tribes in New Zealand, whose warriors have over and over again hurled back the strength of Waikato on the numerous occasions, when the latter attempted to force the passage to the south, past the Kawau and other strongholds. Their territory is a mere strip of level fertile land along the coast, and a very large extent of broken forest country behind, and includes the White Cliffs, or Pari-ninihi, 900 feet high, that barred the way to hostile incursions from the north—even if they passed the strongholds held by Ngati-Tama on the far side of the Cliffs, a feat not often accomplished. Ngati-Tama, in fact, held the keys of Taranaki, and they proved themselves very capable of doing so.

Their territory has very many fine *pas* in it, the most celebrated of which have been mentioned in Chapter I. There is another named Puke-kari-rua just about a mile south of Mokau, standing as a peak on the range which rises some 800 feet from the coastal flats, that is remarkable for the number of terraces still very plainly to be seen from the high road. There are eight of these terraces, each one of which, in former times, would be palisaded. It was built by a chief named Tawhao in the long ago.

Immediately on the south bank of Mokau rises a fine hill of a conical shape, some 500 feet high. This is named Puke-kahu, and on it in former days was lit the bale-fire which denoted the coming of hostile forces from the north and gave warning to many a *pa* to be on the alert as far south as Puke-aruhe.

The Pou-tama rock, which gives its name to that part of the district, and which has been the scene of many a fierce encounter as will be related later on, has a tradition relating to its origin which partakes of the same character as so many recited in Maori legends in connection with their belief in the efficacy of *karakia*, and also with the movements of mountains. Pou-tama was a man of the olden time—quite possibly belonging to the nebulous period of the *tangata-whenua*—whose present representative is the rock, or reef, of that name. Outside it lies another reef named Paroa, also named after a man. On one occasion Poutama paid a visit to the Taranaki people living near Warea, some twenty-five miles south of New Plymouth (and which was a large palisaded village in the early fifties, situated on the sea coast. The name is now applied to a European village on the main

road*). At a place named Tai-hua near there, Pou-tama beheld out at sea a reef of rocks shaped somewhat like a canoe with men in it, and off which was an excellent fishing ground. This rock was much coveted by Pou-tama, whose own coast was defective in such places. (The fact is, that the rocks around Warea are volcanic and capable of withstanding the wear and tear of the sea; whilst those along the coast at Pou-tama are either sandstone or *papa*, which does not resist the action of the waves to near so great an extent.) On his return to his own home, Pou-tama decided to apply his powers of magic to the removal of the rock to his own coast, and thus enjoy in perpetuity a good fishing ground. Meanwhile, Paroa who dwelt at the Kawau *pa*, a little to the south of Pou-tama's home, heard of the fame of these rocks, and decided to forestall the latter and secure them for himself. So Pou-tama set to work, using his most powerful incantations, to induce the removal of the rock, and made a line and hook capable of being thrown far out to sea to catch the rock as it came along. But Paroa, "went one better." He likewise recited his *karakias* and prepared his line, first taking a bone of one of his ancestors and lashing it to his hook, thus imbuing it with far more power than the hook of Pou-tama. The rock, induced thereto by the power of the *karakias*, left its original site, and came sailing along the coast, where Paroa and Pou-tama were awaiting it. The former cast his line, and lo! the rock was caught, and lies there still—which is the proof of the story! It is rarely seen however; only in heavy gales and big waves, when the tides are very low does it appear to mortal vision, and then it is an *aitua*, or evil omen, denoting that one of the Ngati-Mania-poto tribe is about to depart for the Reinga. Such is the story told by Te Oro, of Te Kawau. But just why the appearance of this *tupua* rock is an *aitua* to the tribe named, and not to Te Oro's tribe, is not explained.

There will be much to say about Ngati-Tama later on; in the meanwhile we pass on to their neighbours on the south.

NGATI-MUTUNGA TRIBE.

From Titoki, the southern limit of Ngati-Tama, to Te Rau-o-te-huia, a place one mile south of Onaero river, is about eleven miles along the coast line, and this was the frontage held by Ngati-Mutunga, whilst their inland boundaries marched with those of Ngati-Maru. The sea frontage is marked by perpendicular cliffs about 100 to 150

* I may remark here, for the sake of recording the fact, that on an excursion to Warea about 1853, I noticed a vast number of *paengas*, or boundaries of individual lands, which crossed the native track, and ran inland from the coast. These were all marked by flat boulders set on edge, and running in straight lines. Though then quite over-grown by high flax, they denoted a former dense population.

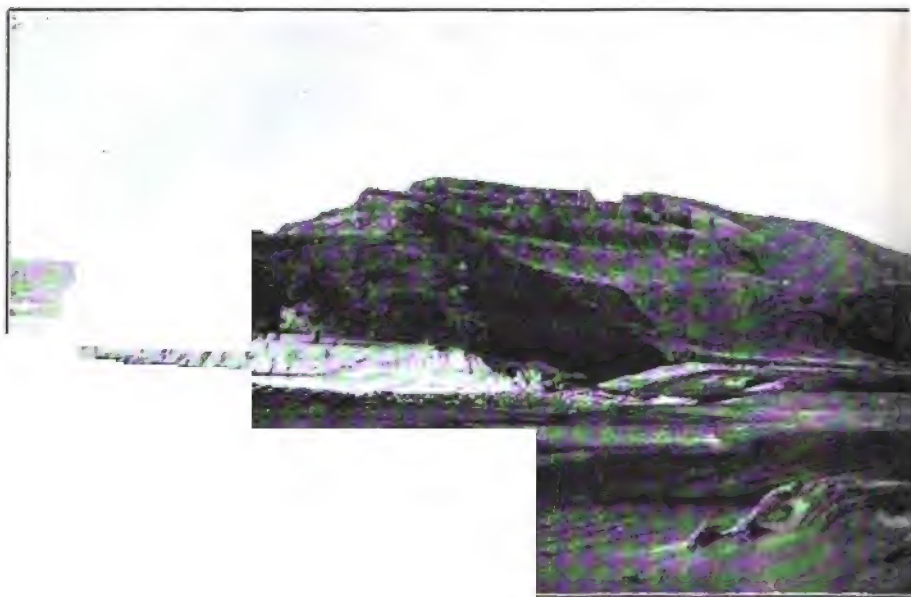


PLATE No. 6.
The Whakarewa Pa, from Wai-iti beach.



Photo by A. Hamilton.

PLATE No. 7.
Ure-nui, Maru-wehi and Poho-kura pas ; on the Ure-nui River.

feet high, formed of *papa* rock, through which the three main streams, Mimi, Ure-nui and Onaero break their way to the sea, forming picturesque and fertile valleys, the two former being navigable for canoes for a few miles. Above the cliffs, the level or undulating country extends inland for a few miles, forming a picturesque and rich plain, beyond which the wooded hills rise in somewhat steep slopes. The whole of this country is dotted over, here and there, with fine old *pas*, amongst which is Okoki, one of the strongest in the district. Within this district is Wai-iti, the former home of Ngai-Tara-pounamu, whose emigration to D'Urville island has been described; around that part are some fine *pas*, particularly Whakarewa* situated on the coast a mile to the north. There are several *pas* around this place, some of which are said to have been built by Ngai-Tara-pounamu, but it seems doubtful if this is the case, although it is probable that some remnant of that emigrant tribe became absorbed in Ngati-Mutunga.

The Ngati-Mutunga take their name from Mutunga, who was the sixth son of his parents, and received his name Mutunga (the last) because he was to be the last. They had hoped for a daughter, but were disappointed. Table 33A as supplied to me by Te Rangi-hiroa, shows the position of this ancestor, together with Hine-tuhi and Aurutu from whom some of the Ngati-Mutunga *hapus* take their names.

NOTES TO TABLE 33A.

Te Rangi-hiroa (or Dr. Peter Buck, M.B., Ch.B., of the Health Department) supplies most of the following notes, besides the table itself. "This table down to Mutunga was copied from a book belonging to Pamariki Raumoia (formerly of the Chatham Islands, a very well known and influential chief) of Ngati-Mutunga. As all the old people are dead, I am unable to say which of these ancestors came from Hawaiki."

(Nos. 1 and 2.—Both of these names, Te Moana-waipu and Te Moana-waiwai, are known to the East Coast genealogies, and the first is shown as flourishing just before, or about the time of the *heke* of 1350.—S.P.S.)

No. 3.—Kahu-kura belonged to the Ngati-Maru of the Upper Waitara, but settled in the Ure-nui district where he married Hine-moe of that place. His *pa* was Maru-wehi, on the extreme point of the cliffs where they form the north head of the Ure-nui river.† This *pa* is now partly eaten away by the sea. On the level plateau, a few hundred yards inland, stood the modern village of Maru-wehi, occupied by Ngati-Mutunga on their return from the Chatham Islands in 1868, and which was subsequently abandoned for the present site on the Main North Road, at Te Rua-pekaheka.

No. 4.—Mutunga is the eponymous ancestor of the tribe. His elder brothers were named Rangi-mariu, Koko-taua, Tautu-pane, Tuhi-kira and Kura-maori.

* Plate No. 6 shows this *pa*, as seen from Wai-iti Beach.

† See Plate No. 7.—The little pinnacle on the right centre of the picture is Maru-wehi. The hill to the right of this, with the trees on it, is the old *pa* named Poho-kura, still in excellent preservation, its top covered with handsome *kohekohe* trees. The isolated hill near centre of the picture is Ure-nui *pa*, the terraces of which can still be distinguished. The view is taken (by Mr. A. Hamilton) from the trenches of Te Rewa *pa*, which show in the foreground.

As often happens the youngest brother was the most prominent member of the family, and gave his name to the tribe.

No. 5.—Te Rerehua was the daughter of Hine-tuhi (from whom Ngati-Hine-tuhi of Ure-nui take their name), and was a niece of Mania-poto the ancestor of the great Ngati-Mania-poto tribe. Te Rerehua was a descendant of Ruaputahanga (6) and Whati-hua (7) whose adventures are described in Chapter IX. hereof. Whati-hua was a descendant of Hotu-roa, commandant of the "Tai-nui" canoe. It is through this descent of Te Rerehua, and by her marriage with Mutunga that such close relations formerly existed between the people of Kawhia and Ure-nui.

No. 8.—Ue-tara-ngore's widow (Hine-whatihua) married Mania-poto (9), as also did the former's daughter Papa-rau-whara; and Rora, ancestor of Ngati-Rora, of Upper Mokau and Te Kuiti, was the fruit of the latter union.

No. 10.—Hine-tuhi came from Waikato to Mimi, and there married Tu-kaitao, the son of Kahui-ao. Te Rerehua (5) was the eldest child of this union; as she married Mutunga, their descendants took the tribal name of Ngati-Mutunga. But the descendants of Te Rerehua's brother, Te Hihio-tu (11), took the name of Ngati-Hine-tuhi, after the latter's mother. The *pas* of the latter people were Poho-kura (see Plate No. 7) and Pihanga, on top of the cliffs, south head of Ure-nui, where the Military Redoubt stood in 1865.

No. 12.—Rau-niao was a Whanganui woman.

Nos. 13 and 14.—The brothers Tuki-tahi and Rehe-taia lived at Aropawa *pa*, situated near Wai-toetoe stream on the south bank of the Mimi river. They were both celebrated warriors, especially the latter, who took the stronghold of Kohangamouku belonging to their southern neighbours, Ngati-Rahiri. (For some of Rehe-taia's doings, see Chapter IX.)

No. 15.—Aurutu, begat the *hapu* named Ngati-Aurutu, who owned the Okoki *pa*. His brother, Okiokinga, was a very handsome man, the fame of whose beauty reached Tuke-mata a lady of the Taranaki tribe, causing her to journey to Te Motu-nui (just below Okoki) to seek him as a husband. On the way, however, she met Aurutu, who personated his brother, and thus secured the southern lady as a wife. He was subsequently slain in battle, whereupon his widow married Okiokinga.

No. 16.—Taihuru became a great warrior. His fame reaching his mother's people (Taranaki) they sent a war-party against him to nip his powers in the bud. At that time Taihuru occupied a *pa* named Te Puke-karito situated up the Wai-iti stream—the old home of Ngai-Tara-pounamu—and here he was attacked whilst he was making his toilet. Several messengers were despatched to his house to alarm him, but he coolly went on decking his hair with plumes and his whale-bone comb. Having completed his toilet, he took up his *taiaha* and came forth, his appearance being greeted by his mother's kin (Taranaki), who by this time had almost secured an entrance to the *pa*, with a yell—"A ha! Ka puta te mokomoko nei, te keakea a Tuke-mata." (Aha! now the lizard comes forth—the offspring of Tuke-mata.) Taihuru replied by making an attack on the enemy, slaying two men at each blow of his *taiaha*, so that before long his kinsmen took to flight. Taihuru fought in many other battles, and was in the end mortally wounded in a campaign against Taranaki.

No. 17.—Kapua-kore, chieftainess of Ngati-Aurutu, was given in marriage to a Kawhia chief who helped to fell a clearing near Okoki. She was conducted (to her marriage) along a straight path leading from Okoki to the sea-shore, which crossed Te Motu-nui plain, and is still pointed out as "Te Ara takitaki a Kapua-kore." The circumstance is referred to in Oriwia's song about the battle of Te Motu-nui (see Chapter XIV.).

No. 18.—W. Neera was a well known chief of Ngati-Mutunga, who lived and died at the Chatham Islands. "His wife, Kapua-kore, (a descendant of Okiokinga referred to in Note 15) died quite recently (1908). She migrated with the tribe to Port Nicholson with the *Heke* 'Tama-te-uana' in 1832 (see Chapter XIX.), and was present at the battle of Puke-namu, at which time she was between 18 and 20 years old. She married W. Neera during the migration, consequently her age at death was about 94 or 96."

Ngati-Mutunga in early times was called Ngati-Kahu-kura, probably after the first ancestor shown on Table 33A.

The tribe is no doubt largely composed of the same elements as Te Ati-Awa—indeed is often included in that name—and therefore must have originally absorbed a large number of *tangata-whenua*, besides descendants of the crew of "Toko-maru." The principal *hapus* of the tribe were named Te Kekere-wai, Ngati-Hine-tuhi and Ngati-Aurutu.

The home of the first-named was the Mimi valley, and inland where their old fortified *pas* are still to be seen. Ngati-Hine-tuhi derive their name from a Ngati-Mania-poto woman named Hine-tuhi, belonging to the same branch as the late Rewi Mania-poto, and who married into this West Coast tribe. (See number ten in Table 33A.) Ngati-Hine-tuhi lived at the mouth of and up the Ure-nui river, and owned the fine *pas* named Ure-nui and Poho-kura on the north bank, Pihanga (the Military Station in 1865), Kumara-kai-amo (within the modern township), Kai-pikari and Te Rewa, all on the south bank, and whose grassy ramparts still add a great interest to the pretty scenery of those parts. It was Ngati-Mutunga, aided by the two *hapus* named, that built the Okoki *pa* already referred to, and it was in occupation of the former when the battle of Motu-nui took place in 1821, for which see *infra*.

TE ATI-AWA (OR NGATI-AWA) TRIBE.

Adjoining Ngati-Mutunga on the south was one of the principal tribes of the coast—the Ati-Awa—whose boundaries (for the last few generations) extended from Te Rau-o-te-huia, near Onaero river, on the north, to Nuku-tai-pari, the sandy gully that descends to the coast immediately at the southern base of Pari-tutu, the main Sugar-loaf, where they were joined by the Taranaki tribe. This gives the tribe a coastal frontage of about twenty miles, which coast is generally low, with here and there a few sand hills, but behind extend fine plains and undulating country for miles. The boundary between Ati-Awa and Taranaki, was a matter of dispute when the lands came to be sold to the Government, for the Ati-Awa claimed that their boundary ran from Pari-tutu to Mount Egmont, a line that was fiercely disputed by Taranaki. The line was eventually drawn from Pari-tutu straight to a protuberance on the slopes of Mount Egmont, about half way down its eastern slope, called Tahuna-tu-tawa. From there it is said to have

extended E.S.E. to the Matemate-onge range, which divides the waters falling into the Whanganui from those of the Waitara river; thence northerly and north-westerly to Te Rau-o-te-huia on the coast. But this apparently includes a large slice of the tribal lands of the Ngati-Maru, the boundaries between that tribe and Ati-Awa are not known to me. This same boundary has also been a matter of dispute with Ngati-Rua-nui whose territory adjoins on the south.

PATU-TUTAHU.

When the Omata block was purchased by the Crown in 1847, Ati-Awa made a claim to it, and sent out armed parties to prevent Taranaki carrying out the survey. Mr. Donald McLean and Mr. G. S. Cooper persuaded the disputants to meet them in New Plymouth to adjust matters, and a large number of Maoris from both sides assembled at Puke-ariki, or Mount Eliot, the present site of the Railway Station, and under their respective leaders—Te Tahana of Ati-Awa, and Tamati Wiremu Te Ngahuru (or Tawa-rahi) of Taranaki—the matter was discussed. The dispute arose originally as to the exact boundaries conquered from Taranaki by Te Ati-Awa a few generations previously (which we shall have to refer to). So when these ancient enemies met at Puke-ariki there was a considerable display of feeling, and much “tall talk,” dancing of war-dances, etc. The following is the *ngeri*, or song to accompany the war-dance, as sung by over a 1000 Taranaki warriors as they danced on the hard sands of the beach below the old *pa* of Puke-ariki:—

Te Ngeri Kuru-raparapa.

Ko hea ! ko hea tera maunga,	Where ! O where is that mountain,
E tu mai ra ?	That stands forth so plain ?
Ko Taranaki pea !	Surely it is Taranaki !
Nukunuku mai, nekeneke mai !	It hitherwards moves, it comes
Ki taku aro, kikini !	Before my face, press it !
Kikini ai ! a ha !	Press it close ! a ha !
A ! A ! kekekeno !	A ! A ! crunch the sands !

(*Kuru-raparapa* represents the noise of the butts of their brass bound muskets, firmly placed on the ground before the dance. *Kekekeno* is the crushing, crunching noise of the butts as they grind the sand with the swaying movement of the men.)

The Ati-Awa claimed Mount Egmont as well as the Poua-kai ranges, and the respective learned men of both sides stood forth to advocate each sides claims, Ngaere-rangi being the *tohunga* or priest of Ati-Awa. The priests of Taranaki, given below, recited the names of their ancestors that had owned and lived on the mountain slopes, and indicated the particular parts owned by each. They were followed by other learned men, such as Kerepa, Pai-rama, Horo-papera and Nga-Tai-rakau-nui.* They particularly laid emphasis on the fact of their

* One of the defenders of Te Namu—see *infra*.

ancestors having lived at a village, or *pa*, on the eastern slopes of Mount Egmont named Karaka-tonga, which was built on the banks of the Wai-whakaiho in the times of Awhipapa (see Table No. 33, Chapter VI.) fourth in descent from Hataura who came to New Zealand in the "Kura-hau-po" canoe. This was a large *pa*, the meeting house of which was named Kai-miromiro, and the *marae* or *plaza*, Tāra-wai-nuku. They also referred to their ancestor Tahu-rangi who ascended Mount Egmont from that place, the first Maori to do so, and many other arguments, which in the end convinced the Government Officers that Taranaki really owned the Mountain and the adjacent country right away from Pari-tutu. Hence when the Omata block was purchased (11th May, 1847) the Taranaki tribe received the payment. We shall have to refer to this inland *pa* later on.

This meeting where Ati-Awa were overcome by argument is known as "Patu-tutahi," from the opening lines of a *ngeri* sung by Taranaki at the conclusion of the meeting on top of Puke-ariki:—"E *hanga ra e Patu-tutahi*." Ati-Awa were anxious to sell the block to the Government, but Taranaki won the day and got the purchase money. The Taranaki tribe held that the Ati-Awa boundary was at Whaka-ngere-ngere where they marched with Ngati-Rua-nui, and that the mountain of Ati-Awa, in place of being Mount Egmont, was Whaka-ahu-rangi, a place on the old inland road from Matai-tawa to Hawera, near where Stratford is situated—for the origin of which name see *infra*.

I have introduced this incident here merely to preserve a record of it.

The origin of the Ati-Awa has already been referred to. The people take their tribal name from Te Awa-nui-a-rangi a son of Toi, about whom much information has been given in Chapter IV. Awa-nui would be born, according to the mean of many genealogies, about the year 1150 (see Tables Nos. 24, 25, Chapter IV.), and he was most clearly a *tangata-whenua*, who gave his name to the Tini-o-Awa tribe, who were to be found in many parts of New Zealand under either that name or as Ngati-Awa, a name which his more direct descendants in the Bay of Plenty bear at the present time. No doubt Ati-Awa are connected with the crew of "Toko-maru," and perhaps other canoes of the great *haka* of 1350, but until the people can show more descents from these crews, they must be considered principally as *tangata-whenua*, of the great Awa family. In the margin I quote one of their

TABLE No. XXXIV.

- 21 Te Awa-nui-a-rangi =
Tuturau
20 Toka-tipu
Toka-haere

genealogical tables showing the descent from Awa-nui-a-rangi, but, it seems to me the line is imperfect, it is too short to agree with many others. The last on the list is the celebrated Ihaia, who caused Katatore to be shot (9th

Hape-nui
 Hape-roa
 Mango-taki-ora
 15 Tai-ma-tanu
 Tama-whakatara
 Ue-nuku
 Tuiti
 Whakawera-pounamu
 10 Rikiriki-te-kai
 Forgotten
 Tua-riri
 Te Tata
 Kohi-kaka
 5 Piri-rau-kura
 Ihiaia-Kirikumara

July, 1858), and which act led to the war amongst the tribes at Waitara, etc., at that time.

The Taranaki Ngati-Awa or (as it is better to call them to distinguish them from their East Coast brethren) Ati-Awa, are called by the Bay of Plenty tribe of the same name, Koro-Ati-Awa, from *koro*, to desire; which is explained as meaning a "desire to travel." The same people further say that the Taranaki tribe migrated in consequence of quarrels amongst the sons of Awa-nui-a-rangi, which induced some of them to leave their ancient home at Whakatane, some of them going north to the present Nga-Puhi country, others moving south to Taupo, where they divided into two parties, one going to Port Nicholson, the other down the course of the Whanganui, the rest, and larger party, proceeding to Waitara (ten miles north of New Plymouth) where they settled and became the Ati-Awa tribe as we know them. This is the account given by the Bay of Plenty Ngati-Awa, but as far as I am aware no exact confirmation has ever been received from Ati-Awa themselves; indeed their early history is a blank; they are merely able to tell us that they derive their name from Awa-nui-a-rangi, but where he lived they do not know for certain; but one authority (Ati-awa) says his home was at Napier where he had a house named Ahuriri, the foundations of which are still to be seen. The harbour took its name from the house. This confirms the East Coast origin of this ancestor, though Ahuriri may not be his correct home. Another authority says that Awa-nui-a-rangi flourished long before Manaia came here in the "Toko-maru, and that his name in full is Awa-heke-iho-i-te-rangi, and that he was a son of the god Tamarau-te-heketanga-rangi, his mother being Rongo-ueroa whose other and earthly husband was Rua-rangi, by whom she had Rauru. (See Table 25, Chapter IV., where these names will be found. This is merely another version of the origin of Awa-nui given in Chapter II.) Hence comes the "saying" for Ati-Awa—"Te Ati-Awa-o-runga-i-te-rangi." If this migration took place in the times of the sons of Awa-nui-a-rangi, then the date would be approximately the end of the twelfth century, and before the advent of the fleet. It seems probable that it was some of these people that Manaia of the "Toko-maru" canoe met with and destroyed on the north bank of Waitara, when he arrived here with the fleet in 1350. (See Chapter II.)

It seems also probable that the Tini-o-Awa people mentioned in Journal Polynesian Society, Vol. XIII., p. 156, as having been driven



PLATE No. 8.

The old *pas*, and modern village of Nga-puke-turua.

from Heretaunga, Hawke's Bay, by the incoming Ngati-Kahu-ngunu tribe, who fled to Tamaki (Dannevirke) afterwards to South Wairarapa, and finally some of them to the Middle Island, are identical with the branch referred to in the last paragraph as having separated off at Taupo, and gone to the neighbourhood of Port Nicholson.

According to the traditions of the Ati-Awa, the first place they settled down in on this coast was at (or near) Nga-puke-turua, the group of fortified hillocks just inland of Mahoe-tahi,* and about the same time at Puketapu, the *pa* on the coast seaward of the above place, a very *tapu* spot, to be referred to later on. This first settlement no doubt refers to the arrival of the descendants of Awa-nui. From here the people spread in all directions as time went on, and became eventually a powerful and warlike tribe.

The ramifications of the descendants of Awa-nui spread further afield than those of any other ancestor of the Maori people, but this Ati-Awa branch was probably the most numerous in the time of its full strength, *i.e.*, at the beginning of the nineteenth century.

Whilst the East Coast Ngati-Awa call the West Coast branch Koro-Ati-Awa, the latter equally apply that term to the former branch. There is perhaps some justification for this name as applied to some at least of the Whakatane Ngati-Awa. I learnt from Tamahau, of the Urewera tribe (also connected with Ngati-Awa) that shortly after the "Mata-tua" canoe arrived at Whakatane from Hawaiki in *circa* 1350, there came from Taranaki another canoe named "Nuku-tere," having on board Tu-kai-te-uru, Tama-tea-matangi, Te Mai-ure-nui, and others. They brought with them *Taro* and *Karaka* plants. At this time Toroa, captain of the "Matatua" had already built his celebrated house named Tupapaku-rau, and his brother Tane-atua was living in his home called Orahiri (situated just above the entrance to Whakatane river), and Muriwai their sister was living in her cave at Wai-rere, just behind the modern township of Whakatane. Then follows the well known story of the mistake made by Wairaka, Toroa's daughter, by which she obtained Te-Mai-ure-nui as a husband instead of Tu-kai-te-uru as she had intended. But that does not belong to this account. These people settled down at Whakatane, and their descendants are there still. If the story is true, then these people were probably some of the *tangata-whenua* Ati-Awa. Old Tamahau was well versed in Maori history, and would not confuse this Taranaki canoe with "Nuku-tere" the canoe of Whiro-nui, which came to New Zealand from Hawaiki apparently two or three

* Where the battle was fought between the Imperial and Colonial forces, and the Ngati-Mania-poto tribe, 6th November, 1860. Plate No. 8 shows the two hills—Nga-puke-turua—from which the place takes its name, and also the modern village of the same name.

generations before the *heke* of 1350, and whose crew settled on the coast near Te Kaha, Bay of Plenty. We may assign a date for this migration from Taranaki as, say, 1360 to 1370.

There was a more modern migration to Whakatane from Ati-Awa, dating some ten generations ago, when a party of Ati-Awa under Turanga-purehua migrated from the West to the East Coast, as will be referred to in its place. These two *hekes* probably gave rise to the name Koro-Ati-Awa.

The Ati-Awa people have within their tribal bounds a great many splendid specimens of the old Maori *pa*, many of them celebrated in the annals of the country. Not all of these, however, were built by that tribe; their neighbours on the south made a good many during their occupation. The country is one of the most picturesque and fertile in New Zealand. Numerous limpid streams originating in the snows of Mount Egmont, traverse the gently sloping plains in close proximity, their banks clothed, even yet, here and there, with clumps of rich vegetation amongst which the *Mamaku* (*Cyathea Medullaris*) tree-fern grew to a perfection not seen in any other part of the Colony. The sea teems with fish, the rivers with eels, and in its season, the *piharau*, or lamprey is found in the Waitara, the largest river in the district. It was thus a district most favoured by nature, and admirably adapted to the wants of the Maori people.

The divisions of Ati-Awa are as follows:—

- | | | |
|-------------------|-----------------------|-----------------------|
| 1. Hamua | 6. Puke-tapu | 10. Nga-Motu |
| 2. Ngati-Rahiri | 7. Ngati-Tawhiri-kura | 11. Otaraua |
| 3. Ngati-Tawake | 8. Kai-tangata | 12. Ngati-Tupari-kino |
| 4. Ngati-Ue-nuku | 9. Manu-korihi (see | 13. Ngati-Tuahū |
| 5. Puke-rangi-ora | Table 35) | |

Notes.—No. 2 derives its name from Rahiri-pakarara (see Table No. 30, Chap. VI.); No. 3 from Tawake-tautahi the ancestor of many of the same name; No. 5 from the great *pa* of that name on the Waitara river; No. 6 from the old and sacred *pa* of that name; No. 7 from the ancestor of that name; No. 9 from the large *pa* of that name near the Waitara bridge; No. 10 from the name of the Sugar-loaf Islands; No. 11 from a large *pa* of that name on the north bank of the Waitara; No. 12 from Tu-pari-kino, who lived about six generations ago.

TABLE No. XXXV.

With reference to No. 9, Manu-korihi, Col. Gudgeon once told me that this *hapu*, or some of them, originally came from Whakatane in the Bay of Plenty, whence they migrated in consequence of a quarrel. If so, this *heke* took place ten generations ago, as per marginal table. But I have never heard any local confirmation of the story. The people—many of whom still live at Manu-korihi *pa*—always say their *hapu* name is derived from that of the *pa*.

- | | |
|----|---------------|
| 10 | Manu-korihi |
| | Te Uru-one-pu |
| | Te Oro-papaka |
| | Te Poe-nui |
| | Te Whara-pe |
| 5 | Te Hinu-rewa |
| | Rehutai |
| | Winiata |
| | |
| | |

This *hapu* has, however, a connection with the Ngati-Whatua tribe of Kaipara, through Te Raraku, a famous ancestor of that tribe, who was a kind of free lance, and wanderer, who found his way to Manu-korihi *pa*, and there married an Ati-Awa woman, from which con-

TABLE No. XXXVI.

Te Raraku = Kainga-rua

Hine-koto

Te Ara-tangata

Hikihiki

Rangihaua

Te Kai-a-te-kohatu

nection Wiremu Kingi Te Rangi-tākē claimed relationship with Ngati-Whatua. This marriage connection had important consequences in the wars of the early 19th Century, for it often saved the Manu-korihi *hapu* from destruction.

There is a place near Manu-korihi *pa* called Te Kapa-a-Te-Raraku, now used as a burial ground.

(See Supplement Journal Polynesian Society, Vol. VI., p. 38, for a full account of Te Raraku.)

According to the Nga-Puhi traditions, the Ati-Awa received an accession to their numbers by a migration from the neighbourhood of Kaitia, in the extreme north, many generations ago. So far as I am aware, the local traditions do not make any mention of this, but then the Ati-Awa people have really very little information as to ancient times. It may be as well to record the particulars of this migration here, in the hope that some one may be able to find a confirmation of the story hereafter.

In "The Peopling of the North,"* the occupation of the northern peninsula by the Ngati-Awa tribe is described as fully as the information then available allowed of. Ten years additional study—with some further information—causes me to modify slightly the views expressed in that work, but not to any great extent. The following seems to me now the most probable story of the north as it affects the migrations to the Taranaki district.

It appears clear that the descendants of Toi (Table 24, Chap. IV.) had occupied the north, probably in the fourth generation after him, or about the years 1200 to 1250, and that these people were then called either Te Tini-o-Toi, Te Tini-o-Awa, or Ngati-Awa, from Toi's son (or grandson) Awa-nui-a-rangi, and that they all came originally from the Bay of Plenty. In their new homes they mixed with other aboriginal tribes descended from Ngu, Tumutumu-whenua and others, and lived together for many generations, with the usual accompaniments of war and interludes of peace, until a time arrived when some of Ngati-Awa found the country getting too hot to hold them. They, of course knowing that some of their people had migrated from the Bay of Plenty to Taranaki in the times of Awa-nui's sons, decided to

* Journal Polynesian Society, Vol. VI., p. 38 (supplement).

join their fellow tribesmen, and cast in their lot with them. The particular portion of Ngati-Awa, who migrated at this time, was named Ngati-Kahu,* and the leader under whom they left the north was named Kahu-unu-unu (not Kahu-ngunu). We can get at the date of this migration very nearly—for there were two parties of them, the second under the leadership of Kauri and his son Tamatea, who went by sea to Tauranga, and from these latter the descent to the present day is well known. Kahu-ngunu, Tamatea's son, was born at Kaitaia, about 1450 (see *Journal Polynesian Society*, Vol. XV., p. 93), and the inference is that his father and grandfather migrated when he was a boy—so probably we shall not be far out in fixing this exodus from the north at about 1460.

Kahu-unu-unu, the leader of Ngati-Awa (or Ngati-Kahu) led his party overland from Whangaroa, passing down the northern peninsula by way of the forest-clad interior, thence into Waikato, and by the coast to Whaingaroa, Mokau and Mimi to Taranaki, where they settled down, and as the northern story says, "Taranaki became Ngati-Awaed" (*sic*). How long these wandering people were on the road, or where they finally settled down, we have no information—they may have been absorbed into the present Ati-Awa tribe, or into some other on their way.

The above was the first migration of Ngati-Awa from the north. A subsequent one under Titahi will be alluded to in its proper place. But this latter migration probably affected Ati-Awa much less than their southern neighbours.

It is said that some of the beaches along the coast line of the Ati-Awa territory were sacred in former days, especially those called Onetahua and Otama-i-hea near Turangi, north of the Waitara; and on passing over them certain formalities had to be observed, such as not expectorating or relieving nature, for fear of the consequences that might ensue from a breach of the *tapu*.

NGATI-MARU TRIBE.

The proper name of this tribe is Ngati-Maru-whara-nui, derived from an ancestor named Maru-whara-nui, a name which distinguishes them from the Ngati-Maru tribe of the Thames. This tribe is closely allied to Ati-Awa and also with Ngati-Rua-nui, which latter tribe bounds them on the south. They are an inland people of forest dwellers, whose territories nowhere touch the coast. Precise information as to their boundaries are lacking, but it may be said generally that they owned the whole of the Waitara valley and most of its branches from about the junction of the Manga-nui with that river.

* There are still some of the Ngati-Kahu left about Kaitaia in the north; of whom the late Timoti Puhipi was the chief.

Their boundaries thus marched with Ngati-Mutunga and Ati-Awa on the west, Ati-Awa and Ngati-Rua-nui on the south, and the numerous tribes known under the general name of Whanganui on the east, and with Ngati-Hāua on the north.

Exclusive of a few clearings, the whole territory was forest-clad, and the surface somewhat broken, but no where do the hills rise to a greater elevation than 1,500 feet, whilst the general heights are much less. The Waitara river was navigable for light canoes, with great difficulty, for some miles into their country, but it could never have been a highway except for the conveyance of heavy loads. There are not so many old *pas* in this district as on the coast, but nevertheless a few of some renown are to be found. The Ngati-Maru, from the nature of their homes, must have largely existed on birds, eels, and other wild products, in the pursuit of which their lives would resemble those of the old *tangata-whenua*, from whom no doubt many of them descend. The tribe could never have been a very numerous one, and is now sadly reduced in numbers. They are principally confined to the neighbourhood of Purangi, on the Upper Waitara river, some twenty-two miles in a direct line from the mouth of the river, where their principal chief is Tu-tanuku, with a few of them living at Otaki on the Wellington-Manawatu Railway line. The only *hapus* of the tribe known are Ngariki and Ngati-Hine.

There was for sometime a doubt about the eponymous ancestor of this tribe, which, however, has been set at rest, as will be shown, and at the same time an error corrected which has led more than one person astray as to the date the fleet arrived in this country, which the erroneous account of Maru-tuahū, in Sir G. Grey's "Nga Mahinga," is answerable for. I possess a letter from the Maori author of that account wherein he acknowledges his error, due to his confusing the brother of the captain of the "Tainui" canoe, named Hotu-nui, with one of the same name who lived eight generations later. This, of course, made the period of the *heke* in Sir G. Grey's account only about fourteen generations ago instead of the mean number of twenty-two from the year 1900. Mr. John White, in his "Ancient History of the Maori," was led into the same error—as to the identity of Hotu-nui—and both accounts state that this man was a native of, and migrated from, Kawhia to the Thames, and there his son Maru-tuahū founded the tribe of Ngati-Maru and others. This, however, is now proved by Ati-Awa, Ngati-Maru and Ngati-Rua-nui to have been an error, for Hotu-nui came originally from the Tau-kokako *pa*, (or, as another account says, Kai-ka-kai) near the modern village of Tai-porohe-nui, Hawera district, where his house named Rata-maru is known to have stood. Hotu-nui is also called Hotu-nuku and Hotu-rape by some. The most learned man of Ngati-Maru, now deceased, named Mangu, is the authority for these statements.

The following table from Col. Gudgeon will prove the above. The adventures of Maru-tuahu (shown below) form an interesting and romantic tale, but it is not connected with our story.

TABLE No. XXXVII.

19 Tu-heitia, 6th in descent from Hotu-roa of the "Tai-nui" canoe.
 Mahanga
 Hotu-nui = Mihi-rawhiti

Maru-kopiri Tama-wera	Maru-whara-nui	Maru-tuahu
Descendants with the Whanganui Tribes.	15 Whaita	Whanaunga
	Tara-moana	Karaua
	Rau-roha	Tau-manu
	Pane-wera	Kiri-paheke
	Kahu-parenga	Ika-a-te-waraki
	10 Hine-tatua	Noho-tu
	Tama-rongo	Tako
	Hine-korako	Ahi-ka-roa
	Te Ata-ka-marie	Te Toki
	Rau-piro-iri	Tawhare
	5 Mutu	Whakahanga
	Turia	Reihana-Kawhero
	Hakiaha-taiawhio (Tau- maru-nui) of the Ngati-
 Whanaunga tribe
 of Coromandel.

The above table shows that the three brothers, Maru, were descendants of the Captain of the "Tai-nui," by Mihi-rawhiti, a woman of Waikato, who lived at Kawhia, where her children were born; after which they moved to the Ngati-Rua-nui country, her husband's home. A celebrated stone-axe, which was brought from Hawaiki when the fleet came, was taken to Hauraki when Hotu-nui (or Hotu-nuku) migrated thither from near Hawera, Taranaki.

The Ngati-Maru tribe suffered a good deal from the incursions of the so-called Titahi people on their way from the North, who were, however, none other than a branch of the great Ngati-Awa tribe—for which see under "Titahi." See also Journal Polynesian Society, Vol. II., p. 209, for a reference to this migration.

The Ngati-Maru tribe—some eleven generations ago—possessed a poet named Te Mamangu, whom we shall have occasion to refer to later on, and to quote some of his productions for the sake of their historical importance.

THE TARANAKI TRIBE.

The northern boundary of this tribe has been described as marching with that of Ati-awa. From Nuku-tai-pari along the coast past Cape Egmont to the southern boundary at Raa stream, two miles south-east of Oeo, is a distance of about fifty miles. From Raa, where the territories of the Ngati-Rua-nui tribe commence, the Taranaki boundary

run generally in a north north-east direction to the east side of Mount Egmont where it joined the Ati-Awa boundary again. The Taranaki territory thus formed the segment of a circle dominated by the mountain from which the tribe takes its name. It is more mountainous than any other part of the Taranaki coast, for within it are Mount Egmont, 8,260 feet, the Pouakai Ranges, 4,590 feet, and the Patuha Ranges, 2,240 feet. But the country on the slopes of these mountains is fertile, and as the coast is approached there is a wide stretch of nearly level land, formerly nearly all covered with dense forest. It is watered with innumerable clear, stony streams, that rising in the mountains traverse the slopes and plains on their way to the sea; but none are of any size, Hangatahua, or Stony river, being the largest. Like the districts already described, there are a large number of old fortified *pas*, some of great strength, and many with an interesting history. Many of these are built on isolated hills that rise above the general level, and which are due directly to volcanic action, though not craters in the ordinary acceptation of the term. The lava streams from Mount Egmont appear—at any rate in the neighbourhood of Cape Egmont—to have extended right down to the sea in former times, and as the outside cooled, the surface cracked, and allowed of the molten lava of the interior to force its way upwards, thus building up the many isolated hillocks to be found in that part. The lava streams themselves have since been covered with ash ejected from the mountain, and hence but rarely show. Most of these hillocks are found to be solid stone within.

The Taranaki territory has always been celebrated for the immense quantities of the native flax (*harakeke*, *Phormium tenax*) which in former times covered the surface, and also for possessing the finest varieties of that plant. So much was this the case, that Taranaki was famed all over New Zealand for the quality of the flax mats made there, and for the obtaining of which more than one warlike expedition has been made in old times by the northern tribes.

The following are the *hapus* of Taranaki:—

- | | | |
|------------------|---------------------|---------------------|
| 1. Ngati-Tairi | 9. Ngati-Rongo | 16. Ngati-Rangi- |
| 2. Nga-mahanga | 10. Ngati-Haumia | kotuku |
| 3. Patu-kai | 11. Ti-tahi | 17. Ngati-Moesahu |
| 4. Upoko-mutu | 12. Ngati-Tama-ahu- | 18. Ngati-Tu-Wheke- |
| 5. Wai-o-tama | roa | rangi |
| 6. Puke-toretore | 13. Ngati-Tupaea | 19. Ngati-Kahumate |
| 7. Tu-heke-rangi | 14. Ngati-Tama-kumu | 20. Ngati-Te-Atua |
| 8. Ngati-Tara | 15. Ngati-Haupoto | |

Very little more need be said here as to the origin of the Taranaki tribe, so much having been written on the subject under the head of "The Canoes of the Fleet," Chapter VI. The tribe is very largely derived from the crews of the "Aotea" and "Kura-hau-po" canoes that arrived here about 1350, and the further element of *tangata-whenua*

blood, known as Kahui-maunga. The Titahi *hapu* (No. 11 above) are the remains of those who migrated from Hokianga many generations ago, who will be referred to in their proper period. There are some traditions also of other vessels which came to the Taranaki coast from Hawaiki, but very little is known of them. For instance, "Ariki-maitai," said to have arrived before the "Aotea," and her crew settled on this coast, and were found there by Turi of the "Aotea" on his arrival. It is said he killed all the men and made the women slaves. Again, tradition reports that some time after the arrival of "Ariki-maitai," two other canoes, the names of which have not been preserved, visited the coast from Hawaiki, having been driven out of their course by stress of weather. One of these canoes was owned by a great chieftainness, the other was the tender in which food was carried. On the return of these vessels to Hawaiki, the father of the lady asked how he could return the kindness that had been shown to his daughter by the Taranaki people. He was told that the Taranaki coast was very rocky and that what the people most wanted was sandy beaches from which to launch their canoes. The father—says the tradition—sent some canoe loads of sand, which form the few beaches still to be found in the district. Possibly there is some foundation for the story of the arrival of these two canoes, to which in later days the people added that part about the sand. This may be, however, a corrupted version of the story of Tama-ahua, to be referred to later on. The absence of any names is rather a suspicious circumstance.

The Taranaki Tribe was constantly at war with Ati-awa on the north and Ngati-Rua-nui on the south; hence they describe themselves as being like a wedge driven in between the two, pressed from either side, but without being split up. They have the following saying in regard thereto:—

Kaore e pau; he ika unahi nui. They cannot be conquered, for they are like a fish with great thick scales.

Amongst the folk-lore of these people is the following rather pretty story, which is very ancient and is likely to have originated with the *tangata-whenua*. Other versions are known to the Bay of Plenty people: Te Niniko was the name of a man who lived in very ancient days, who was much given to all kinds of enjoyment, such as games, dances, etc., in all of which he excelled, and was altogether a very gay and handsome young fellow. On one occasion a Turehu, or Patu-pai-arehe, or Fairy lady, saw him engaged in dancing, and was immediately stricken with his charms, so much so that she fell passionately in love with him. She herself was the most beautiful of all the Fairies. Now, Te Niniko dwelt in a house built a little distance away from the village where his relatives and friends lived. One night the fairy lady visited Te Niniko at night, and the latter was so charmed with her beauty that he made her his wife. Te Niniko wished to exhibit his wife to

his relatives, but to this the lady would by no means consent. She used to disappear as daylight was about to break, only to return after the shades of night had fallen. Te Niniko continued to urge that his wife should show herself to his people, for he was very proud of her beauty. At last she said to him—"Wait until my child is born, and then we will introduce it to its relatives." But Te Niniko did not heed this wish of his wife, and one day boasted to his people of the beautiful wife he possessed. The people demanded to see her at once, and ascertain the truth of the story. Te Niniko replied—"You cannot do that, for she leaves me every morning before dawn. There is only one way to accomplish your wish; if you stop up every chink in the house through which daylight can enter, then she will not know when it is morning, and will linger on awaiting it." To this the people agreed, and set to work, completely excluding all light from the house. The next morning the lady awoke at her usual time, but finding it still dark, again slept, until the sun was high in the east. The people, urged by their desire to behold the beauty, now opened the door when the whole building was flooded by light. The lady was greatly alarmed, and rushed out of the open door, and then climbed to the top of the house in sight of all the people who exclaimed at her exceeding beauty. She now sung a farewell song to Te Niniko, lamenting her separation from him, which was to be final, as he had disobeyed her, and as she finished a *komaru* or cloud was seen coming over the sea, which descended on the house where she stood, and also enveloped the whole village in obscurity, and at the same time took up the lady and carried her off, leaving Te Niniko lamenting his loss. This incident is referred to in a song, which used to be very popular.

NGATI-RUA-NUI TRIBE.

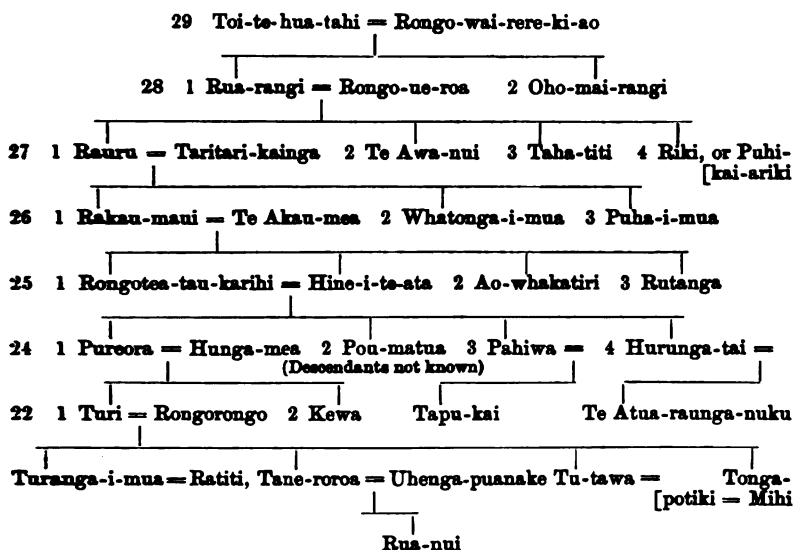
The Ngati-Rua-nui tribe bounded Taranaki on the south, commencing from Raa, and extending along the coast line to Whenuakura, a distance of about thirty-four miles, where they met the boundary common to them and the Nga-Rauru tribe. Ngati-Rua-nui territories thus marched with Taranaki on the west, Ati-Awa and Ngati-Maru on the north, Whanganui on the north-east and Nga-Rauru on the south-east. It is a splendid district of coastal plains, one of the finest in New Zealand, with rough forest country inland, and everywhere well watered. The seashore is lined with cliffs about one hundred feet high, only broken by the outlet of numerous streams, and along the coast are many strongholds of ancient times, some of which will be referred to later on. The Patea is the largest stream of the district—named by Turi, Patea-nui-a-Turi—no doubt in memory of an ancient Patea in Tahiti. It is navigable for canoes for many miles, and had at one time immense eel weirs on its course, that supplied the people with an abundance of food.

The Ngati-Rua-nui, more than any other tribe, are the descendants of the crew of the "Aotea" canoe, for it was at the mouth of the Patea river that the people first settled on their arrival from Hawaiki. They spread from there in all directions; the Taranaki tribe on the north and the Nga-Rauru and Whanganui tribes on the south, all claiming to descent from those people. This tribe has also some vague traditions of other canoes, now said by them to have come hither from Hawaiki, bringing some of their ancestors, but it seems questionable if these vessels did not rather merely come from some other part of New Zealand, and hence so little notice of them is taken in the traditions. Some of these canoes were: "Motumotu-ahi," in which came Pua-tautahi, said to be an ancestor of Ngati-Rua-nui and Nga-Rauru; "Rangi-ua-mutu," under the command of Tamatea-rokai, which first landed at Te Ranga-tapu, a place that is probably in the Bay of Plenty, said to have brought some of the Ngati-Rua-nui, and also some of Ati-Awa. Again, the "Waka-ringaringa" canoe, under the command of Mawake-roa, landed near Kaupoko-nui at Ngateko, is said to have brought some of the ancestors of this tribe. The absence of more detailed information about these vessels and their commanders points either to the conclusion indicated above, or to the possibility of their having been some of the *tangata-whenua* canoes.

After Turi and his companions had settled down on the south bank of Patea, and apparently within a short time of Turi's death, a great division took place amongst his children, which led to very serious consequences, and, amongst others, originated the two tribes of Ngati-Rua-nui and Nga-Rauru, who were one people before that. This separation was due to a *kanga*, or curse, and as it illustrates Maori manners and customs, the story may find a place here.

To illustrate this, and preserve it for future reference, I quote a genealogy of the people living about that period, which was supplied by Hetaraka Tautahi, of Nuku-maru, a man about seventy-five to eighty years old, and one of the, if not the best, authorities on the history of the "Aotea" people. It differs somewhat from that given in Table No. 25, Chapter IV., and may be the old man omitted one name (Rongotea-tai-marama, father of Turi). It is, at any rate, the most complete as to the relative positions of people who flourished just before and about the time of the *haka* that has yet been recorded.

TABLE No. XXXVIII.



NOTE.—Rauru gives his name to Nga-Rauru tribe. Pou-matua, "his descendants are not known," say my informants. If I am right this is the ancestor of many Hawaiian chiefs, see *ante* Chapter V., p. 200, therefore his descendants would not be known to the Maoris. Pahiwa, said by some to be the father of Turi's wife, Rongorongo-a-Pahiwa, but generally Toto is given as her father. Turi, captain of "Aotea." Tapukai—"he came to New Zealand in the 'Aotea' canoe. It was he who removed a portion of Patea, named Rau-mano, which is still to be seen in the Middle Island, where also are his descendants." Te Atua-raunga-nuku—"his canoe was 'Tu-a-ro-paki.' We of Nga-Rauru are his descendants." Ratiti, daughter of Kanika, one of the priests of "Aotea."

Uenga-puanake,* shown above as the husband of Tane-ro-roa, and whose ancestors for twenty-two generations before him are shown in Table 4, Chapter II., was the father of Rua-nui who gave his name to this tribe, and so far as one may judge was a *tangata-whenua*, though it has also been said that he came here in the "Taki-timu" canoe. Uenga-puanake lived at Patea, where he had a *pou*, or post, named Tira-a-kaka, and his tree for snaring *kaka* was called Kura-whao, whilst his house was named Te Poroporo. According to one account, when the "Aotea" canoe was coming down the West Coast, she called in at Kaipara (but not at Manukau) which was then a very populous place. In accordance with Maori custom, Turi's daughter, Tane-ro-roa, was given to Uhenga-puanake, the son of the Kaipara chief, to wife. If this is correct, Uhenga-puanake and his wife must have come down

* Uenga, should no doubt, be spelt Uhenga (identical with Ihenga), but these West Coast people are much given to leaving out the "h."

to Patea eventually, for the great quarrel, in which both took a prominent part, took place at Patea. Another account I have gives a different account of this marriage: Ruatea (captain of "Kura-hau-po") had a son named Hou-nuku, whose son was Rau, and this latter as a young man was a companion of Uenga-puanake. Both of these young men aspired to the hand of Tane-ro-roa, Turi's daughter, who at that time was living on the south bank of the Patea river, where, in fact, her father and his people had first settled down. The two young men were on the north bank of the river, and came down with the intention of crossing, but there was no canoe available, so they decided to swim, but Rau could not swim—he was a *parera-maunu* (or moulting duck) so called. Uenga-puanake walked in and began to swim, though the water was really only up to his knees; this he did to deceive Rau, who had the chagrin to see his rival cross the river whilst he sat on the opposite bank. Tane-ro-roa was looking on, and decided that she would prefer the swimmer for a husband. From this marriage sprung Rua-nui, eponymous ancestor of Ngati-Raunui. This name, Rua-nui, is said to mean a *Kumara* pit, or underground store house, and Nga-pourua is also an ancient name for this tribe, having also a reference to *Kumara* pits.

The cause of the quarrel previously alluded to was as follows: When the child of Uenga-puanake and his wife Tane-ro-roa was about to be born, she expressed a desire for some flesh to eat. Under similar circumstances, we have numerous instances in Maori history of the husband making special journeys to procure some particular delicacy in the way of food, generally birds of the forest, for his wife. In this case, the only flesh that could be obtained was dog's flesh, which was considered a delicacy in former times—the old native dog was a vegetable feeder—and apparently no one possessed dogs but Tane-ro-roa's brother, Turanga-i-mua, the eldest son of Turi, and these dogs were of the stock brought by the latter from Hawaiki for food, and for their skins, which were made into handsome and valued cloaks. So Tane-ro-roa persuaded her husband to go surreptitiously and kill one of her brother's dogs. He killed two, the names of which have been handed down to posterity—Papa-tua-kura and Mata-whare—and then the lady and her husband had a feast. Soon after Turanga-i-mua missed his favourites, and made diligent search and enquiry for them. He asked Tane-ro-roa if she had seen them, but she denied any knowledge of them. Turanga-i-mua was very much troubled about his dogs, and proceeded to recite incantations, etc., to find out what had become of them—for he was the *ariki* and chief priest of the tribe, as the eldest son of Turi. He soon discovered that his sister and her husband were the culprits, for on going to their house in the evening, the eructations due to the eating of dog's flesh were evident in those two people. The fact of the theft and the denial of it were now

proclaimed abroad, and in consequence a great shame (at being found out) fell upon Tane-ro-roa and her husband. They were so humiliated that they felt they could no longer live in the same village that had been the scene of their disgrace.

They—no doubt with their people—moved across the Patea river, and there settled, three miles distant from the river along the coast, at a place named Whiti-kau, where they built their house named Kai-kāpō, which has some fame in the tribal history. In after days, when Tane-ro-roa's children began to grow up, she said to them—"See yonder fires from which the smoke arises on the south bank of Patea! There dwell your elder relations; *hei kai ma koutou a koutou tuakana*, your elder relatives shall be food for you"—which is a curse of the deepest die that could only be wiped out in blood.

Hence came the great division in these people, even so soon as the first generation after Turi their great progenitor. The offspring of Tane-ro-roa, Turi's daughter, and their descendants, remained on the north side of Patea—as Ngati-Rua-nui—from that day to this, whilst the offspring of Turi's son, under the name of the Nga-Rauru tribe occupy the south side. This curse has operated from those days down to the date of Christianity, for the two tribes have constantly been at war.

I have mentioned above the house Kai-kāpō, it was the *whare-maire* of this tribe, the temple in fact where the people assembled to discuss tribal affairs, and where teaching of the history, etc., took place. Near it was the spring named Rua-uru. When Sir Geo. Grey visited Patea during the war, in 1868, he was taken by the people to see this celebrated place. The Rev. T. G. Hammond says of it: "A little further along the coast is the fishing station of the Ngati-Hine tribe (*kapu*) called Whiti-kau. Here there has been at one time a numerous people, as the locality is surrounded with Maori ovens. There may still be found some stone sinkers, and from time to time have come to light some of the finest stone axes known on this coast. Mr. James Fairweather, of Otarite, dug up one, which for size and quality of stone cannot be equalled. It is said to be a *toki tinana* (an important axe), one of the three brought from Hawaiki, one other having been carried away by Ngati-Maru when they went north many years ago (*i.e.*, under Hotu-nui, see *ante*). Not far from Whiti-kau stood, of old, the sacred house Kai-kāpō. Near by is a spring of water over which the priests contended, which contention led to the scattering of the people. The descendants of these people, as they journey up and down, turn aside even in these days to weep beside the spring..." (Journal Polynesian Society, Vol. X., p. 196.)

There are but few references to the cause of this trouble at the Rua-uru spring, but one of my Maori informants says—"During the time the people dwelt at Whiti-kau, occurred a (further) division of the

people, and this *hapa* went one way, that *hapa* another; the cause of this was due to the action of Ue-whatarau, who smashed the calabash named 'Tapotu-o-te-rangi' belonging to Rua-uri." No doubt this would be one of the elaborately ornamented calabashes used for drinking water. "The man who owned the house Kai-kāpō at that time was Rakei-matua, and Rua-uri, Ue-whatarau and other chiefs entered it"—apparently in some manner distasteful to the owner, which led to the trouble.

Kai-kāpō is often alluded to in poetry. For instance see "Nga-Moteatea," p. 153—where Turoa, of Upper Whanganui laments the death of Te Kotuku-raeroa, killed at Patoka, 1842.

Moe mai e Pa ! i roto Matangi-rei,	Sleep on, O Sir ! in Matangi-rei,
Ko te whare o Turi i u ai ki uta,	The house built by Turi on his arrival,
I hui katoa ano nga taniwi nei ki roto	And where gathered the stranger tribes,
Taria e tukituki ki roto Kai-kapo	'Twas later that strife arose in Kai-kapo,
Mo Whakapapa-tuakura, mo Mata-	Originally caused by the killing of the
whare-te-uia	dogs,
Ka mau te pakanga e—i.	Of "Whakapapa-tuakura" and "Mata-
	whare-te-uia."

Here is another reference in a song composed—or more probably recited, for no doubt it is ancient—by Maruera-whakarewa-taua, about the sixties of the nineteenth century, in answer to a question by a stranger as to whether Titoko-waru (our enemy in the sixties) was of chiefly rank or not.

Tenei ka noho i roto te whare-nui—
 I roto o Kai-kapo
 Te Whare o Rakei-matua.
 Tomo kau a Rua-uri,
 A Ue-whatarau ki roto-o—
 Whakatakune riri ai
 Ka pakaru Tapotu-o-te-rangi-e-i
 Ka waiho he take unuhanga mo nga iwi.
 Haere atu Rua-uri ki runga o Wai-rarapa
 Tutohungia iho kauaka Te Tini-o-Ue-whatarau
 E whai ake i a ia,
 Ma Tini-o-Rangi-hawe ia e whai ake.
 Kaore i whakarongo.
 Huna iho ana ki te umu-pakaroa na Rua-uri
 Ka mate Tini-o-Ue-whatarau e-i.
 Hua i huna ai, e ngaro te tangata.
 E kore e ngaro i toku kuia —
 I a Rongorongo-nui-a-Pahiwa
 I tohia ai taku ingoa nei
 Koia Rua-nui-a-Pokiwa
 E toe nei ki te ao.

* * *

TRANSLITERATION.

Let us then in imagination dwell,
 Within the great house of Kai-kapo
 That to Rakei-matua belonged.
 There entered therein with unbecoming mien,
 Both Rua-uri and Ue-whatarau,
 Causing strife and anger to arise.
 When "Tapotu-o-te-rangi," famed calabash, was smashed,
 This, undying hatred caused,
 And the withdrawing of the people from their common
 home.
 For far Wai-rarapa, Rua-uri purposed to depart
 Leaving command to Tini-o-Ue-whatarau not to follow.
 But rather, if they so willed, might Tini-o-Rangi come.
 They listened not, and thus
 Were Tini-o-Ue-whatarau within
 The long ovens of Rua-uri baked.
 'Twas thought that this killing of men
 Would destroy the tribes,
 But never will the offspring of my great ancestress,
 Of Rongorongo-nui-a-Pahiwa
 From whence I take my name
 Of Rua-nui-a-Pokiwa*
 Be lost to this world of light.

* * *

The rest of this song is modern, and relates to Titoko-warū and the European War.

It is probable that we may be able to assign an approximate date to this second division of Turi's descendants alluded to in the above song and story of Kai-kāpō. By referring to Table 5, Chapter II., we shall find the name Rua-uri, (one of those who caused the trouble at Kai-kāpō) who is there shown to have been the son of Tamatea-kuru-mai-i-te-uru-o-Tawhiti-nui, a man who visited Turi at Patea, and as my informant adds, is identical with Tamatea-pokai-whenua—which I doubt. At any rate, this man with the long name (what a burden it must have been to carry about!) having been a contemporary of Turi's, and his son Rua-uri—probably then a man of mature age—being an active agent in the disturbance, we may fix the date at somewhere about the year 1400.

Among the folk lore of the Ngati-Rua-nui are to be found many strange stories denoting the "culture-plane" in which the Maori people lived down to the introduction of Christianity. Many of these can be traced back to the old world; but, as so frequently happens, the stories

* Pokiwa was the name of an ancestor, and in former times the Nga-Bauru tribe was known by this name.

have become localized, and the deeds accredited to well known ancestors of the people. Prominent in this class of story is the belief of the people in the powers of their *Tohungas*, by aid of *Karakia*, or incantation, to remove hills, lakes, portions of land, etc. Even so simple a thing as a landslip is usually accredited to the action of some *taniwha*, or fabulous monster, inhabiting the sea, the rivers, or the earth itself. In the portion of this chapter devoted to Ngati-Tama, a description of the removal of the Pou-tama reef from near Cape Egmont to the Pou-tama district was given. The people of Patea have their own story of a somewhat similar nature. It is thus told by Mr. Hammond in his paper "Tai-tuauru" (Journal Polynesian Society, Vol. X., p. 196); but I can add to that, that the name of the man whose powerful *Karakia* effected the transportation of this land, was Tapu-kai, who came to New Zealand in the "Aotea" canoe (*circa* 1350), and whose descendants, say my informants, are to be found in the Middle Island.

Rau-mano is a place a little seaward of the Patea Railway Station. Mr. Hammond says: "The men of Rau-mano had gone out to sea on a fishing expedition. Among those left at home were two little boys who amused themselves flying a kite. They at length disagreed, and one said to the other, 'You are a person of no importance; your father has to go in my father's canoe to catch fish.' The little fellow so addressed was much offended, but nursed his anger until his father's return, and then told him what had been said to him. The father determined to be revenged; so when all were sleeping soundly, he repeated incantations, thereby causing the land upon which this boy and his relations slept, who had insulted his son, to part from the main land, and float down the river and out to sea, and over to the West Coast of the South Island, causing those parts to be peopled. It is remarkable that without any communication the two peoples" (*i.e.* I suppose those of the South Island and of Patea is meant) "should have retained, in song, the memory of such an event. These wonderful tales served to keep alive some simple fact that only the initiated knew how to strip of the marvellous."

Without being one of the "initiated," I would nevertheless offer a simple explanation of this story: It would soon get about that Tapu-kai was determined to avenge the insult to his child, and that he would do it by *makutu*, or witchcraft, in which all Maoris had the most profound belief. The offending family, knowing that their doom was fixed, simply slipped off at night in their canoe, crossed the Strait, and settled in the South or Middle Island. Soon afterwards a landslip occurred, and buried the site of the village, and extended into the river—for this country is much given to landslips. After ages impute to Tapu-kai's *Karakias* the fact of the landslip having occurred, and of the people having travelled on it to the other island.

My informants tell me that Stephen's Island, at the north-east end of D'Urville's Island, represents at this day the Rau-mano removed from

Patea, and that Tapu-kai's people killed the offending boy, leading to great troubles. I feel sure the above story refers to an early migration of some of the Patea people to the South Island, which must have occurred somewhere at the end of the fourteenth century.

To quote again from Mr. Hammond (*loc cit* p. 197): "A short distance from Whare-paia (a place on Mr. Pearce's farm, a little to the north-west of Kakaramea Railway Station) is Turangarere on Mr. Ball's property. From this place a beacon fire (bale-fire) could be seen far away north and south, and such fires were lighted to intimate the coming of war-parties, or to summon the tribes to defence, or the discussion of impending trouble At the foot of the hill runs a clear stream named Mangaroa, and where this stream turns in its course, the *Tohungas* devined the omens by watching the course sticks would take in the current, and advised the warriors accordingly ' Mr. Hammond gives me this further information as to the origin of the name Turanga-rere: "When any great event occurred amongst the local tribes, there was one place above all others where the principal chiefs summoned the people to meet them; and from the fact of such place being named in the summons, everyone knew that the affair was of great importance. When the people had assembled, the priest went outside the *marae* of the *pa*, and cast the *niu*, or divination sticks, in order to foretell the success or otherwise of the proposed course of action. Whilst this was going on, the warriors assembled in the *marae* according to their various *hapus*, all sitting in their *ranga*, or ranks. So soon as the priest announced the probable success of the enterprise, all stood up in their ranks, and as they did so, the plumes on their heads would wave, or *rere*—hence the name, *turanga*, the standing, *rere* to wave, or float." Mr. Hammond goes on to give a modern instance of this custom: "A man came from Wai-totara to one of the villages of Patea where a meeting had been called on account of the death of a woman at Wai-totara, through a beating administered by her husband. One of the Patea people—a *Tohunga*—said to the visitor, "*Mehemea ko te tikanga o mua, ka kanikani taua i Turanga-rere.*" Had the old customs been in force, you and I would have danced at Turanga-rere."

In Turoa's lament, a part of which I quoted a few pages back, occurs the following lines referring to the above place and custom:

E tika ana koe i te ara kai riri,
I runga Turanga-rere,
Mo te Rangi-hau-ora

Thou goest direct on the path of war,
Above there at Turanga-rere.
On account of Rangi-hau-ora.

The *Hapu* of Ngati-Rua-nui are :—

- | | | |
|---------------|-------------------|----------------------|
| 1. Tangahoe | 4. Nga-Ruahine | 7. Ngati-Tupaea |
| 2. Paka-kohi* | 5. Ngati-Tipara | 8. Ngati-Manu-hiakai |
| 3. Ngati-Hine | 6. Ngati-Tane-wai | 9. Ngati-Tu |

THE MAORI ANCESTOR TARIONGE.

Here and there in Maori traditions is found mentioned an ancestor named Tarionge, who flourished in Hawaiki a few generations before the sailing of the fleet to New Zealand. Nothing very remarkable is mentioned about this ancestor, but, nevertheless, his name is one of those on which hinges the connection with Maori, Tahitian and Rarotongan. It is from such cases as this that we deduce dates in Polynesian history, and where this can be done by comparing genealogical descents from some one well-known name, down to people living in various islands, the value of the date is much enhanced.

As Tarionge is connected with these West Coast tribes—Taranaki, Ngati-Rua-nui and Nga-Rauru—the notes I have gathered may find a place here for the benefit of future students.

In an *Orioi tamariki*, or lullaby, published in “Nga Moteatea,” p. 186, we find :—

Na Kiki taua, na Toto taua,
Na Tarionge e !....

We are descended from Kiki, from Toto,
And from Tarionge.....

Again, the same volume, p. xcvi.—we have in a Taranaki lament :—

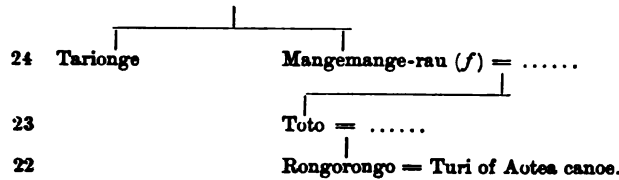
Kihai koe i whangaina
Ki te manga tawhiti.
Naku koe i whangai
Ki te aitanga a Tarionge
I te kai whakaoto e piri i te toka.

Thou wert not fed
On foods of distant lands,
But 'twas I that brought thee up
On the offspring of Tarionge
The astringent food that adheres to the rocks.

Here, Tarionge's name appears to be used as a synonym for shell fish.

From the Ngati-Rua-nui tribe we have this short genealogical table, which fixes the date of Tarionge according to the Maori traditions :—

* It is questionable if the Pakakohi was originally a Ngati-Rua-nui *hapu*, for I learned through Judge Gudgeon, in 1893, that the people of Port Awanui maintain that the ancestors of Pakakohi migrated from Wai-pari, near Wai-piro, (fifty miles north of Gisborne) after the great fight with Pakanui at Te Mara-hutihuti, and Ngati-Porou say that Nga-waka-taurua (of Pakakohi) admitted this to be true. If so, they have only been at Patea since about 1650; but they have so intermarried with Ngati-Rua-nui that they may now be looked on as the same people. This shows, however, how much the tribes have become mixed, and illustrates the many migrations that have taken place.



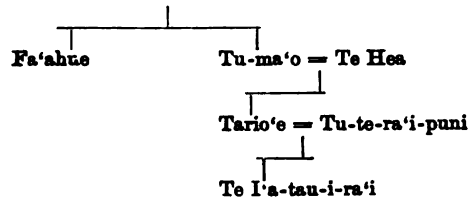
Possibly Mangemange-rau married Kiki, of the lullaby (see *ante*). If so, this table agrees with the song.

Next, we find in the Rarotongan history of Tangiia, that the latter "after his expulsion from Tahiti, went to Huahine Island (about 120 miles west of Tahiti) to visit his sister Raka-nui, where a long conversation takes place, in which occurs the following:—"Rakamea married the lady Raka-nui, and they gave birth to Tarionge....." Now Tangiia flourished twenty-six generations ago, and if Tarionge was a nephew of his (by his sister Rakanui) there is only one generation difference between Maori and Rarotonga story.

But Tarionge, under the form Tario'e—these people do not pronounce the "ng"—is known to Tahitian tradition also. Miss Teuira Henry, of that Island, supplies me with the following:—

"Te Fatu (Maori, Te Whatu) was the name of a man who went from Rarotonga to Porapora (twenty-two miles northerly of Rai'atea, Turi's old home) where he married Te Uira. Their *maras* was called Fare-rua (Whare-rua in Maori). The family from whom Te Whatu came was named Tario'e (Tarionge) whilst that of Te Uira was Te Hiva (a well known Raiatea *kapu*). Pou-tara was the high priest of the *maras*. The children of these two people were Maro-te-tini and Vae-arai (? Wae-arai or Waea-rangi in Maori)."

In a further communication Miss Henry supplies the following information:—



Fa'ahue, she adds, is the ancestor of the Pomare family of Tahiti. This man is shown in the Pomare pedigree table, page 26, Vol. II., Journal Polynesian Society. But the position he there holds is much too near the present day to allow of his nephew Tario'e being the same as the Maori ancestor, for he is there shown to have lived about nineteen generations ago—accepting Hiro, on the same table as being identical with Rarotongan Iro, and Maori Whiro, who, there is very little doubt flourished twenty-five generations ago (see Chapter IV.). Maybe Fa'ahue, the Pomare ancestor is a different man, and this

seems to be proved by the fact of Te-I'a-tau-i-r'ai (Maori, Te Ika-tau-i-rangi) being known to both Maori and Rarotongan histories as having flourished in Hawaiki before the *heke* to New Zealand in 1350, i.e., more than twenty-two generations ago, but his exact position cannot be determined.

NGA-RAURU TRIBE.

The tribes already described, all inhabited the Province of Taranaki—excepting the few Tai-nui tribes alluded to in the beginning of Chapter VII. We now come to those living in the Province of Wellington, about whose boundaries there is much less information available. Many of them, however, spring from the same sources as we have dealt with, and particularly Nga-Rauru. The boundaries of this tribe on the north-west was the Whenua-kura river, which was common to them and Ngati-Rua-nui. Their coastal frontage extended from the above river to about the Kai-iwi stream,* a distance of about twenty-three miles, where they were joined by the Ngati-Hau, one of the series of tribes known under the name of Whanga-nui. This same tribe bounded them also on the east and north-east, until the boundary closed on to Ngati-Rua-nui again, somewhere on the upper waters of the Whenua-kura. The Wai-totara river runs through the middle of this territory, and is navigable for canoes for many miles, thus affording the tribe an easy means of retreat, in case of invasion, to the wooded hills in the interior, and as it was formerly full of large eel weirs, was a great source of food supply. The coast line is low, and generally occupied by sand-hills, inland of which is a very fertile undulating country, which, at about six or seven miles from the coast, rises gradually into wooded hilly country, often a good deal broken, due to the *papa* rock of which it is composed, and which is much given to extensive land-slips.

The name Rauru, is said to refer to the upper part of a *kumara* pit. The name was brought from Hawaiki with the people who came here in the "Aotea" canoe, and is the name of their ancestor.

There are some notable old *pas* in this territory, many of which have an interesting history, but they are not so numerous as the next district to the north, already described. There are also some noticeable modern fortifications occupied by these people during the wars with

* Kai-iwi is a stream six miles north-west from the Whanganui river; but this has not always been its name. Formerly, a certain man from the East Coast set out in chase of a very peculiar fish, which was in fact a *Kahawai*, but it had a tree growing out of it! He chased this fish all along the coast till he came to a stream, where he cast his net, and from that circumstance the place was called Te Kupenga-o-Mamoe; but he failed to catch the fish there, but did so at Wai-ngongoro. Subsequently the same stream was the scene of the death of some men by a *tauu*, who were eaten there, hence its modern name—Kai-iwi.

the Pakeha, in the sixties of the nineteenth century, such as Tauranga-ika, near Nuku-maru, Te Weraroa on the Wai-totara, etc.

The eponymous ancestor of this tribe is Rauru, shown in Table No. 38, a few pages back, and also in Table 25, Chapter IV., by these people said to be a grandson of Toi, but by the East Coast people, the latter's son. They are essentially descended from migrants to New Zealand by the "Aotea" canoe, indeed, the main lines from Turi's sons are to be found amongst Nga-Rauru, which the quarrel on account of Turanga-i-mua's dogs explains, for the sons all settled on the south side of Patea, and they have possessed the *whare-maire*, or houses of learning, in which the priests taught, from the days of Turi down to Christianity—(see Journal Polynesian Society, Vol. IX., p. 229, for a list of these houses and the names of those who taught in them). The people also claimed descent from those who came in the canoe "Tu-aro-paki," under Te Atua-raunga-nuku, but nothing is known of the history of this canoe, beyond the statement of the tribe, that some of their ancestors came in it.

Mr. John White says that one of the ancestors of Nga-Rauru named Rakei-wananga-ora, came to this coast from Hawaiki in the "Panga-toru" canoe, but the people would not allow the crew to land, so they returned to Hawaiki. He does not explain how the Nga-Rauru got over the conflict between the two above statements—probably this is one of the local canoes already referred to.

I have just said that Rauru was the eponymous ancestor of this tribe. The Nga-Rauru people are very precise and positive in their traditions as to the fact of this ancestor living in Hawaiki—at any rate for part of his life. At the same time, it is clear he is identical with Rauru, son of Toi, of the *tangata-whenua*—but on this subject see Chap. IV. He flourished about twenty-nine generations ago according to Table No. 25, or approximately the middle of the thirteenth century; and he was apparently one of those daring voyagers of the Polynesian race, whose exploits fill us with wonder. It is this Rauru who is accredited with making the voyage from Hawaiki—in this case there is little doubt, Hawaiki-raro, or the Samoan and Fiji Groups are meant—to Wairua-ngangana, a place that can be no where else than in Indonesia, if not beyond, on the coast of Asia. Mr. Hammond's account, is as follows (see Journal Polynesian Society, Vol. III. p. 106):—"The expedition consisted of two canoes well-manned and named respectively 'Pahi-tonoa' and 'Haki-rere.' The former was commanded by Rauru, the latter by Maihi. On the outward voyage 'Pahi-tonoa' was wrecked, Rauru and the survivors being rescued by the crew of 'Haki-rere.' Going on her way, 'Haki-rere' arrived safely at Wairua-ngangana, and application was made to the inhabitants of the island for roots of the *taro*, which were presented to them by two women, who also gave them directions as to the cultivation of

the plant, and the requisite behaviour on their return journey with such valuable food on board. Following their directions Maihi was enabled to return safely to Hawaiki, and accordingly introduced the *taro* to that land"—and planted it at Te Papa-i-kuratau, which from other traditions can be located as being either in Samoa or Fiji—probably the latter.

There is some confusion in the traditions as to the canoe "Pahitonoa." The above account says she was wrecked, whereas Tautahi holds that she was one of the fleet that afterwards carried the migration under Rauru, from Western Hawaiki (Samoa, Fiji, etc.) to Rangi-atea of the Society Group (see Journal Polynesian Society, Vol. IX., p. 213). This, however, is not a matter of great moment—another canoe may have been called after the old one, by the same name. The important thing is that Rauru led a migration from the Western to the Eastern Pacific, where they settled down in Rai'atea and Tahiti, and lived there for seven generations, until the war with Ngati-Puna and Ngati-Ue-nuku, at Rai'atea, forced Turi and his compatriots to migrate to New Zealand in *circa* 1350.

WHARE-KURA.

I find amongst my notes a probable reason for the migration of Rauru from Western to Eastern Pacific, though my informants did not connect the two things, and I regret to say I neglected to follow it out—indeed the connection had not occurred to me at the time. There are traditions amongst these West Coast tribes of a great division having taken place long before they came to New Zealand, which was due to dissension among the priesthood on a matter of belief—in the same manner that the Gothic and other Arians differed on a point of belief with the Italian and other Catholics in the fourth or fifth centuries. This separation of the people is also known to the Tahitians, who call those who resided in the west, and held one faith, Ao-uri, whilst the others (Tahitians and Islanders of that neighbourhood) were named Ao-tea. There is little doubt that the two traditions refer to the same movement. The most detailed account of this split in the tribes, from the Maori side, is given by the Rev. R. Taylor in "Te Ika-a-maui," p. 65, which, however, is corroborated, but not with the same detail, by my own notes and those of others. Mr. Taylor did not see the significance of the matter he recorded—indeed he could not have done so, for the time was not ripe, and hence perhaps, with his well known predilection that way, he has attempted to find its analogy in Hebrew history.

I abbreviate here part of Mr. Taylor's account of Whare-kura, that being the name of the house in which this division of the people took place—a name, however, which has become a general one for their various houses where the history, beliefs, genealogies, etc., were

taught, even from the times of this original Whare-kura, down to the time when Christianity put an end to such teaching. Some of Mr. Taylor's names, often incorrectly given, are also corrected.

Mr. Taylor states that the original Whare-kura was a "house of prayer," or worship, which seems to me a mistake, for nothing like worship, in our sense of the word, ever occurred amongst any branch of the race. What is meant, is that here their sacred *karakias* (invocations, incantations, etc.) were recited, but these do not imply worship. It is said to have been a very large edifice, in which people met for "the rehearsal of their several pedigrees as well as the heroic deeds of their ancestors, for holding their solemn councils and administering justice." In this respect Whare-kura much resembles the Koro-tuatini of Rarotonga tradition, which, however, was far more ancient than this particular Whare-kura, and probably was situated in India. The same ideas, however, transmitted through the ages, would induce the people to perpetuate the character of the Koro-tuatini and its uses in various stages of their migrations; and therefore Whare-kura may be said to have been the legitimate outcome of the ideas which originated Koro-tuatini. "At the other extremity (of Whare-kura) was a small building in which the high priest resided, and seventy other priests had their houses ranged around, each building bearing the name of one the heavens." I think Mr. Taylor has got somewhat astray here, for the Maori only acknowledges ten heavens.

The following tribes used to assemble in Whare-kura:—

1. The Kahui-Kauika, and their chiefs Kauika-nui, Kauika-roa, Kauika-papa, Kauika-whakaroa-korero.
2. Te Kahui-Whata, and their chiefs Whata-nui, Whata-roa, Whata-korero, and Whata-atua.
3. Te Kahui-Kapua, and their chiefs I-Kapua-nui, I-Kapua-roa, I-Kapua-tuatahi, and I-Kapua-whaka-roa-korero.
4. Te Kahui-Rangi, and their chiefs I-Rangi-tu-ana, I-Rangi-tu-Tawhaki, I-a-Whiro, I-Roto-pua.*
5. The tribe of Maru, and their chiefs Whiro, Monga, Wai-turourou-atea, Hurihanga, Marama-nui-o-Hotu, Rakei-pingao.

The above appear to be the leaders of one faction in Whare-kura.

There were two priests whose function it was to procure and braid in a special manner the sinnet that was bound round the images of the gods,† whose names were Huru-manu and Takitaki. Their sisters were

* These names beginning in I are peculiar, and unknown in any other connection in Maori, though quite common as Marquesan proper names, and are also known in Hawaii.

† See a specimen of this pattern of binding sinnet round the emblems of the gods, Plate 4.

high priestesses, and were named Rito-whara* and Rito-maopo.* It was said that it was due to these two women that the great quarrel took place, and the final separation of the tribes occurred, when many migrated to Eastern Polynesia. As is usual in all events of importance in Maori history, this separation has a special name given to it, viz.: "Turia-te-ngairi" (according to Mr. Taylor but which I suspect is Turia-te-ngahiri, meaning uproar, contention, discussion, etc.)

The other faction appear to have been under the leadership of Ue-nuku, who was the head of 180 chiefs, some of the groups of whom were:—

- | | |
|-------------------------|--|
| 1. Te Kahui-Potonga | 4. Te Kahui-Pou-taha |
| 2. Te Kahui-Poupou-titi | 5. Te Kahui-Pou-korero |
| 3. Te Kahui-Torea | 6. Te Kahui-Pepe—Pepe-mua,
Pepe-roto and Pepe-te-muimui |

"The different tribes which met at Whare-kura were ranged in two grand divisions, one party occupying one side of the building, and the other the opposite side. One party possessed a staff called Te Tokotoko-o-Turoa (*i.e.*, the 'ancient' or 'enduring staff'), whose owner was Rangi-tawhaki. The other side also had a staff named Tongitongi (to peck, to point out) which belonged to Maihi-rangi."

When the tribes quarrelled, "Kauika broke the staff of Maihi-rangi, and this became the signal for anarchy and confusion; sorcery and witchcraft were then practised against each other, and then they fought. Whakatau-potiki set the building on fire, and a multitude perished in the flames."

It is a question, if there is not some confusion here as to Whakatau-potiki—if this is the same hero who burnt Te Uru-o-Manono temple, and it seems as if he were from the context—for according to Raro-tonga history he flourished about the year 900, and Rauru about 1150; Whiro about 1275 to 1300; Ue-nuku (if the same) about 1300. Probably the two histories have in time become mixed up.

There is a great deal in this obscure tradition that offers food for thought, for it evidently refers to some great dispersion of the people. Even the names given are worth study, for they are all capable of an emblematical translation, and may have been of the same nature as the honorific names of Samoa, or the *marae* names of Tahiti. It is to be feared we shall never get much further light on this subject, unless Miss Teuira Henry's Tahitian Traditions, when published, may help us.

My informants are quite positive that this division in the people took place before they removed to Rangi-atea (Rai'atea Island), whereas other traditions say it occurred at the latter place.

* These two names are significant—Rito-whara = Pandanus core; Rito-maopo = Breadfruit core—neither of which trees grow in New Zealand, but are common in Samoa and Fiji.

There is amongst the Nga-Rauru people a peculiar remnant of an ancient story, that may be classed as folk-lore; the only other version I have ever seen is to be found among the Ure-wera people, and which was published by Mr. Elsdon Best in his "Wai-kare-moana."

The following is the West Coast account. It is termed the—

STORY OF POU AND TE MANU-NUI.

In former times there was a kind of *taniwha*, or monster named *Ikaroa*, in shape like a fish, which came ashore and laid on the beach, at a place named Kene-puru-roa in the Patea district. Now as Pou—a dweller in those parts—was wandering along the beach he came across this great fish and thought it a good opportunity to replenish his larder. Having with him his *mira-tuatini*, or sharks-tooth saw, he commenced to cut up the fish; but to his great surprise, as soon as he made a cut it closed up again. This, thought Pou, must be a *tupua* fish, and not to be dealt with in an ordinary manner. So he commenced to say his *karakias* in due form, whilst *Ikaroa* was listening all the time, and fearing that Pou would succeed in the end with the aid of his powerful incantations, suddenly took up Pou and carried him away to the Muri-wai-o-Hawaiki. On arrival at this distant country, a council was called (presumably by the people of Hawaiki) to adjudicate on the case, as to whether *Ikaroa* was justified in his abduction of Pou. The decision come to was, that *Ikaroa* was wrong, inasmuch as he was out of his own element when Pou attempted to cut him up. The story does not say whether the decision also carried costs against *Ikaroa*; but at any rate, the powers that ruled in Hawaiki decided to assist Pou to return to his own country, and to that end engaged a *taniwha* (sea monster, but here evidently a monster of the air) named Te Manu-nui-a-Rua-kapanga to convey him home. On nearing Patea, the place from whence Pou had been carried off, the Manu opened wide its wings, and said to Pou—"Pull out a feather from my side, to be a *mdna* (power, prestige—in this case a talisman) unto you." So Pou did as he was told, "and the name of that thing was Te Rau-a-Moa"—the feather of the Moa.

Now when the people of the Whanganui district heard of this object that Pou had acquired, they sent Tukai-turoa, and his sister, to obtain it for themselves. They came to Pu-manga at Patea, and there Pou gave to them this talisman as a power and prestige to Whanganui, in order that they might avenge their wrongs. And it was through the power of Te Rau-a-moa that Whanganui got compensation for the evil they were suffering under. (It is not stated what is was.) That talisman never came back from Whanganui; "it finally disappeared there, and is not; it would have been better if this valuable property of Nga-Rauru and Ngati-Rua-nui had come back to them."

Rua-kapanga is known to the Rarotongans as the name of a great

nanu), and is mentioned in some of their old songs. There is a ; about it—" *E tia e te kuekue.*"

I have suggested in Chapter IV., that this Pou may be identical Pou-te-anuanua of Mangaia Island, whose other name was Toi, whose genealogy is given in Table 22. In fact, the suggestion is that this mysterious journey of Pou to Hawaiki, when he was l off by Ikaroa, may be the dimly remembered record of a voyage prior to the *heke* of 1350.

In order to preserve it, I copy an ancient lament of these people, in which the above incidents are alluded to.

HE TANGI NA TE IKA-TERE-ANIU MO TE PERE.

Takiri ko te ata, kua whitirere au,
Kaore ana nei he pere i wehe ai
Kei a Hine a te hoa,
Tena E Whaene! Tirohia iho ra,
Taku mareikura, he koata ariki,
No Kai-atua e—i, no te Kahui-whata,
Turakina te kahui kuaka,
Ki te Uru-a-Tawhiti nei—e—i.
He hia kai hapu kia tomo atu koe
Ki a Whaka-tauroa,
Ko te kete tena i tuwhera ki te rangi
I tukua iho ai te whenua e takoto
Kua tu ai ki te ao nei.
A, rongo ano au te huka a Te Tawhiti,
I takoto a Wai-matua ki te hohonu
E Tama—e—i.
Ka tupu te tangata, ihi kau ki te ao,
Hoki atu ki te kore—te kore i oti atu—e—i
Huti kau mai au nga huti o te kura,
E kore e hoki mai; ka pae ki te one-roa,
I Pikopiko-i-Whiti e—i.
Mona te kura pae
Whai mua koe ki te Wai-o-rangi—
Ko Wai-whakatipua,
Ko Rua-rongo, ko au,
Nana i kopekope ko te ewe
O te ika wai-waha
He putanga ariki e—i,
No Te Kahui-pua.
Kia whawhia iho ki roto, karanga atu
Ko te kete tena i whakairia ai
Ka tau ki te matapihi o te whare o Tangaroa—e—i.
Ka rangona ki reira te kupu a Te Tawhiti
Kei te kune, kei te weu, kei te aka.
Kei te tamore, kei te katoa,
Kei te karawa, kei te au ika,
Ka tupu ko te Kahui Iawa e—i
Ko Rua-kapanga, ka whakatawhi au,
Ki a Ikaroa e—i.

Me kokomo iho koe ki Paopao-te-rangi
 Te Huki-o-te-moa, ko te ipu tena
 I takoto mai ai, koia Huna-kiko
 No Te Apiti-o-te-rangi,
 E Tama e!—

I regret I am unable to furnish a translation of this ancient song, so full of references to the traditional lore of the Maori. Without the help of one of the tribe learned in such matters, it is impossible.

There is another very strange tradition among these people, the origin of which is very difficult to fathom. So far as I am aware it is found no where else in New Zealand, nor anywhere else in Polynesia. We are indebted to Mr. John White for the preservation of it, and it is to be found in his "Aotea" papers, now with the Government. It is called—

Te ewe i tere—THE WINGED PEOPLE.

"A placenta was cast into the sea, and in due course became a man whose name was Whanau-moana, or Sea-born. He had wings, as had all his descendants. At first, none of these beings had stationary homes, but flew about from place to place, sometimes alighting on the tops of mountains, or extending their flight to islands in the sea. One of the women, named Tara-pu-whenua, first caused them to dwell in *pas*. This people belonged to Wai-totara and lived at Tieke, (Moerangi a sacred place, where the famous "Awhio-rangi" axe, brought here from Hawaiki by Turi, was buried seven generations ago, and re-discovered in December, 1887—see Journal Polynesian Society, Vol. IX., p. 229). The last of this people who had wings was named Te Kahui-rere, and he lost them through a woman pressing them down in the night when he was asleep. Hoani Wiremu Hipango of Whanga-nui (died about fifteen years ago) says that his wife was a descendant of these winged people."

Another version is as follows:—Hare Tipene, of Te Ihu-puku *pa*, Wai-totara, says Tama-nui-te-ra (sometimes given as a name for the Sun) was the first person who possessed wings, or who could fly, but it is not now known whether he had wings or merely possessed the power (*mana*) of raising himself up in the air at pleasure, which he used to do, and could take long flights. Hence is the saying:—

Ka rere te atua iti	When the minor god flies,
E kore e marama te rangi,	The heavens will not be bright.
Ka rere ko Tama-nui-te-ra,	When Tama-nui-te-ra takes flight
Ka marama te rangi.	Then will the heavens be bright.

Tama-nui-te-ra had a house in the sky named Whare-totoka. Tama-hewa was the last person who had powers of flight, but he lost them through his wife Raka-takapo treading on his wings in the night. They lived at Tieke and Moerangi."

Here is a *Waiata* or Maori song, in which these winged people are alluded to:—

Ra te uira ka hiko i te rangi !
 Ou tohu ra, E te hoa ! i haere ai koe.
 E hara, E Hine ! te tau mai nei,
 No Te Mouna-roa, no Tawiri koe—
 Na Tauru-a-te-rangi.
 He matamata ariki no runga o Tieke
 No Moe-rangi ra.
 Na Te Rangi-hikaka,
 Na Uru-te-angina,
 Na Te Kahui-rere,
 Na Te Manu-i-te-ra—e.

Behold the lightning flashes in the heavens!¹
 'Tis a sign from thee, O friend ! that thou art gone.
 'Tis not, O Lady ! that all are departed,
 (For some rest here still)—
 Thou wer't descended from Te Mouna-roa,² from
 Tawiri,
 From Tauru-a-te-rangi,³
 From the high-born fountain above at Tieke,⁴
 And from Moe-rangi⁵ there.
 Thou wer't descended from Te Rangi-hikaka,
 From Uru-te-angina,
 From Te Kahui-rere,⁶
 From Te Manu-i-te-ra.⁷ (The bird in the Sun.)

NOTES:—1. The lightning flashed and thunders pealed at the death of great people, in the Maori's belief. 2. Te Mouna-roa, Captain of "Kura-hau-po." 3. Tauru-a-te-rangi, probably an ancestor. 4. Where the winged people lived. 5. The last of the winged people. 6. The bird in the Sun (an expression sometimes—perhaps not often—substituted for Tama-nui-te-ra, "the Great Son of the Sun"), the true meaning of which, if we could obtain it, would throw a light on the ancient beliefs of this people, that would take them very far back in old-world ideas. Tawhaki's wife was impregnated by "the bird in the Sun."

The only other reference to a winged people, I know of, amongst the Polynesian people—but not living in Polynesia—is to be found in Fornander's "Polynesian Race," Vol. I., p. 57. He says—"The people of Pulo Nias, an island off the south-west coast of Sumatra, like the Battas and Dyaks a pre-Malay remnant of the Polynesian race, call the sky, or heaven by the name of Holiyawa, and people it with an order of beings whom they call Baruki, superior to mortals, *gifted with wings*, and invisible at their pleasure. And they relate that in olden times a King of these Baruki, called Luo-mehu-hana, arrived from that Holiyawa, and was the first who taught them arts and civilization, and also how to speak." This is quoted from Sir Stamford Raffles, Vol. II., chapter 17. It would thus appear that this tradition of winged people was brought by the Maoris from Indonesia, if not from further to the west, and localized at Wai-totara.

The *hapus* of Nga-Rauru are:—

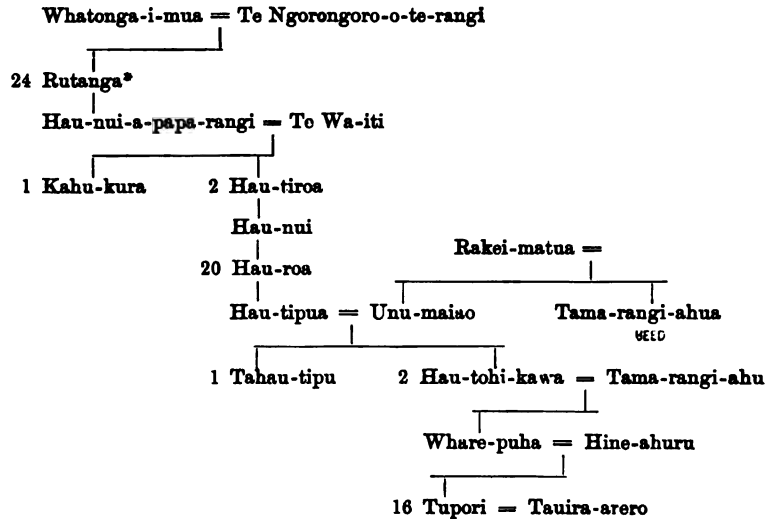
- | | |
|---------------------|-----------------|
| 1. Rauru-matahi | 4. Ngati-Hine ? |
| 2. Rauru-kitahi | 5. Araukuku |
| 3. Ngati-Rangi-moka | |

WHANGA-NUI TRIBES.

Coming now to the tribes that occupied the country to the south of Nga-Rauru, the first is Ngati-Hau, one of the numerous tribes known under the name of Whanga-nui, derived from the river of that name. Ngati-Hau take their name from Hau-nui-a-Paparangi, who is believed to have come to New Zealand in the "Aotea" canoe, though this is doubtful. On this subject see note 182, Journal Polynesian Society, Vol. XIV., p. 219, where Col. Gudgeon says:—"I was talking with a Tahitian member of the Makea family, of Rarotonga, concerning the old tribe of Ngati-Hau, and gave them their name in full (as above). When he heard this he said, 'My old tribe! Hau-a-Papara'i;' the only people who never bowed down before the Pomares in Tahiti, who were braves wherever they went." This is a confirmation of what has so often been stated in this paper, to the effect that the migration of 1350 came from Tahiti here. The Whanganui people have a saying to this effect:—"Te uri a Hau-nui-a-Papa-rangi, nana i teotao te nuku roa o Hawaiki." The descendants of Hau-nui', who suppressed the land (or people) of Hawaiki, and which seems to bear out the statement of Col. Gudgeon's friend to the effect they had never been beaten—at least in Tahiti, Hawaiki-runga being the Rarotonga name for that group.

I quote the following piece of a descent from Hau-nui', as it may prove useful to others following in the same lines as myself.

TABLE XXXVIII A.



I am unable to give the precise boundaries of Ngati-Hau, or indeed of any of the Whanganui tribes, but they occupied a large extent of country, being bounded on the west generally by the Nga-Rauru, Ngati-Maru and Ngati-Tama tribes (already described), on the north by Ngati-Mania-poto and Ngati-Tu-whare-toa, and on the east, near the base of Ruapehu, by Ngati-Whiti, Ngati-Tamakopiri, etc., and towards the sea on the east by Ngati-Apa, the boundary between the two, in the case of the latter, being somewhere west of the Whangaehu river. The above is a very large territory, and was, at the time of the first settlement of this country by Europeans, almost entirely forest-clad, with the exception of a strip along the coast some three to four miles wide, and parts of the open plains of Okahukura lying on the western slopes of Ruapehu mountain. It is, moreover, a very broken country with deep gorges, in the bottom of which flow the streams all more or less discoloured by the *papa* rocks of which nearly all this country is formed. The beautiful Whanganui river flows through the centre of this district, and formed a highway available for canoes for some 170 miles from the mouth.

Besides the crew of the "Aotea," it is certain that the crew of the "Kura-haupo" canoe also contributed to the population; and the

* Rutanga above, by Table 38, was a nephew, not a son, of Whatonga's. Hau-nui-a-papa-rangi, by this table, belongs to the generation of Turi's grandfather, although he is said to have come with Turi in the "Aotea" canoe. The descendants of these people are Ngati-Hau through Hau-nui, and Ngati-Rakei, through Rakei-matua.

strong probability is, that the *tangata-whenua*, or original inhabitants—*te iwi o Toi*—formed the basis of the present tribes. One of the principal is called Nga-Paerangi, and it is believed that Paerangi, from whom the people take their name, was one of the *tangata-whenua*. He flourished about 21-23 generations ago, or about the time of the *heke*, (or migration) to New Zealand, and many families of rank trace their descent from him. At the same time, some natives say, that Paerangi came to New Zealand with the *heke*, and more than one line show him to be a descendant of Whiro, whose ancestors are shown quite correctly on the Maori lines according to Tahitian and Rarotongan genealogies.

Mr. Best has a note to this effect: "Though all the Whanganui people say that Kupe on his arrival here, found only the *tiwaiwaka*, *tuks* and *kokako* birds, with no people, yet when questioned closely the old men admit the existence of *tangata-whenua* in the valley of Whanganui. These were the descendants of Paerangi-o-te-moungaroa whose ancestor came from Hawaiki five generations before the arrival of Captain Turi in the 'Aotea' canoe. He was brought here by his *atua*; he had no canoe. There have been three men of the name of Paerangi, one of whom came in the 'Aotea.'" Now this statement as to Paerangi having been brought here by his god, means nothing more than that the old *tangata-whenua* traditions having become overlaid and obliterated by those of the more forceful *heke*, and some origin for Paerangi being necessary, the marvellous has been invoked, and his arrival accredited to the gods. If we may believe the earliest legends extant relating to these parts, there was a numerous people dwelling here in the time of Turi's children and grandchildren. Tu-whawhakia, in his version of "Tutae-poroporo," mentions a very numerous people named Ngu-taha, who lived at Aropawa Island and the Sounds, north end of the Middle Island. Aokehu the slayer of Tutae-poroporo was a grandson of Turi; and Nga-Paerangi are mentioned also as a numerous people living in the Whanganui valley as far up as Operiki (near Corinth) and extending to Whangaehu, at that same period. Mr. Best, after having made inquiries in the Ure-wera country, comes to the conclusion that Paerangi came here with Paoa, about five generations before the *heke*. Col. Gudgeon says, the Whanganui ancestor is identical with Paoa's companion, and that there were two of that name—Paerangi—one coming in the "Aotea" canoe, the other the ancestor of Ngati-Hāua of Upper Whanganui, about whose *tangata-whenua* origin there can be little doubt.

In order to preserve it, I quote some descents from this Paerangi, in which it is shown that he was a son of Whiro-te-tipua, who flourished according to Rarotonga history—twenty-five generations ago, whereas he is here twenty-three—not too great a discrepancy to prevent it being the same individual. See Table No. 15 also.

Whether the Paerangi here shown is he who came with Paoa in the "Horo-uta" canoe or not, I am unable to say.

The Whiro-te-tipua, shown on the tables, occupies a very prominent position in Polynesian history; and much about him is to be found in Maori, Rarotongan and Tahitian history. (See Table 39.)

The Whanganui people have a tradition that part of the Middle Island, on the west side of Tasman's Bay, was peopled from their tribe, the first *heke* being under the leadership of Te Ahuru, a second one was under Tu-mata-kokiri, who gave his name to Ngati-Tu-mata-kokiri, the tribe that occupied Golden Bay and those parts, and which was exterminated by Ngati-Toa and Te Ati-Awa in the second decade of the nineteenth century, as will be shown in Chapter XVI.

Readers are referred to Journal Polynesian Society, Vol. XIV., p. 131, for further information about the Whanganui tribes.

NGATI-APA AND OTHER TRIBES.

Lying to the south of the Whanganui tribes, are the territories of Ngati-Apa, whose southern boundary was (very roughly) the Manawa-tu river, whilst their inland boundaries extended to the Ruahine Mountains, and were limited on the north by Ngati-Whiti and others of the Mokai-Patea country, a very large district of open plains and broken forest ranges. This tribe claims to be descended from Ruatea and other people, who came to New Zealand in the "Kura-haupo" canoe in 1350, besides the descendants of Apa-hapai-taketake, who came from the Bay of Plenty originally, and gave his name to the tribe.

Another migration from the north took place in later times; they first went to Taupo and lived there sometime, but finally falling out with the Ngati-Tu-whare-toa tribe of those parts were defeated in battle, and departed for the West Coast. The chiefs of these fugitives were Te Whakakahu and Tu-makoha, and their particular *hapu* was named Te Apa-o-Rangatira. Such is the account by the people of the Rangi-taiki, Bay of Plenty. This tribe was one of those that suffered from the incursion of and conquest by Ngati-Raukawa of Maunga-tautari in the "twenties" of the nineteenth century, as we shall have to refer to later on. So far as our history is concerned, they do not occupy an important position, and indeed not much of their history is known to me. The records of the Native Land Court no doubt contains a good deal about them.

The Rangi-tane tribe, which joined the Ngati-Apa on the south, has been at one time a large tribe occupying the Manawa-tu district, and extending over the Rua-hine and Tara-rua ranges into the Upper Wai-rarapa and Upper Manawa-tu valleys, the Seventy Mile bush,

Rae-whakaumu
 15 Rangi-te-ekewa
 Te Ekewa-nuku
 Te Ekewa-rangi
 Te Maha-o-te-rangi
 Te Ronaki
 10 Tapua
 Hine-turiki-rangi
 Puku
 Te Rangi-rori
 Mutu
 5 Turia
 Heni
 Hakiaha Tawhio
 (of Whanganui)

etc., and has equally suffered—on the West Coast—from the invasion above referred to. They claim descent from Tane-nui-a-rangi, and are mostly a *tangata-whenua* tribe, mixed with the descendants of the crew of “Taki-tumu” canoe. All that is known of their history is summarized in Journal Polynesian Society, Vol. XV., p. 71, to which the reader is referred for further information.

Mua-upoko is the name of the tribe adjoining Rangi-tane on the south, and having their head quarters about Otaki. Their eastern boundary was the Tara-rua range, and their territory was not a very large one. There are but few of them left, as the tribe suffered severely from the Ngati-Raukawa and Ngati-Toa conquest already alluded to. The tribe is said to be an offshoot of Rangi-tane.

Ngati-Ira was the next tribe to the south, which before the conquest just alluded to occupied Pori-rua, Port Nicholson, etc. The history of this tribe, as known to the writer, will be found in Journal Polynesian Society, Vol. XV., p. 74.

The whole of the above four tribes were conquered by Ngati-Toa of Kawhia, Ngati-Raukawa of Maunga-tautari (Waikato) and Te Ati-Awa of Taranaki, between the years 1821-1830, as will be shown; and as a consequence the interest in them is absorbed by the later occupants of these territories.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held in the Technical School, on the 2nd April, 1908, when correspondence, etc., was dealt with.

The following new members were elected :—

E. Maxwell, Opunake, N.Z.

Dr. A. H. Hallen, Opotiki, N.Z.

Georg. Lamprecht, Papeete, Tahiti

L. Birks, M.I.C.E., Rotorua, N.Z.

The following papers have been received :—

Strength of the Hokianga tribes in *circa* 1810. A. C. Yarborough.

A Hokianga incident. A. C. Yarborough.

Samoaan Phonetics in their broader relation. W. Churchill.

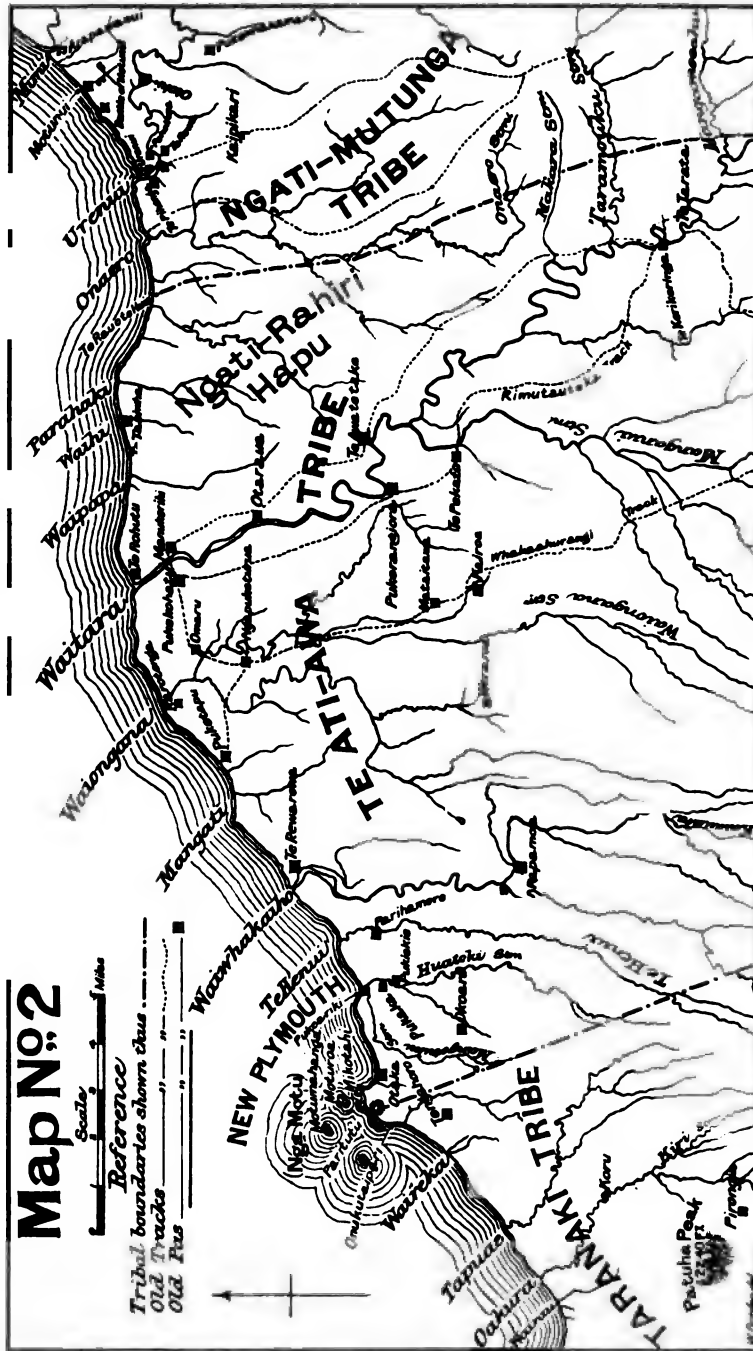
Wairangi and Pare-whete. Te Rangi-hiroa.

The Cave dwellings at Te Pehu, Rotorua. J. Cowan.

It was decided to issue a circular to members and others, asking them to help fulfil the conditions of the offer made by an original member (see Annual Report) as to the publication of papers on hand. (See circular which follows.)

Reference

Tribal boundaries shown thus
Old Tracks ".....
Old Pies ".....



HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER VIII.

TURANGA-I-MUA'S EXPEDITION.

(Circa 1370—1390.)

THE earliest noticeable incident in the history of the Taranaki tribes, subsequent to their arrival from Hawaiki, and after settling down in their new homes, was an expedition made by Turanga-i-mua (son of Turi, captain of the "Aotea") which, considering the times in which it occurred, was a very extensive one, and it moreover brings us face to face with the fact of a numerous population living in this country at the time of the *heke* of 1350. Turi had settled down and built his *pa* of Matangi-rei, on the south bank of the Patea river, when, probably some few years after, this expedition went forth. We do not know the reason of it, but probably it was due to the same causes that have in later times originated so many others, *i.e.*, the love of fighting for fighting's sake, or it may have been due to some affront offered to Turi's people as they came down the coast. It is clear that Turanga-i-mua had a considerable body of warriors with him, and though no doubt some of the crew of "Aotea" took part, the bulk of his party must have been recruited from the *tangata-whenua*, for the Hawaiians could not have been sufficiently numerous in themselves to have accomplished what they did—even allowing for exaggeration of deeds in the story itself.

Turanga-i-mua, accompanied by Kauika, one of the priests of the "Aotea" canoe, and their men, started from Patea, and proceeding to the north overland, made their way as far as Tamaki, which was then and for long after the general name of the Auckland Isthmus. Here, for reasons unrecorded, they fell foul of the people there living, whom my informants refer to as the people of Titahi, and defeated them with great slaughter in a battle called Te One-po-takataka. This, says one

of my informants, was the first occasion on which his tribe (Nga-Rauru) defeated the Titahi people, but not the last, as we shall see. From Tamaki the war-party travelled through the interior of the North Island, and came out to the East coast at Ahu-riri (Hawkes' Bay) where they again fell in with a numerous people, who are expressly said to have been *tangata-whenua*, when fighting again took place. The first battle fought was called Kare-po, in which Turanga-i-mua gained the victory. This was followed up by a series of sieges, during which as many as ten *pas* are said to have been taken by the invaders, the last being at a place called Mimi-a-Rauru. These *tangata-whenua*, there is little doubt, were some of Te Tini-o-Awa, Whatu-mamoa, or Rangi-tane, who then occupied all the Hawkes' Bay country, and who were descendants of Toi and Te Awa-nui-a-rangi, often previously referred to.

From Hawkes' Bay, Turanga-i-mua made his way south through the other Tamaki district (Seventy-mile Bush) and then ascended the Rua-hine ranges, by the old native path, which, starting near the present town of Woodville, passed to the north of the Manawa-tu gorge, coming out on to the plains of the West coast, at the present village of Ashurst. It was a terribly rough track as the writer experienced in 1872. Near the summit crossed by the track, Turanga-i-mua was set upon by the *tangata-whenua*, who were probably Rangi-tane, and after a great fight he was killed, whilst most of his party made their way home to Patea. After his death, the people stuck into the ground a *matipo* post to mark the spot where he was killed, and heaped up (*ahu*) earth round it, and hence arises the name of this spot (and the track) Te Ahu-o-Turanga, or Turanga's mound. His body, however, was afterwards exhumed and taken to Patea for final burial. The party on reaching Patea found Turi in his *pa* at Matangi-rei, and when the news of the death of his warrior son was made known to him, the old man went out of his house, and, as tradition says, disappeared for ever. He was seen by his daughter, Rua-putahanga,* going towards the cliff that fronts on the Patea river at that place. The Patea people say Turi's spirit went back to Hawaiki his old home, and it is very strange that the people of that old home, Rai'atea, say also exactly the same thing, and that his spirit was a serious trouble to them for generations after, even down to three generations ago, as I learnt at Mo'orea Island in 1897. Turanga-i-mua is said to have been a great warrior in his time, and appears also to have been a *taniwha*-slayer, for we have the statement that he slew a *tipua-whenua*, or

* It is doubtful if this name is right, for it is the only occasion on which this lady is mentioned as a daughter of Turi, whilst it is well known that one of that name was a famous ancestress of these people who lived many generations after.—See Chapter IX.

monster, at Taranaki, named Pou-poto—about which, however, I know nothing further.

It is stated above, that it was the people of Ti-tahi who were slaughtered at Tamaki (Auckland). Another account says it was the Wai-o-Hua tribe; but in this I think the reciter, knowing that the latter tribe did occupy the isthmus in modern times, has merely jumped to that conclusion. The Wai-o-Hua did not occupy their Auckland home for many generations after the time of Turanga-i-mua. And as to Ti-tahi, this man, according to the best traditions, flourished about the year 1600*, whereas probably Turanga-i-mua's expedition occurred about the years 1370 to 1390. The probability is, that as Ti-tahi himself was descended from the northern Ngati-Awa, who at one time also occupied the Auckland Isthmus, and built many of the *pas* still to be seen there, my informants mean Ngati-Awa (or Te Tini-o-Awa) when they say Ti-tahi, *i.e.*, the people from whom Ti-tahi sprung.

TAMA-AHUA RETURNS TO HAWAIIKI.

(Circa 1380.)

<p>The marginal table, being part of Table No. 33, will show the position of the people referred to below.</p> <p>TABLE XXXIXA.</p> <p>Te Hatauirā = Wairau</p> <hr style="width: 100px; margin-left: 0;"/> <p>Tama-ahua = { 1st Tauranga { 2nd Kauhanga-roa</p> <hr style="width: 100px; margin-left: 0;"/> <p>Raumati = Te Kura-tapiri-rangi</p> <hr style="width: 100px; margin-left: 0;"/> <p>Ura-te-kakara = Ngarue</p>	<p>Te Hatauirā came to New Zealand in the "Kura-hau-po" canoe, and it is thought his son did so also, as a young man. Rau-mati was born in New Zealand, and Ngarue is said to have been a grandson of a younger brother of Te Mounga-roa, the latter being the priest of "Kura-hau-po."</p> <p>Another account says he came here in the <i>Waka-tipua</i>.</p>
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When these several members of the crew of the above-named vessel first arrived on the West coast, they settled down at Wairau, where Captain Mace, N.Z.C., now lives, and which place afterwards became celebrated through the death of Dr. Hope, Lieut. Tragett and five men of H.M. 57 Regt., who there fell into an ambush during the war on the 4th May, 1863. Tama-ahua here married his first wife, Tauranga, who, my informant said, was a woman of her husband's people, but from what follows in relation to her son Rua-mati, it is probable he confused the two wives (or I misunderstood him). His second wife was Kauhanga-roa, said to be from Tauranga. After his first marriage Tama-ahua-ki-Tauranga (which is his full name) removed to and built a house on the flats at Oakura river, just seaward of the bridge on the south side. This house was named "Whakamoe-ariki," the foundations of which, together with a red stone on which the main internal pillar (or *pou-toko-manawa*) once stood, are to be seen at this day.

* "Peopling of the North," page 47.

On one occasion, after the *kumara* crops had been gathered in Tama-ahua was busily engaged in storing them away in the *whata* or store-house, his two wives being occupied in making baskets not far off. Whilst so engaged, the *pukoro*, or front part of Tama-ahua's *maro*, or waist cloth, fell off, and he stood naked as the day he was born before his wives and the other people. It was then seen that Tama-ahua was a *tehe*, or had been circumcised, which caused his wives a great deal of amusement, and gave rise to some remarks ridiculing their husband. Now, no Maori can stand ridicule—it has very often led to what they call *whakamomore*, or desperation, in which state of mind the one so affected has often committed suicide. Tama-ahua felt shamed and humiliated by the conduct of his wives, and withall exceedingly angry. So taking his *maro* and his arms, he departed from the village and went away up the Oakura valley to a place called Pirongia, which is situated between the Pouakai and Patuha ranges, not far from Te Iringa, which is the name of the southern peak of the latter range. Here his sister Taupea was living with others—who, I would remark, were probably some of the *tangata-whenua* people, the Kahui-maunga. Arrived there, and after the usual greetings, he said to his sister, "I am returning across the seas to Hawaiki, and I have come to bid you farewell." His sister asked, "What is the reason of your going?" "Because my wives laughed at me when my *pukoro* fell off, and I am filled with shame." His sister replied, "Do not go; remain here; let us two abide in this settlement of ours." But Tama-ahua would not listen; he had made up his mind to abandon home and family, and go back to Hawaiki. Seeing that her brother was determined, Taupea ceased her efforts to persuade him; and then they cried over one another, and took farewell. When departing, Tama-ahua said, "If I arrive safely on the other side—to that other home of ours—I will cause my shadow to appear at the break of day in the east, in the morning sunbeams, so that you may know I am safe. When you see this sign, you must do likewise, so that I may know that you have understood my signal."

After this Tama-ahua departed from Pirongia and returned to his home at Oakura. Here he took farewell of his son Rau-mati (son of his wife Tauranga) and of Rakei-nui-te-kapua, (his son by his other wife Kauhanga-roa) saying:—"Remain here; I am departing to hide myself. May you grow up to be men after I am gone." His two wives, hearing this, endeavoured to persuade Tama-ahua to abandon his project, but he was obdurate, and determined to carry out his plans. They commenced crying and lamenting, but it was of no avail. Tama-ahua now caused his canoe to be prepared for the voyage, by taking in stores, etc. How many, or who accompanied him, our story does not say. The canoe was named "Te Rona-waiwai," and when ready, Tama-ahua proceeded to his *tuahu* or altar, to propitiate the spirits

of the storms he might encounter on the way, and also to placate "the great fish of the sea." So he sailed away from his home at Oakura, and in due course safely arrived "at the other side," for on his arrival he *haca mai tona ata*, or caused the sign he had arranged to appear in the early dawn, which was seen by his sister Taupea, who then knew of his safety. She then ascended the Pouakai range and *haca atu tona ata*, by causing her shadow to be cast so that Tama-ahua might know she had received his message. "And so Tama-ahua died on the other side, at Te Rere-a-Kura-hau-po."

I am unable, any more than my informants, to offer any explanation of that part of this story which has reference to the signals exchanged by the brother and sister; but it is probably true that an expedition left Oakura with the intention of going back to Hawaiki—which here means Tahiti and the neighbouring islands; whether they ever arrived or not there is nothing to show, for no communication with those parts has taken place since the date of this supposed voyage. Considering the genealogies, we may roughly fix the date of Tama-ahua's voyage at the year 1370 to 1390.

There are one or two things in the above story that are worth noting. One is, the surprise of the two women at circumcision, evidently showing that they were unaccustomed to it. So far as my enquiries have gone, this custom was only introduced to New Zealand some two or three generations prior to the *heke* of 1350, and probably it had not spread, or was only in partial use on the West Coast, for the introduction of it took place on the East Coast. Hence these wives of Tama-ahua were probably *tangata-whenua* women, for had they been Hawaikians, the custom would have caused no surprise. The next point is, that if Tama-ahua's voyage is a fact, whence came his crew to man a large sea-going canoe, if not from the *tangata-whenua*?

Again, there is a question, if this Tama-ahua is he whose adventures in search of greenstone are related in Journal Polynesian Society Vol. V., p. 203—and where he is said to have belonged to the Kahui-maunga people, *i.e.*, the *tangata-whenua*, which seems to me to be right. Apparently he is a different individual altogether from Tama-ahua-ki-Tauranga, who was a Hawaiki Maori.

THE BURNING OF "TE ARAWA."

(Circa 1390.)

Tama-ahua's son, by Tauranga, a woman possibly of the *tangata-whenua* (see *ante*), who came originally from the neighbourhood of Tauranga, where probably Tama-ahua married her whilst the crew of the "Kura-hau-po" were on that coast—was Raumati, or to give his name in full, Raumati-nui-o-taua. After his father had left on his return to

Hawaiki, he grew to man's estate at Oakura. He became desirous of visiting his mother's relatives, and after obtaining from her the directions for so doing, he started off on his long overland journey. He arrived safely at Tauranga amongst his mother's people and was duly received by them as a relative. He dwelt with them for some time and then went on a visit to Maketu, the place where the "Arawa" canoe landed after her voyage from Hawaiki, and where the famous vessel still lay, hauled up on the beach above high water mark and under the *wharau*, or shed, not far from the mouth of the Kaituna river. Raumati visited the celebrated canoe to see what she was like, and then, for reasons my informant could not explain to me, but connected with some old tribal feud perhaps, he set fire to her and the canoe was completely destroyed. There were few people at Maketu at the time, the chiefs of the "Arawa" migration being all away.*

When the news of the destruction of the vessel spread abroad, there was consternation amongst the people, for like other great canoes of the *heke*, she was venerated and loved almost as a parent—indeed, the canoe has been referred to as such; see the speech given at p. 99, "Nga Mahinga," "*to koutou tupuna e ka mai ra i te ahi a Raumati*," the ancestor of you all that was burnt by Raumati. The consequence of this deep feeling for the canoe, and of the insults offered to the people, eventuated in a war-party being raised, under Hatu-patu, to avenge the wrong done. It is to be presumed that Raumati's relatives and connections of Tauranga made his cause their own, for they met the Arawa people (who, however, were not as yet known by that name) somewhere near Maketu, and a great battle was fought and Raumati's party, though successful at first, were defeated and their leader killed—as my informant says, by the power of *makutu*, or witchcraft, for Hatu-patu caused a cliff to fall on him as he retreated from the battle, and thus killed him. The Arawa account of this battle will be found in Sir Geo. Grey's work quoted a few lines back, wherein it is stated that Hatu-patu secured Raumati's head, and took it back with him to Rotorua, to exhibit to his father.

"Te Arawa" canoe was burnt before the expedition of Nga-toro-i-rangi went back to Hawaiki, to avenge the insult offered to him by Manaia, and consequently the occurrence took place not very many years after the arrival of the *heke*, in 1350—probably if we say somewhere about the year 1390, it will not be very far out.

* In a note to be found somewhere in Journal Polynesian Society—where, I cannot remember—is a statement to the effect that Raumati was a member of the aboriginal tribe named Piri-rakau, inhabiting at the present day the forest country inland and to the west of Tauranga. Probably this is so far right that his mother came from that people.

NGARUE AND WHARE-MATANGI.

(Circa 1420.)

Raumati, on his way north to visit his relatives at Tauranga, had stayed some time at Kawhia, and there married his wife, Te Kura-tapiri-rangi, and their daughter, Uru-te-kakara (see Table 39A) was born there, and grew up to womanhood at Taharoa, a lake about three miles south of Kawhia. Another version of the story which follows, says that Uru-te-kakara lived at Awakino, about three miles north of Mokau—possibly both are correct.

Ngarue was a native of Waitara, said to be a grandson of a younger brother of Te Mouna-roa, who was chief and priest of "Kura-hau-po" canoe. As a young man, Ngarue paid a visit to Kawhia, where he met Uru-te-kakara, Raumati's daughter, and fell in love with and married her. Time passed and Ngarue and his wife were spending some time at one of their cultivations, living in a temporary shelter for the time. Whilst here, some of the people of the place were overheard to make some disparaging remarks in reference to Ngarue, to the effect that he was a landless man and had to cultivate other people's land to obtain crops. This so deeply offended Ngarue that he decided to return to his own home at Waitara. Before doing so, he said to his wife: "If the child that you will shortly bear proves to be a son, call him Whare-matangi (or windy house); if a daughter, call her Kai-matangi" (to eat in the wind). In thus saying he alluded to the temporary shed in which they dwelt, which was open to the wind. So Ngarue returned to his home at Waitara, leaving his wife amongst her own people. In due course, a male child was born to Uru-te-kakara, which, in accordance with his father's wish, was named Whare-matangi. As the child grew in stature, he became very expert at all kinds of games such as young Maori boys indulge in, and was generally the victor over his young companions. On one occasion the game of *niti* was in season and all the boys of the village were engaged in it. This game consists in throwing a light dart, usually made of *totoe* reed, or the stalk of the bracken, in such a manner that it strikes on a low ridge of earth and then flies upwards and onwards for a considerable distance. The dart is called a *teka*. The game is common to the Polynesian, wherever found. Now on this occasion Whare-matangi's dart far exceeded all others in the distance to which it carried. This at length annoyed the other boys, one of whom said in Whare-matangi's hearing: "This bastard throws his dart farther than any of us." The boy retained this in his heart, for he was much ashamed at being called a bastard, and, on one occasion, asked his mother where his father was. For answer, she took him to a high ridge near the coast, and pointing across the sea said, "You see that white snow-clad mountain that projects above the horizon (like a bell-tent)? That is Taranaki (Mt. Egmont);

below it lives your father." "I will go in search of my father," said the boy. "Not yet," said his mother, "first become accomplished in all the arts of the warrior." So the boy grew up, living with his mother until he was a young man and was tattooed; he became expert in all the accomplishments of a chief, such as the use of the spear, the *taiaha*, and other weapons; the knowledge of *karakias* and the rites of old, which were taught him by his uncles on his mother's side.

At last the time came when he decided to go in search of his father, and accordingly he told his mother and other relations of his determination. His relations gave him directions where to find his father, together with a magic *teka*, or dart, to aid him on his way. From a point on the coast near his home he cast his dart, which flew in a southerly direction and stuck in the ground at Tirua Point. (Reader! the distance is sixteen miles! but then it was a magic dart!). Wharematangi followed along the coast until he found his dart. Again casting it from there, the dart flew on and landed at Mokau (a distance of twenty-one miles). Again the young man followed and found his dart. From Mokau he again started the *teka*, and after a flight of fifteen miles it fell on Pari-nihinihi, or the White Cliffs. The next flight carried it to Te Taniwha, a point distant about thirteen miles, and the succeeding one—about five miles distant—it stuck into Ngarue's house, which was situated on the north bank of the Waitara river, just opposite where W. Kingi's *pa*, Te Hurirapa, stood in 1860, Ngarue's home being about three-quarters of a mile seaward of the present bridge over the Waitara, at the town of that name. Ngarue himself was sitting in front of his house when the dart struck the ornamental *maihi*, or barge board, and then fell close beside him. He at once divined that something out of the common was about to occur.

Presently Wharematangi appeared, coming over the sand hills from the sea shore, and, as he drew near, saw his dart and the old man sitting beside it, so he came to the conclusion that probably this was his father. He approached and sat down near the old man, who said to him, "Whence come you, and for what object?" "I am in search of my father," said the young man. "What is your name?" asked the elder man. "I am Wharematangi, a name given me by my mother in accordance with the request of my father to that effect, if she should have a male child after his departure." Then said Ngarue, "Thou art my son!"

After this, and the usual *tangi* on like occasions, Ngarue took Wharematangi to the *wai-tapu*, or sacred water of the village, where his father duly performed the rite of *tohi* over him; this was, in fact, the giving of his name to him, which, as a rule, must be done by the father. Then to the *tuaahu*, or altar, where other *karakias* were recited, to take the *tapu* off. They then returned to the house where food was placed before the guest—he could not have eaten, according to Maori

custom, until the *tapu* had been removed at the *tuāhu*. The people of the *ps* were all out at work during the day, so none of them saw the arrival of Whare-matangi. The father now took his son down to the river to bathe, and on his stripping, the father saw that his son was fully tattooed on the *raps* and legs in a very handsome manner.

When the people returned, the news soon spread that Ngarue was entertaining a stranger; but the father kept his son in the house and would not let him be seen until the next morning, when he assembled all the people and introduced Whare-matangi to his uncles and aunts, brothers, sisters, and cousins, etc. After a time, a fine young woman named Awe-pohewa, who was distantly related, was given to Whare-matangi as a wife. She was a woman of rank, and was specially selected so as to preserve the status of the family in their offspring.

The grand-children of this couple were Moeahu and Tai-hawea, twins, from whom are descended most of the principal families of Taranaki at the present day—they also gave their names to the Ngati-Moeahu and Nga-Mahanga tribes of Taranaki proper.

We may roughly fix the date of Whare-matangi's journey in search of his father at the year 1420.

The full name of the Waitara river is Waitara-nui-a-Ngarue, so called after this Ngarue; and a learned Maori friend of mine suggests that the name Waitara originated through Whare-matangi's action in following up his dart, and that the name is in reality, Whaitara, (not Waitara) which means 'follow the barb.' These West Coast tribes constantly omit the "h" where other tribes use it. The matter is, however, doubtful.

TUMUAKI'S SEARCH FOR THE GREEN JADE.

Uenuku-mai-te-ra-roa had three sons: 1. Taha-nuku-o-rangi, 2. Paikea, 3. Ruatapu—the last two being celebrated in Polynesian History, as referred to in Chapter V.

TABLE XXXX.

Ruatapu = Karikatia

—
|
Tamatea-huatahi
|
Ngai-tanira
|
Te-Ha-tanira
|
Tama-ahua

In the generation succeeding Ruatapu, occurred the great *heke* to New Zealand of 1350. The marginal table is quoted to show where one account places Tama-ahua, who made the journey (or voyage) to the Middle Island to procure jadeite or greenstone. The Tama-ahua here shown is identical with he who returned to Hawaiki, as related a few pages back, and could scarcely be the same who went after the greenstone. If this is the man who prosecuted that search, then his voyage took place in the next generation after the arrival of the fleet, or say somewhere about the year 1400, which shows a much earlier acquaintance with that stone than the Rev. Mr. Stack allows in his account, which places the first knowledge acquired of it by the Ngai-Tahu people, of

Canterbury, as about the year 1700. Mr. Justice Chapman, in his pamphlet, "The Working of the Greenstone," page 15, says:—"Mr. Stack puts the visit of Rau-reka (who first made known the existence of the jade to the Ngai-Tahu tribe of the East Coast, Middle Island) about 1700, but thinks that the traffic in greenstone had probably sprung up between Ngati-Wairangi and the North Island tribes, bordering Cook's Straits, long before it became known to Ngai-Tahu." Ngati-Wairangi is one of the branches of the West Coast, Middle Island Maoris, known generally as the Pou-tini people, and in whose country alone is the green-jade found in New Zealand. Mr. Stack's suggestion as to the early knowledge of greenstone by the Cook's Straits tribes, as quoted above, will be proved by what follows, for whatever we may think of the peculiar story of Tama-ahua and his search for the precious stone, the journey of Tumuaki, on the same errand, is historic, as will be seen. I cannot think that the Tama-ahua, shown on Table 40, is the same person as he about whom is the mysterious story of the search for the jade.

Tumuaki was a young man of the Taranaki tribe, who was born and lived to manhood at a place between Okato (the modern village seventeen miles south of New Plymouth) and the sea. His imagination became excited by the stories of the quantities of *pou-namu*, or green-jade, to be procured in the South Island, and he decided to try and obtain some of this valuable article, which to the Maoris was the most precious possession they had. His own people were adverse to undertaking the journey, on account of the many difficulties in the way; but Tumuaki eventually persuaded a party of the Nga-Rauru tribe (to whom no doubt he was related) to accompany him in his quest. They crossed Cook's Straits by canoe, and from somewhere on the southern shore started on their long and tedious journey—"probably a year were they travelling," says my informant. They finally, however, reached the *pou-namu* country, and were made welcome by the Poutini people.* My informants could not tell me the name of the place where the party went to, but probable, it was to the Arakura river a few miles north of Hokitiki, from which place, and its neighbourhood, the *pou-namu* has always been obtained. Tumuaki disclosed to the local people the errand on which he had come, and

* The genealogies shown in Table 41 *infra*, preclude the idea that the Pou-tini people here referred to had any connection with the Pou-tini-Ngai-Tahu who now live on the West Coast, South Island, for the latter only conquered that country in about the sixteenth century. But, as usual, the *tangata-whenua* were absorbed into Ngai-Tahu, and they no doubt were the people alluded to in the text as Pou-tini.

asked them to explain the methods by which the jade might be obtained. The people told him that the *pou-namu* was difficult to procure, and then only after appropriate *karakias* had been said. "When you go to sleep" said they, "you must *hirihiri to ngakau*,"* (excite your heart, imagination) and then if you dream that you are nursing a child, or embracing a woman, you will be able to find the *pou-namu* next morning in the river." Tumuaki carried out the advice of his friends, and in the morning proceeded to the river, where to his great delight he found a fine block of jade, in the form of a boulder. (The jade is nearly always found in this form, and so far as I can learn, the Maoris never found it in *situ*, except at an inaccessible place at the head of the Ara-hura river, under a waterfall, to get at which one must swim. Such is the traditional account. The Government Geologist, Dr. J. Macintosh Bell, however, says it is found in *situ* at the head of Griffin's Creek, a branch of the Tere-makau—not Taramakau, as usually spelt—river.) So Tumuaki proceeded to split up his block of jade, taking directions from the local people who were also at work at the manufacture of *meres*, ear-drops, etc., at the same spot. There are certain rules that obtain with respect to the finding and breaking up of the jadeite boulders. He who, through aid of his dream, finds a block of the stone, has the *tinana*, or body of it, whilst the people who assist him have the *maramara*, or chips, fragments, etc., broken off in splitting up the stone. Now Tumuaki, not being practised at the work, in hammering at his block to break it up, hit his finger and bruised it. To alleviate the pain he put his finger into his mouth, which was a very wrong thing to do, as the stone was *tapu*, whereas his food-contaminated mouth was *noa* (void of *tapu*); thus was the work polluted and evil consequences to Tumuaki sure to follow. Hence, say my informants, was Tumuaki himself turned into a stone, which may be seen to this day in the Pou-tini country. As a matter of fact there is a hill called Tumuaki in the neighbourhood of Ara-hura river, West Coast, South Island.

We need not believe that Tumuaki was turned into stone—this is a mere gloss, due to the culture-stage in which the Maori lived. But it is quite reasonable that Tumuaki died in the Pou-tini country, and that the hill was named after him, a common occurrence in Maori history. In stories, the period of which is four to five hundred years ago, we must constantly expect to find the marvellous entering into them—and we shall find more of it directly—but the historical part can usually be separated without much trouble.

* Perhaps it may here be suggested that *hirihiri to ngakau* may be translated as a mode of auto-suggestion, for I am persuaded the Maoris were acquainted with the doctrine.

POTIKI-ROA, AND THE SEARCH AFTER TUMUAKI.

Tumuaki's Nga-Rauru followers, after a time returned home to the North Island; and communicated to the former's relatives and friends the sad fate that had overtaken him. His wife, whom he had left behind him, was named Hine-tu-a-hoanga (a very ancient name connected with the grinding of stone axes, etc.; but there have been many so called, and it does not necessarily follow that this lady bore that name in consequence of her husband's connection with the jadeite) and she was dreadfully cut up at the loss of her husband. Hine' was a great chieftainess of Taranaki, descended from Toka-tara, who came over in the "Kura-hau-po" canoe, see Chapter VI. After mourning for him for a long time, she urged her brothers to take her to the place where her husband had died, in order that she might wail over him. To this her brothers consented, but they had not any sea-going canoe fit for the voyage; so it was decided to make a new one. The elder of her brothers was named Potiki-roa, and he, with his younger brothers and their people, proceeded to the forest, where, after the appropriate *karakias*,* they felled a *totara* tree, and hewed it out into a canoe. The new canoe was then dragged down to the coast with the usual accompaniment of songs, and placed on the beach ready for the final adornment, finishing, etc. When Hine' saw the canoe she expressed her disappointment at the size of it, for, wishing to go in state with a large following, she feared the canoe would not hold as many as she required. The canoe had been named "Pu-nui-a-Rata," after a famous canoe that belonged to their ancestors in far Hawaiki, ages before this time. But Hine', to express her disappointment and anxiety she felt about its capacity, re-named it "Whakahotu-manawa" (the sobbing heart); this name was not considered satisfactory by the others.

However, preparations were made for the start, provisions placed aboard, the crew embarked, and they put to sea; Potiki-roa taking the command, and Hine' going as passenger. Finding that the canoe did not fulfill Hine's evil anticipations, and that it proved to be very fast, and an excellent sea-boat, its name was now changed a second time, and the vessel became known for the future as "Te Rangi-aure-re"—on account of those qualities—so says my informant, but the name does not seem to me to express that meaning. They passed on their way across Cook's Straits, until they reached the South Island at a place my informant could not give the name of, but it was on the north-east or east coast of that Island. Here they saw smoke some way inland, and Hine' desired her brother, Potiki-roa, to land and go in that direction to find out who the people were, and get directions as to where they should find the place in which Tumuaki met his

* See end of this Chapter.

death. The brother went off on his errand, leaving all the others camped on the shore. It was a rough, hilly country, and took Potiki-roa a long time to approach the smoke. At last he drew near, and there found a village. He was seen approaching by some young women who were at a distance from their homes, and they, after greeting him, finally led him to the village of their father, whose name was Mango-huruhuru. At the village he received a warm welcome, and caused much admiration on the part of the young women, on account of his handsome appearance, the people saying, "*A! he pai tangata!*" (O! what a splendid man!) Now Potiki-roa was equally smitten with one of the daughters of the chief, whose name was Puna-te-rito, and, according to Maori custom, she was given to him by her father as a wife. Potiki-roa was thus engaged in love making to the neglect of his relatives and friends, and remained in his new quarters several days. At last he sent some of the people of the village down to the sea-shore to communicate with Hine' and the others, and to tell them what had occurred, and also to say that he had made up his mind to remain with his new wife and her people. Hine' replied to this, "*E kore e ingo te rangi ki a ia!*" (The heart will no longer care for him; *ingo* to desire, *rangi* the heart, which are obsolete uses of these words). And so the messengers returned.

Hine' and her party having obtained directions from the messengers where to find the country where her husband, Tumuaki, had died, they started back on their way to the West Coast. On their way they came to a point of land projecting far out into the sea, and on looking down beheld *kahikatea* trees growing on the bottom. This so surprised them, that some of the men dived down and procured some branches. (The same story is told with regard to the north point of Poverty Bay, off Tua-motu Island; *kahikatea* trees are said to be seen in the sea. There is some meaning attached to this story if we could get at it). Soon after this the shades of night fell, and it became very dark. But Hine', being desirous of making up for lost time, urged the crew to continue on. Presently the canoe struck a rock, and the big waves rolling in caused her to capsize. All were drowned, says my informant; and I may add, that possibly the tree seen under the water was *tapu*, and hence the disaster, due to taking some of its branches; at any rate that would be a true Maori way of accounting for the wreck.

Next day, Potiki-roa, sent some of his new friends to see what had become of the party of Hine'. On climbing a high hill, they saw in the far distance the canoe drifting about bottom upwards. They returned and told Potiki-roa, who then, to make quite sure, himself ascended a high mountain, and from there beheld the hull of the canoe, thus confirming the report of the others. With a sad heart he returned to the village, and there bewailed his sister in a *tangi* or

lament, in which he happened to mention his sister's name, Hine-tu-a-hoanga. At this the people of the place exclaimed, "*A! he rangatira te tangata nei!*" ("A! this man is indeed a chief") for the fame of Hine' as a chieftainess of great rank at Taranaki had reached those parts long before, and consequently the people thought much more of Potiki-roa, who became a man of importance with his new connections.

POTIKI-ROA RETURNS TO TARANAKI.

Now Potiki-roa dwelt with his father-in-law, Mango-huruhuru, who was a very powerful *tohunga*, or priest, and thoroughly versed in all the potent *karakias* that gave him power over heaven or earth. His eldest son was named Tuhuru, who, says my informant, was the direct ancestor of the chief of Pou-tini, also named Tuhuru, who was taken prisoner by Niho, in his expedition down the West Coast of the Middle Island, circa 1828, for which, see Chap. XVI. Years rolled on, and the time came when Potiki-roa was seized with a desire to see his old home at Taranaki once more. He had often mentioned to his new connections what a fine country it was—such a rich soil, with fine forests, excellent flax, and food in plenty, but added that it had one drawback, viz., the lack of good beaches on which to haul up the canoes, or to draw the nets on. At last he put the matter to his father-in-law, and proposed that he should accompany him, with his people, on a visit to his Taranaki relatives. This Mango-huruhuru agreed to, and all hands proceeded to the forest to hew out a new and suitable canoe for the lengthy voyage across the stormy seas of Rau-kawa (Cook's Straits). With a priest of Mango-huruhuru's powers we may be sure that all the ritual under such circumstances was rigidly performed. On completion of the canoe it was dragged to the water and there the old priest arranged, by the aid of his great powers, that a *taniwha*, or sea monster, should be attached to one side of the canoe, the *tapu* side, and a piece of wood to the other, which was the *noa*, or common side. (I would suggest here that this piece of wood may have been an outrigger, and that that kind of canoe had not then gone out of fashion). The canoe was named "Wawara-a-kura," and her load of food, including *kiwis*, water, clothing, arms, etc., etc., was placed on board, and then all was ready to start, and the people took their places. Potiki-roa occupied the stern, next came his wife, Puna-te-rito, then her sister, Puna-te-ahu, then another sister, Heihana (who was *hape*, or lame), then Renga-pāpā, the youngest sister, all daughters of Mango-huruhuru; forward of these *rangatira* came the crew. When all was ready, the old man, Mango-huruhuru, came down to the water's edge, and said to Potiki-roa: "Stay awhile; let me first go up to the *tuāhu*." The old priest had decided to utilize his great powers as a *tohunga* to make some beaches on the Taranaki coast, and now went to his altar to commence his initiatory incantations towards that end, and also, as was usual, to utter others to secure a prosperous

royage for the canoe. The name of the altar was "Te Tuāhu-o-nga-me" (the altar-of-the-sands), and the sands, or beaches (one of which he proposed to bring) were named Wairua-ngangana, One-pua-huru, One-hau, and One-tipi. These were all situated in Hawaiiki, and were very *tapa*. So the old man upraised his voice to cause the sands to go to Taranaki, and this was his *karakia* :—

Unuhia, ko te pou mua, ko te pou roto,

Ko te pou o te whare o Tangaroa,¹

Unuhia! ko One-pua-huru² te one,

Unuhia! ko Wairua-ngangana³ te one,

I kapua mai ki te ringa,

Hae!

Ko Pou-te-wharaunga,⁴ ko Atu-rangi-mamao,⁵

Hekeheke iho i runga i ou ara,

Ko Tiki-whara te whare,

Ko Wawara-a-kura⁶ te waka,

Hae!

Ka tangi au ki nga maunga nei

Ka tangi au ki nga mori nei

Ka tangi au ki nga mania nei

Ka tangi au ki taku whenua,

Hae!

Ka eke atu au i a "Wawara-a-kura,"⁶

Hae!

Ka piki atu au i te ngaru kopu,—

I te ngaru kowhana,

I te ngaru tau-rewarewa, te moana waiwai

I a ngaru hora—hora ki uta,

Hae!

A ka whiti atu au ki Hukurangi,⁸

Hae!

Withdraw, the front pillar, the inside pillar,

The pillar of the house of Tangaroa.¹

Come forth! One-pua-hura² is the sand,

Come forth! Wairua-ngangana³ is the beach,

Which I take up in my hand—

So be it!

(Here the priest takes up a handful of sand.)

Pou-te-wharaunga, ⁴is Tangaroa's house,

Atu-rangi-mamao,⁵ is the *marae* of his dwelling,

Descend then, by ways that thou knowest.

Tiki-whara is the name of (my) house,

"Wawara-a-kura"⁶ is my canoe—

Be it so!

I bid farewell to those mountains there,

I bid farewell to the promontories there,

I bid farewell to my home and lands,

Be it so!

I am about to board the "Wawara-a-kura,"

Be it so!

And in her to climb the great rolling waves—
 The great surging white crested waves,
 The great waves just combing, of the deep sea,
 The great spread out waves, spread out to the shore,

Be it so!

And then shall I cross over to Hukurangi,⁸

Be it so!

NOTES. (1.) Tangaroa, god of ocean, who rules the waves and shores. (2.) One-pua-huru, one of sands, or beaches, in Hawaiki. (3.) Wairua-ngangana, one of the islands, probably in Indonesia, from which the Maoris obtained the *tero* plant originally.—See Chap. VII. (4.) The name of Tangaroa's house at the bottom of the sea. (5.) Name of the plaza, of his dwelling. (6.) Name of the canoe he is about to embark in. (8.) Hukurangi, an ancient name of the North Island.

In this *karakia*, the first part is evidently addressed to Tangaroa, to allow the sands to remove to Taranaki; the second, a farewell to his home.

After this incantation, the old man returned and boarded the canoe; he had secured the *māna* of the sands and was satisfied. He took up his position in the bows of the canoe in order to see the dangers and be ready by aid of his *karakias* to avert them. They went on, "by day, by night," says the story, until they arrived at Taranaki, and landed at a place called Tokaroa, at Waitaha, four miles south of Cape Egmont, which was the home of Potiki-roa's relatives. The voyage was thus propitious, but had it been otherwise no doubt Mango-huruhuru would have used his priestly powers to calm the ocean, and would have recited the following "*karakia rotu*," or invocation to calm, or "lay," the waves, which particular *karakia* belongs to the Taranaki people. I give it here to preserve it from oblivion.

HE ROTU MOANA.

Ka patua! ka patua te moana
 Ka patua! ka rotua te moana,
 Ka rotua! ka hoea te moana,
 Ka hoea!
 Nga hau! nga hau o uta
 Te pokia nga hau o tai—
 Te pokia nga hau tuku iho,
 Te pokia tena te hau,
 Ka popoki ko te hau o te ahiahi,
 Koia! Koia! i moana nui
 Ka tu te hoe,
 Koia! i moana roa,
 Ka tu te hoe
 Koia! i moana tai-rangaranga
 Ka tu te hoe
 Taku hoe, taku hoe nei
 Kei te rangi hikitia
 Kei te rangi hapainga—
 Tōna, tona eketanga
 Kei to puke i Hikurangi.

Tina tenei kaihou,
 Tina tenei mātua iwi.
 I tu, i tu, i te toko
 I karo i te toko
 To mata i tukutuku
 To mata i heiheia.
 Pūta ! pūta whakataura Tawhaki
 I te hahatia.
 Mariri ngaru, marara ngaru
 Te hahau atu te kaka o taku hoe nei
 Pupu ma whai-ao,
 Puta tata ra ki Hikurangi—
 Te whai-ao, ki te ao-marama,
 Te tua, te tua kei runga
 Te tua, E Rangi !
 Tua mata-hinahina—
 Mata-whakaroro-hau.
 Ka puta kei waho kei te hahatia
 Hora tu taku takapou
 E ! ka piki, Rangi,
 Hae !

TRANSLITERATION.

Be stricken ! be stricken thou ocean !
 Be stricken ! be "laid" ¹ thou ocean !
 Be "laid," so thou mayest be paddled over.
 It will be paddled over.
 Ye winds ! ye winds of the shore !
 Overcome the winds of the sea—
 The winds now sent down.
 Then shall the winds be overwhelmed
 By winds of the evening destroyed.
 Truly ! truly, it is so, on the broad ocean,
 The paddles shall ply.
 Truly so, on the great ocean,
 The paddles shall ply.
 Truly so, on the rolling waves of ocean,
 The paddles shall ply.
 This paddle, this paddle of mine,
 Is endowed with powers of the uplifted heavens,
 With the powers of the heavens upraised,
 Its powers, its powers shall reach
 Even to the sacred hill of Hikurangi. ²
 Enforce with power this invocation,
 Enforce this lay of old,
 That fronts, that fronts the thrust ³ (of heaven)
 That wards off the thrust (of heaven)
 Thy face is battered (thou angry wind)
 Thy front is scarred.
 Ascended ! ascended by the rope-like way, did Tawhaki, ⁴
 Through the "space" ⁵ betwixt heaven and earth.

Be calm then the waves, be smooth,
 That my paddle may force its way,
 To safety and the world of being,
 And quickly reach to Hikurangi.⁶
 To the world of being, the world of light.
 My prayer, my prayer is above,
 My prayer, O Rangi!⁷
 It slays the breaking waves,
 It kills the steady breeze,
 And brings us forth to the "space."
 Spread out now is my incantation.
 A! we climb over the waves, O Rangi!⁷
 Be it so!

NOTES. (1.) *Rotu*, to be calm, to smooth, to press down, hence to "lay," as a ghost is laid. (2.) Hikurangi, a sacred hill in Hawaiki (probably India is here meant) connected with The Deluge. (3.) *Toko*, really a spear-thrust. Afflictions of a wide and universal character are alluded to as "spear thrusts of heaven." (4.) *Whakataura*, like a rope, refers to the *toi*, or spider-web like cord, by which Tawhaki ascended to heaven; the composer desires his invocation may be as powerful and as successful as that of Tawhaki. (5.) *Hahatia*, a very peculiar form of this verb, here used as a noun, meaning "the sought for," the "space sought for" by Tawhaki. (6.) Hikurangi, here used as emblematic of safety—for it was on Mount Hikurangi the people fled to in the flood. (7.) Rangi, the heavens.

On the subject of the *karakia*, to be calm, or press down, the waves of ocean, a very peculiar custom obtained amongst the Ngati-Kuia tribe, of Pelorous Sound, Middle Island. I have a long *karakia* in reference thereto, but it is too difficult to translate, except the first four lines, in which the custom is alluded to, thus:—

Ko te huruhuru o Rangi,	The hair of Rangi,
Kia whakahinga ā!	Let it fall a!
Kia whakahinga ki te hau,	Let it fall to the wind,
Kia whakahinga ki te tonga.	Let it fall to the south.

The hair here referred to is that growing on a woman's private parts, which is said to have been given to woman by Rangi, the Sky Father. "If a canoe were out at sea fishing, etc., and a storm came on, the chief person on board would say to his wife, who would be busy bailing out the water due to the lap of the waves, "*Whakaarahia te huruhuru*"! "Uplift the hair"! The woman would then take from her private parts a single hair, and then hold it up in her fingers, with arm outstretched to its full length, whilst the man would recite the *karakia* (of which the above are the opening lines) and, as he finished, let it fly into the sea." This would, in my informant's belief, cause the wind to abate. The above *karakia* is called a "*Rotu-hau*, and my informant, an old man well versed in his tribal customs and history, could give me no explanation of its meaning, except that it was not an offering to Tangaroa, god of the ocean. Confirmatory of this peculiar custom, I was told by one of my Taranaki friends that, in his childhood, he was taken out fishing by his relatives, off Okahu, Cape Egmont. It appears

that one of the men had brought with him some flax, gathered from a *wahi-tapu*, or burial ground. Presently the sea became disturbed, the waters rising up in an unnatural manner, and there appeared a number of what my friend called *Taniwhas*, which came round the canoe, some getting under it and, lifting it up and then letting it down again gently. All on board were very much alarmed. The principal man on board told the others to keep very quiet and not to speak a word, and asked, "*Kei awai te hara i a totou*"? Which of us has done wrong. One of the men replied, "Perhaps it is the flax I took from the burial ground"—which of course would be *tapu*. The flax was then thrown overboard, and the chief, repeating a *karakia*, took a few hairs from his head, from his armpits, and from the lower part of his abdomen, which he threw into the sea. Hair used in this connection is called a *wew*. The *taniwhas* then departed.

Again, as illustrating the old belief in the powers of the *tohunga*, or priest, the same man told me the following:—The landing at the Taunga-a-tara river, Taranaki Coast, is often very difficult. Here, in former times, when the canoes were about to go out to sea, fishing, an old *tohunga* used by the power of his *karakias*, to call up from the deep twelve *taniwhas* to convoy the canoe through the breakers. He would stand up in the water, facing inland, and the *taniwhas*, six on each side, would come and pass quite close to him to the shore where the canoe was, and then remain on each side of it till it had passed through the breakers. These *taniwhas* are about two feet long, nine inches deep, with head cut squarely off, with spikes all over them—such fish, in the north, are called Kopu-totara.

THE COMING OF THE SANDS.

So Potiki-roa and his party arrived safely at Taranaki, and after the usual welcome they all settled down at a place called Potiki-taua, which lies between Waitaha and Tipoko, a little to the south of Cape Egmont. Mango-huruhuru now built a large house at that place, which was used by him and his people as a dwelling. Its name was Te Tapere-o-tutahi. Potiki-roa also built a house about an eighth of a mile further inland, where he and his wife dwelt. The large house was situated on low land not far from the sea, the frontage to which was rocky and, therefore, a bad landing, whilst Potiki-roa's house was erected on higher land, where he and his wife, Puna-te-rito, lived. Mango-huruhuru's daughters, Puna-te-ahu and Renga-pāpā married into the Taranaki tribe, and went away to their husband's homes, whilst Hei-hana, the youngest daughter, remained with her father.

"Now, it was many days that the old man dwelt at that place, with his daughter and his people. He looked at the landing place and saw how inconvenient it was, covered with stones and other obstructions. The only beach was a very little one, and compared very badly with

those he had left at his old home. So the thought grew with the old man that he would exercise his powers and bring some sands from Hawaiki, to improve his new home. Having come to this decision he gave notice to all his people of what he was about to do—to remove one of the beaches to their present home. When evening came and the sun had set, the old man climbed up to the ridge of his large house, and there standing, raised his invocation to bring the sands. This is the *karakia* he used:—

Papa e takoto nei! whakarongo ake;
 Tangaroa e takoto mai nei!
 Whakarangona mai i aku one i toku whenua
 Kia korikori mai, kia titiro mai, kia aroha mai,
 Kia maranga mai ki runga.
 Hae!
 Kia awhitu mai ki au nei
 Hae!
 Ko aku matau, ko Whiua, ko Taia;
 Hei hiwi mai mahaku ki One-pua-huru,
 I Wai-rua-ngangana,
 Me kore e piri mai.
 Me kore e maimai-aroha mai ki au nei
 Hae!

Tāhia te papa o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu
 Na ra tāhia!
 Tikina nga pou-roto o te whare o Tangaroa
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia!
 Tikina nga pou-amo o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia!
 Tikina nga pou o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu
 Na ra tāhia!
 Tikina te tahuhu o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia?
 Tikina nga heke o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia!
 Tikina nga kaho o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia!
 Tikina nga toko o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia!
 Tikina nga paepae-tapu o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia!

Tikina nga korupe o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina te papa o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina nga paru o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina nga turapa o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina nga rau o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina nga taotao o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina nga mahihi o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina nga tua o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,
Na ra tahia !

Tikina Te Pou-te-wharaunga, kia haere mai ki au.
Ko to matua, Hae !

Tikina tou urunga i raro, kia maranga mai,
Kia haere mai ki au nei,
Ki to matua, Hae !

Whakarongo mai ki te tai-whatiwhati,
Whakarongo mai ki te tai-karekare,
E mihi ana au, e tangi ana au,
Ki taku whenua i mahue atu i a au,
Me kore e piri mai—
Me kore e tata mai—
Me kore e maimai aroha mai,
Ki au nei, to matua,
Hae !

Ko Whiua, ko Taia, nga matau ;
Hei hiwi mai mahaku, i Wairua-ngangana,
Me kore e piri mai—
Me kore e tata mai—
Ki au nei, ki to matua,
Hae !

Aku one i tahia—i tahia ki te kura,
I tahia ki te moa.
Ko One-hau te one.
Ko One-pua-huru te one.

Me kore e piri mai—
Me kore e tata mai—
Ka eke ki tu whonua,
Hae !

TRANSLITERATION.

Recumbent earth, oh listen to my lay !
 And thou, Great Tangaroa¹—
 Dweller in the Ocean depths,
 Command the sands of my distant lands,
 To obedient be, to my urgent call ;
 May they respond with willing haste.
 And towards me in affection turn,
 Up rising from profoundest depths.

Be it so !

Let strong affection answer to my call.

Be it so !

Whiua and Taia,² sacred fish hooks, are my means,
 With which to cast and surely catch,
 The sands of One-pua-huru.
 That lie in distant Wairua-ngangana³

If they perchance will come to me,
 If they will show their love to me.

Be it so !

Sweep clean the foundations of Tangaroa's house,
 That house of snug repose,* of highest dignity,*

Then sweep it clean !

Hither bring the inmost pillar,
 Of the house of Tangaroa,
 The house of comfort and of highest dignity,

Then sweep it clean !

Hither bring the frontal pillars carved,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity.

Then sweep it clean !

Bring hither the pillars of the sides
 Of the great house of Tangaroa—
 The house of comfort and of highest dignity,

Then sweep it clean !

Hither bring the topmost ridge pole,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

Bring hither the sloping rafters,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

Bring hither the battens of the roof,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

Bring hither the strong supports,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

* So explained to me by my informant.

Hither bring the sacred door step,
Of the great house of Tangaroa—
The house of comfort and of highest dignity,
Then sweep it clean !
Hither bring the carved lintel,
Of the house of Tangaroa—
The house of comfort, and of highest dignity,
Then sweep it clean !
Bring hither the very foundations,
Of the great house of Tangaroa—
That house of comfort, and of highest dignity,
Then sweep it clean !
Bring hither the reeded walls,
Of the great house of Tangaroa—
That house of comfort, and of highest dignity,
Then sweep it clean !
Bring hither the *turapa*,
Of the great house of Tangaroa —
That house of comfort, and of highest dignity,
Then sweep it clean !
Bring hither the thatched roof,
Of the great house of Tangaroa—
That house of comfort, and of highest dignity,
Then sweep it clean !
Hitherward bring the poles, that press the thatch,
Of the great house of Tangaroa—
That house of comfort, and of greatest dignity,
Then sweep it clean !
Bring hither the barge-boards, richly carved,
Of the great house of Tangaroa—
That house of comfort, and of highest dignity,
Then sweep it clean !
Hither bring the back and sides,
Of the great house of Tangaroa—
The house of comfort, and of highest dignity,
Then sweep it clean !
Bring hither "Te Pou-te-wharaunga,"⁴
The great house of Tangaroa—
Let it hither come to me—
To thy parent, Be it so !
Bring hither thy pillow, let it arise,
And forthwith come to me—
To thy parent, Be it so !

A dark cloud appears on the horizon, rapidly advancing towards the reciter,
laded with a heavy burden of sand, with lightning flashing and thunders rolling.

Listen then to the breaking waves,
Incline thine ear to the rippling sea,
I greet it, I cry to it in welcome,
To my home that I abandoned.
If it perchance will come to me,
If it to me will nearer draw,
And towards me love and obedience show.

To me, to thy parent, Be it so !
 For Whiua and Taia¹ are the sacred means
 By which I cast, and haul it hither,
 The ancient land of Wairua-ngangana.³
 For it perchance will come to me,
 To me be closely drawn.
 To me here, to thy parent, Be it so !
 My sands that are swept—
 Swept hither by incantation's aid,
 That are swept by the *moa*,⁵
 One-hau is the name of the sand,
 One-pua huru is the name of the sand.
 O ! that it will approach !
 To me be closely drawn !
 It comes ashore ! it lands ! Be it so !

NOTES.—1. Tangaroa, Lord of ocean, in whose keeping are the sands of the shore and of the Ocean depths. 2. Whiua and Taia, expressions used in fishing, here applied as proper name to fish-hooks, to the effect of which the reciter likens his incantations in drawing the sands to him. 3. Wairua-ngangana, some inland, or may be the continent of Asia, from which they first obtained the *taro* root, and here used as emblematical for the "Father-land," from which the sands were supposed to come. 4. Te Pou-te-wharaunga, the name of Tangaroa's house at the bottom of the ocean. Different tribes give it different names. 5. I am quite unable to explain the word *moa* in this connection.

This *karakia* is quite unique in its form ; it differs from all others I am acquainted with, and is expressed in language much more simple than usual, but I have no doubt the old *tohungas* would object to the interpretation I have put on some of his words. But I have had the advantage of discussing them with a learned man of Taranaki.

On the conclusion of the old man's *karakia*, the dark cloud, with its burden of sand, and its surface flashing with lightning, reached the shore. The women assembled there near the great house, called out in terror, "A ! the sea rises ; the waves and the sand will overwhelm us." In a moment the storm was upon them ; a darkness as of night settled down, only illuminated by the vivid lightning, whilst the wind roared, and the rain fell in sheets of water ; the sands came with the storm, and the people in the great black darkness fell where they stood and were buried in the sands. The house and cultivations and all the surrounding country were buried deep in the sand, and with them the old priest, Mango-huruhuru, and his daughter Hei-hana, who, says my informant, was then and there turned into a rock, which still stands there, "to bear witness to the truth of history."

Potiki-roa and his wife, Puna-te-rito, escaped the disaster from the fact of their home being further inland and on higher ground. This house was named "Te Arai-o-Tawhiti," and the stone foundations of

circa 1350.

ango-huruhuru (of the South Island)

rito Puna-te-ahu=Tu-pahiko-rangi

Tonga-patu=Whakahe-rangi

Tau-rere-pari=Rangi-kotuku

Tu-pani =Tu-kokiri

Tama-aho=Maro-kura

Rangi-whaiao=Hine-te-wai

Rangi-whaiao=Puaki-ao

angi-whaiao=Hine-tui-noa

Rangi-whaiao=Auenga

Rau-tahi* =Te Tane-tapu

5 Raro-whenua=Pu-hina

Tu-tahau=Piko

u-whero, or Tu-tahau

.....

.....

it may be seen to this day. My informant says over a hundred people were killed by the sand, and their bones are there still. The present inhabitants are often annoyed by white people taking them away.

We unbelieving *Pakehas* find a difficulty in accrediting old *Mangoburuhuru* with power sufficient to bring sands to a place where there were none originally. Nor are we able to understand the efficacy of the *Maori karakias*, and are inclined to set down this catastrophe to some mighty storm, which altered the character of the coast line and destroyed the people living there. But the *Maoris* think otherwise; they have the "faith which will remove mountains"!

For the purposes of this history, the epoch of this disaster is an important one, as it serves to fix the date of some great events which had far reaching results. To illustrate this, and for future reference, I quote here the genealogical descent from one of the people mentioned in the above story. (See Table 41.)

According to this table *Potiki-roa* would be born about fifteen generations, or three hundred and seventy-five years, back from the year 1900, and as he was a young man when he went in search of *Tumuaki*, we may fix the date of his expedition at about the year 1550, and *Tumuaki's* search for the greenstone a few years earlier. *Tupahiko-rangi* was of the *tuturu*, or main stem of the *Taranaki* tribe. I shall have to refer to him and some others in this table, later on, in connection with the wars of *Te Ati-awa*.

This story of the sands may possibly be the origin of that alluded to in Chapter V. (also in *A.H.M.*, Vol. II, p 63), wherein it is stated that a *Hawaiki* chief sent the sands to the *Taranaki* coast in return for hospitality shown to his daughters, who had been blown there by adverse gales.

A few pages back it was stated that when *Potiki-roa* went to the forest to fell a *totara* tree with which to make a canoe for his projected voyage to the South Island, that the appropriate *karakias* were used before doing so. According to *Maori* belief, the trees of the forest were sacred to *Tāne*, the god of forests and all bird life, and, therefore, could not be touched without placating the god by invocations and offerings. There are several stories in *Polynesian* traditions which illustrate the effects due to a neglect of these preliminary invocations, the most noticeable being, perhaps, the long *Rarotongan* story connected with the hewing out of the celebrated canoe, in the forests of *Samoa*, which, after many changes of name, came to be called "*Taki-tumu*." But, as I have a briefer story, in which much the same incidents occur, in connection with the "*Tainui*" canoe that formed one of the fleet of 1350, I will here place it on record, as it has not yet appeared in print. It was told to Mr. *Eldon Best* and myself, at *Porirua*, in 1894, by old *Karihana Whakataki*, of *Ngati-Toa* :—

"After it had been decided to leave *Hawaiki* (which there is little

doubt was on the west coast of Tahiti, for the immigrants by the 'Tainui' called their first altar set up at Kawhia, Ahurei, after Ahurai, in Tahiti) for New Zealand, Hotu-roa, the principal chief and afterwards captain of the 'Tainui,' sent his people to the forests to search for a suitable tree, from which to make a canoe. One was finally selected, at the foot of which, or near to, had been buried the grandfather of Whakaoti-rangi, Hotu-roa's wife, and whose name was Tainui. After working all day and making a commencement in the *umu*, or scarf, the party returned to their homes at night.

"Next morning the workmen went back to the forest, and to their great surprise could find no sign of their previous day's work; the tree stood as if it had never been touched by the axe! but the party set to work again, and after much labor managed to fell the tree. The next day, on returning to the site of their labors, a greater surprise than ever awaited them. The tree was standing erect as if it had never been touched! and the chips of the previous day had disappeared. With determined hearts the men set to work again, and by evening had again felled the tree, but, in this case, instead of returning home they hid themselves and waited to see what would occur. Before long, a great rustling and twittering was heard in the forest, and directly there appeared immense flocks of little birds called Pi-rakaraka and Pi-rangi-rangi (the messengers of Tāne), and these, as soon as they arrived, set to work to gather up the chips and replace them in the spots from whence they had come, and the tree arose and stood on its stump, perfect, as if it had never been touched by the axe!

"The workmen were confounded and alarmed, so stole away home to the village, where they recounted to Hotu-roa all that they had witnessed and heard. Said Hotu-roa: 'Perhaps you did not use the *karakia-whakamoemoe*'? (or incantations to lay the spirits of the wood). 'No'! said the men, 'we used no *karakias*.' 'Then,' said both Hotu-roa and Whakaoti-rangi, 'it is no wonder you failed in your object. Return in the morning to your work, and before anything is done let the *karakias* be recited.' So the next morning the men on return to their work were careful to recite the appropriate *karakias* to appease Tāne, for destroying one of his sacred trees.

"The result was that no further trouble occurred. The canoe was completed as far as her hull was concerned, and then with *karakia* and song she was dragged, by large numbers of people, from the forest to the shore, where the master builders fashioned and fitted her with top sides, and the artists carved the stem and stern posts. The canoe then received the name of 'Tainui,' after Whakaoti-rangi's grandfather."

Such was the effect, in Maori belief, of neglecting the proper rites when dealing with so sacred a thing as a tree—the manifestation of the god Tāne.

Numbers of *karakias*, in connection with canoe-work, have been preserved, and many have been published. But the following is one going to these West Coast tribes, and may well have been that used *otiki-roa* when he fashioned his canoe:—

This is the *karakia* used in felling a tree to be used as a canoe. When fallen, the head of the tree is severed, then the vessel shaped out, afterwards the head of the tree is drawn to the stump and there

Ki konei hoki au, E Tane !
 Moria, E Tane ! ka wehe i te pu,
 E Tane ! ka wehe i te moenga,
 Waiho Tane, kia mihi, kia tangi,
 Ki te ipo—ki tona toki,
 Ka tangi, tona pahu,
 E ! ka tangi whakarorotu
 Moe tu ana mai te moenga o Tane,
 E ai, E Tane ! ko te putiki,
 Mou ake, whai ake i te ringaringa
 I uta, i te pu, i te wenu, i te aka,
 I te tamore.
 Pera hoki ra te kahu-kura a Tane,
 Koia i whakatipua
 Koia i whakatawhito
 E tu te ara ki a Tane,
 Ka whakatau-rekareka
 Ki mua waka,
 Ka whakatau-rekareka
 Ki roto waka,
 I aua ki' hui E !
 Taiki e ! i !

autu, katahi te tohunga ka karanga ki nga tangata kia piri ki te waka, Heoi, i katoa nga tangata, ka whakahua e te tohunga, "Pipiri!" A. katahi te nga ka whakahua i te karakia e toia ai te waka:—

Ko wai toku tupuna ?
 I horomia e wai ?
 I horomia e Matuku-takotako,
 Whariki Tane i tona rongo,
 Ko rongo mania, ko rongo paheke,
 Taki mahuta waka !
 Hui e !
 Taiki e ! "

TRANSLATION.

(In the following the *tohunga*, or priest, addresses the tree—and of the canoe—as Tāne, the trees being the offspring of that god).

Here stand I before thee. O Tane !
 To remove the sacred *tapu*, O Tane !
 To separate thee from thy stump.
 O Tane ! now art thou removed from thy resting place.

Tane will greet, Tane will cry,
 To his loved one—to his axe,
 To the noisy axe with blows
 That resound with chopping sound.
 Tane slept in form erect.
 Naught but thy top is left, O Tane !
 Seized and followed by the cunning hand,
 Inland, at the stump, the rootlets, the roots,
 Even the very tap-root,
 Thus shall it be with the splendours of Tane.
 Endowed with powers occult
 From ancient times remote.
 Now is set up the way of Tane
 With careful work and true
 The bows of the canoe.
 With careful work smoothed out
 The inside of this canoe.
 Ordained for this great gathering !
 Removed then be the *tapu* !

At the end of the work of shaping, the *tohunga* calls on the people to gather to the sides of the canoe, and when they have done so, he gives the command "Stick to it!" At the same time he recites the *karakia* used in hauling the canoe :—

Who then is my ancestor ?
 By whom was he swallowed ?
 He was swallowed by Matuku-takotako !
 Now are the skids laid down for Tane (canoe)
 They are slipping skids, descending skids,
 Now strong arms uplift the canoe !
 All together !
Taiki e !

It is difficult to say what Matuku-Takotako has to do with canoe hauling. He was an ogre, a monster, about whom there are tales belonging to the period when the Polynesians occupied parts of the Fiji group. Perhaps it refers to the great effort used in dragging the ogre from his lair, and the *tohunga* calls on his assistants to exert a similar powerful haul on the ropes.

SAMOAN PHONETICS IN THE BROADER RELATION.

BY WILLIAM CHURCHILL.

AT the outset of our examination into the phonetic system of the Samoan we are met with the difficulty that the languages of the Polynesian family, when they become known to us, are all on one plane, and there is a baffling lack of that perspective which has been such a potent aid to students of comparative philology as based on other speech types. Reduced to writing as were these languages of the South Sea in the second quarter of the last century, all our conclusions as to the relative development stage of any member of the family must be philologically extraneous, or nearly so. Such conclusions can rest only on our interpretation of the traditionary records of folk migrations and on the deductions therefrom, which we feel ourselves warranted in applying therefrom to speech problems. At such ultimate termini of migration as Hawaii and New Zealand we find record preserved of the most recent point of parting from the great ethnic swarm, and these points are geographically identifiable within a reasonable degree of accuracy. We find, also, record of earlier points of departure, accuracy in their determination becoming less and less possible. In the end we come to the shadows of Hawaiki and Vavau, cradles of the race, but where they were rocked we cannot determine.

What we can determine for philological use out of these records of the great voyages is this: Knowing the point of departure of the southbound canoes bearing Maori ancestors, we can compare the present languages of the two termini, and analyze the differences which they have individually developed during the period of non-intercourse. Thus, with no great art, we may establish to our own satisfaction what that speech was when and where they had it in common before their ancestors parted company under one of those impulses so trivial in our sight, yet so potent in making Polynesian history. As with the Maori so with Hawaii, so with the legendary

history of the Marquesas, so of every eastern island and archipelago; each keys us to some proximate point of departure, and from each we obtain new light upon the nature of the migration speech before the dispersal.

When, however, we come to Samoa we find another system and another record. Behind Samoa is no tale of voyaging; it is no terminus relative to a previous point of departure. In the beginning the creation of the heaven and the earth, Tangaloa's work, was the creation of Samoa as the whole earth, and the sky was but the arch that rested upon the deep at furthest eyeshot from Holy Manu'a, where the sun comes up, and swept overhead to rest again upon the deep, a straining eyeshot to the west from Falealupo, and then Puluotu beyond for the souls of men. The voyages, the migrations, the swarmings are in Samoan history as in all Polynesian history, but with the opposite sign. Instead of long days upon adventurous sea, leading the old gods to new homes, Samoan records tell of the start of voyages, the expulsion of discordant elements of the body prolific, the driving away of the Tongafiti people. Nowhere are we told how the Tongafiti folk came to the oppression of the Samoans, but by co-ordination of other Polynesian records we have no difficulty in identifying them with the great ethnic swarm driving the earlier Samoan settlers away from their sea and into the tangled mountains of Savai'i and Upolu, where ancient stonework and the second growth of forest tell an equal tale of the oppression of the Samoans by the later comers of their own stock.

Here, then, we encounter a somewhat sharp break in the Polynesian languages. The study of the prototype or prototypes of the languages of the Tongafiti migrations (from Tonga to Maori and Hawaii) and of the prototype of the Samoan, which we know clearly to have been in the central Pacific before them, will give us that perspective which we need for comparison.

For this Samoan of the type earlier than the Tongafiti speech we have proposed the name Nuclear Polynesian, for it is in extent somewhat wider than the mere group of Samoa itself. Without definitely predicating this, the earliest Polynesian speech type, we find consenting reasons in several parallel lines of research to hold the opinion that this Nuclear Polynesian is earlier in form and method than the speech of the later-come Tongafiti people, who from Samoa swept onward to the peopling of the eastern Polynesian waters.

Within the designation of Nuclear Polynesian we include the languages of Samoa, Fakaafu, provisionally and probably Sikayana and Nukuoro and Ongtong Java, the Polynesian element (being almost the whole of the grammatical structure and much of the vocabulary) of Viti and Rotumā, and such proportion of the languages of Niue, Futuna, and Uvea as is not to be attributed to the more recent small voyages from Tonga, and finally in Tonga itself a certain element,

some inferential and other definitely keyed to Proto-Samoan, either in origin or through influence, the definite key being the employment of the sibilant. We shall, in the course of this inquiry, develop the phonology of the Nuclear Polynesian earlier than the present Samoan, a speech which we shall conveniently designate Proto-Samoan.

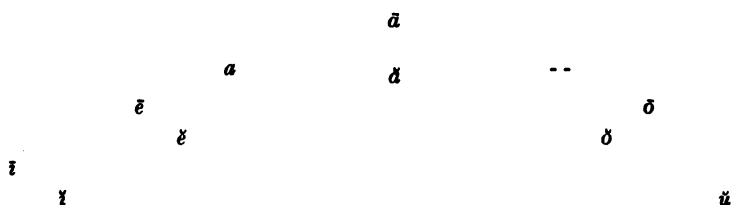
An initial problem is to determine whether the Polynesian in the ramifications which we shall study is acquiring new implements of speech, or, in the course of separation in space and time, is losing some of its equipment. The former is a pleasing theory which it is not wholly grateful to sacrifice, for it would fit in most concordantly with the proof, on other grounds, of the evolution of the Samoan and other Polynesian root from a yet more primitive seed. Yet were we to pursue this hypothesis we should be led to find in Hawaiian, a known later migrant, a language having but seven consonants, a speech of earlier type than the Samoan of to-day with its ten consonants, a *reductio ad absurdum* quite Euclidean. We are forced to regard the Polynesian speech as decadent. In proportion to its migration eastward from Samoa it is losing more and more of its structure. In the movement to the Samoan from the Proto-Samoan we shall see that the same sort of loss has been operative. The purpose of these chapters is to study these changes from highly organised word stems to weak forms, to examine what elements have been endowed with permanence to resist this dilapidation, and, in the case of other elements which have undergone alteration even to extinction, to trace the process. Underlying and inspiring these studies of the Polynesian is the conviction that here we have with sure knowledge a broad pathway, well marked with unerring guideposts, on which we march to the contemplation of a genesis of a speech of man.

It has been recognized that more or less complete tone alterations have been effected in several of the Samoan consonants since 1830. This is all the more to be remarked, for that in the three generations elapsed, since the Samoan became a written language, the spread of literacy to its present almost complete degree of general elementary education, must have exerted a progressive restraining check upon the growth of variation from the forms then standard. Progressive though the check must have been in the spread of schools to every Samoan community, to every home, and at the least to all the growing children of every home, we have seen that it has been altogether powerless to withstand the impetus toward kappation and the interchange of values of *n* and *ng*.

When we look at the vowels, we find a different state of affairs. They are fixed to-day at the values which they held at the beginning of our knowledge of the Samoan, and comparison with other language of this stock enables us to produce the same vowel fixity indefinitely into the past. We are justified, therefore, in the proposition that the

vowels are the skeleton of Polynesian speech, the consonants are the garb later indued, and subject to change, in accordance with a motive persisting from a period of a conscious effort to secure a good and satisfying fit. When further advanced in this inquiry, we shall examine the deeper significance of this vowel fixity, in its relation to the evolution of this speech of man, out of such confusion of tongue as may have preceded. The object of the present chapter is to discuss the vowel system of Samoan, and to show how far it persists into other languages of this family, where such comparative study shows vowel changes to examine into the nature of such change, and to establish the simple rules which govern this movement.

The Samoan vowels fall into position upon the systematic table of the alphabet, as is here shown.



From the prime sound of *ā* we find a representative series progressing by well-established, even if irregular, intervals toward the palatals at *ī*, even further in the semi-vowel *y*. Down the other side toward the labials through *ū*, and even *w* a step is missing in the sound of our English *all* and *what*, except that possibly this tone makes a single appearance in the word *fa'aotaoa*, of which Mr. Whitman (apud Pratt s.v.) notes "a peculiar pronunciation, the *o* being like the *av* in *awful*, the word being pronounced *fa'aawtaawta*."

The permanence of vowel values is so marked a character of Polynesian speech that there is no need to multiply instances. The following table presents a typical example for each of the five principal vowels.

	<i>a</i>	<i>e</i>	<i>i</i>	<i>o</i>	<i>u</i>
Samoa	fa	fale	lima	ono	lua
Futuna	fa	fale	lima	ono	lua
Uvea	fa	fale	nima	ono	lua
Rotuma	hak		liam	on	rua
Viti	va	vale	lima	ono	rua
Tonga	fa	fale	nima	ono	ua
Niue	fa	fale	lima	ono	ua
Manahiki	fa	fare	lima	ono	lua
Tahiti	maha	fare	rima	ono	rua
Marquesas	fa	hae	ima	ono	ua
Hawaii	ha	hale	lima	ono	lua

	a	e	i	o	u
tonga	a	are	rima	ono	rua
ri	wha	whare	rima	ono	rua
ori			rima		ru
notu		fare	rima		
gareva	ha	hare	rima	ono	rua
vana		fare	lima		rua
ra	fa	fare	rima	ono	rua
ong Java	fa	vale	makalima	ono	lua
uoro	ha	fare	lima	ono	rua

The first rule to be deduced is that no long vowel undergoes any change in the development of primitive Polynesian into the present stages of the stock. The duplication of the long vowel in Tongan, Maori, and Uvea is more apparent in spelling than real upon the evidence.

The next is of equal authority, no vowel under the normal stress undergoes any change.

We shall now examine in detail the observed changes of short vowels in unaccented syllables. By far the most common is that from *e* to *i* and stopping there, as in the following table of examples:—

ma	afiafi	alelo	finagalo	manava	aitu, eitu
na	afiafi	alelo	finagaro	manava	
i	afiafi	alelo	finagalo		
	yakavi				
ra	efiafi	elelo	finagalo	manava	eitu
	afiafi	alelo	finagalo	manava	aitu
ahiki					aitu
ti	ahiahi	arero	hinaaro	manava	
mesas	ahiahi		hinenao	menava	
aii	ahiahi	elelo, alelo		manawa	aiku
tonga	aiai	arero	inangaro	manava	
ri	ahiahi	arero	hinengaro	manawa	aitu
ori		warero	hirangaro		
notu	ahiahi	arero	hinangaro	manava	maitu
gareva	ahiahi	erero		manava	
yana	afiafi	aledo		manawa	
ra		rero			
uoro	ahiahi	alelo		manava	eitu

The case of *efiafi* in the Tongan of the first example is not a valid exception to the rule that no change is possible under the accent. In the duplication forms there are two accents, but the latter is so weakly the principal accent (*efiafi*) that the earlier ictus is almost noticeable.

Much less frequent is a group of vowel changes which, after the

change from A to E, pass yet further in the palatal direction and include I.

Samoa	manino	taliga
Futuna	malino	taliga
Uvea		taliga
Rotuma		falian
Viti		daliga
Tonga	melino	teliga
Niue	milino	teliga
Manahiki		taringa
Tahiti	manino	taria
Marquesas	menino	
Hawaii	malino	
Rarotonga	marino	taringa
Maori	marino	taringa
Moriori		tiringa
Paumotu	marino	tariga
Mangareva	merino	teringa
Aniwa		nontariga
Ongtong Java		karinga
Nukuoro	manino	taninga

Far more common is the group, A-E-O, shown in the following examples:—

Samoa	fanua	matua	atua	sapai
Futuna	fenua	matua	atua	
Uvea	fenua	matua	atua	
Rotuma	hanua			
Viti	vanua	matua		keve
Tonga	fonua	matua, motua	otua	habai
Niue	fonua	matua, motua	atua	hapai
Manahiki	henua			
Tahiti	fenua	matua	atua	hapoi
Marquesas	fenua	motua	etua	hapai
Hawaii	honua	makua	akua	hapai
Rarotonga	enua	metua	atua	apai
Maori	whenua	matua	atua	hapai
Paumotu	henua	makua	atua	hopoi
Mangareva	enua	motua	etua	apai
Sikayana		matua		
Aniwa	fanua		atua	
Nukuoro			atua	

The change, A-E-U, shown in the following example is quite infrequent: Samoa, *anufe*; Viti, *nuve*; Tonga, *unufe*; Marquesas, *nuhe*; Hawaii, *enuhe*, *anuhe*; Rarotonga, *anus*; Maori, *anu*; Paumotu, *anuhe*; Mangareva, *enuhe*.

The change from A to O, with no evidence of an intermediate step to E, is rather common along the lines of these examples.

Samoa	'atoa	afato	mauga
Futuna	katoa		mauga
Uvea	katoa		mouga
Viti		yavato	
Tonga	kotoa, katoa	ofato	mouga
Niue	katoa		mouga
Manahiki			mauga
Tahiti	atoa		maua
Marquesas	kotoa, otoa		mouna
Hawaii	okoa		mauna
Rarotonga	katoa		maunga
Maori	katoa	awhato	maunga
Paumotu			mahuga
Mangareva			maga
Sikayana			mauna
Nukuoro	katoa		

In the following table we shall find illustration of the changes from E to I and from E to I to yet other vowels. This line of vowel progression is quite infrequent. The same is true of the E-O change, set for convenience in the same table.

	E-I	E-I	E-I-A	E-I-O	E-O
Samoa	pese	mageao	fe'e	fetū	to'elau
Futuna		mageo	feke	fetuu	tokelau
Uvea				fetuu	
Rotuma				hefu	
Viti					tokalau
Tonga	sipi		feke	fetuu	tokelau
Niue		magiho	feke	fetū	tokelau
Manahiki				fetū	
Tahiti			fee	fetu	toerau
Marquesas		meneo		hetu	tokoau
Hawaii	pihe	maneo	hee	hoku	koolau
Rarotonga			eke	etu	tokerau
Maori	pihe	mangeo	wheke	whetu	tokerau
Moriori					tokorau
Paumotu		mageo	veki	hetu	tokerau
Mangareva	pihe	megeo	eke	etu	tokorau
Sikayana				fetu	
Aniwa				fatu	
Ongtong Java				fitou	
Nukuoro	pihe		feka	hetu	

The vowel change from I to U is moderately common. As shown

in each of the following examples, the change takes place under the accent, the only class of exceptions to our second rule. Reference to the scheme of vowels already presented will show this to be a horizontal movement, an interchange between the two vowels most widely removed in the palatal and labial direction respectively from the common point of distribution.

Samoa	isu	inu	ilo	ili
Futuna		inu		kili
Uvea		inu		kili
Rotuma		inu		uli
Viti	ucu	gunu, unu	ulu	kuli
Tonga		inu		kili
Niue		inu		kili
Tahiti		inu		iri
Marquesas		inu		kii
Hawaii		inu		ili
Rarotonga		unu, inu		kiri
Maori	ihu	inu	iro	kiri
Paumotu				kiri
Mangareva		inu		kiri
Sikayana		unu		
Nukuoro	ihu	unu		kili

A single example is all that we find of the O-U change. It thus stands: Samoa, *foaga*; Futuna, *fuaga*; Tonga, *fuaga*; Niue, *fuaga*; Maori, *hoanga*; Mangareva, *hoanga*; Hawaii, *hoana*.

We may pursue with interest an investigation into the vowel changes of the phases A-E, A-E-O, A-O, the three phrases which underlie the great bulk of vowel mutation in Polynesian. As we look upon the chart of vowel positions with which this discussion opens and pencil connecting lines from point to point in this group of changes, we find that we construct a triangle in the very centre of the edifice of vowel structure. It will greatly simplify our comprehension of this and other mutations if we accustom ourselves in the discussion of the vowels to a fact which is absolutely essential to the understanding of the mutable consonants. That basic fact is that any given character in the Samoan alphabet is not exactly the same as that character in English. The most that can be said is that it is a reasonably close approximation, but there yet remains a difference sensible to the ear even though it be regarded negligible in the written record of the speech. In a table of the Samoan alphabet we illustrate the long *a* by the word *tātā*, with the note that it has the sound of *a* in *father*. In a strict sense all that we can claim for such an illustration is that by the use of a sound familiar to our tongues we may produce such an approximation to the Samoan intonation as to be intelligible to the Samoan hearer. A man with a quick ear and an obedient tongue

may, as the result of long discipline, acquire almost perfect use of the Samoan consonants, but it is most probable that no Caucasian has really mastered the art of the Samoan vowels. It is as in their music, the intervals, the supertones and the fractions of the tone are developed on a system which we find it impossible to acquire. It establishes a new group of units of vibration of the vocal cords, for which the fundamental diapason of our own speech is not set in unison.

With this in mind we shall find a plain explanation of the central triangle of the vowel changes if we regard the short *a*, *e*, *o* as merely so many approximations to a primal obscure short vowel which lies centrally situated in respect of these three apical points. One congeries of the Polynesian tongues may have had a vibration series and period which inclined its use of the primal obscure vowel somewhat in the *a* direction, to another congeries the *e* component was the more grateful, to yet another the tendency was in the *o* or labial grade. In all this we should not lose sight of the fact that we must rest upon the recognition of these sounds by unattuned European ears and their representation by so shabby an instrument as our English alphabet, which lacks precision at everyone of its six and twenty characters. Thus we have no hesitation in taking this central triangle of *a-e-o* out of the group of vowel changes in Samoan, of regarding it as no more than a doubly-muffled rendering of a single central sound, and of removing it entirely from consideration among the criteria of vowel changes as dialectic indicia.

Now look once more at the preceding tables and refer them to the chart of vowel positions. We shall find abundant instances of mutation in the A-I series, the backward movement to the blunt buccal organs nearer the larynx, the palatal organs mechanically not capable of the finer precision in establishing sounds of the open throat. On the other series, as we approach the finely precise organs of the delicate tip of the tongue, the sharp edges of the teeth, the facile mobility of the lips, we find that vowel changes are few; in the preceding tables, which have been compiled with equal care throughout, we find few instances of the A-O phase of vowel change, still fewer of the A-U phase, and only one of the O-U phase. The labial strut, therefore, is the more precise, just as we should expect to find it. The principal changes are to be looked for in the palatal strut.

In the following table the fact, though not the frequency, of the various phases of vowel change is indicated by a short dash for the several Polynesian languages which have been passed under review. There was scanty material for the Moriori, for Rotumā, and for the western outliers or Melanesian inclusions; the absence in this table of a note as to any one of the changes is not to be taken as a denial that

such change exists, it is only that in the small number of words available for examination it has not been detected.

	A-E	A-I	A-O	A-U	E-I	E-O	I-U	O-U
Samoa								
Futuna	--							--
Uvea	--		--					
Rotuma							--	
Viti	--						--	
Tonga	--		--	--	--			--
Niue	--	--	--		--			--
Manahiki	--							
Tahiti	--							
Marquesas	--		--			--		
Hawaii	--		--		--	--		
Rarotonga	--							--
Maori	--				--			
Moriori		--				--		
Paumotu	--		--		--			
Mangareva	--		--		--	--		
Sikayana							--	
Aniwa								
Fotuna								
Ongtong Java					--			
Nukuoro	--				--		--	

From this table we are at present justified in selecting only one group of vowel changes as even provisionally to be assumed as a criterion of dialectic progression. This is the E-I phase, and we may assume it, so far as it goes, to show a language of a secondary type of development. The A-I phase may be used similarly where it confirms the E-I phase, but it is defective in that it rests on too few examples. The value of such indicia is that they prove that, after separation from its own proximate primitive, the language possessing such phase of vowel change has undergone its own phonetic development.

Thus far, we have dealt with simple vowels. So vocalic is the structure of Samoan that it is inevitable, more particularly since no closed syllables are now tolerated, that vowels should very frequently be collocated. This leads Pratt to say: "Every letter is distinctly sounded, so that there are no improper diphthongs. The proper diphthongs are *au*, as in *sau*, to come; *ai*, as in *fai*, to do; *ae*, as in *mae*, to be stale; *ei*, as in *lelei*, good; *ou*, as in *'outou*, you; *ue*, as in *auē*, alas." Père Violette, a distinctly inferior authority, enters this as his solitary note under the section headed diphthongs: "*L'i et l'u forment des diphthongues avec les autres voyelles qui les suivent, mais non avec leurs semblables.*" Of course, these are not diphthongs in any sense, but cases in which the *i* and the *u* have been used to express the

semi-vowels *y* and *w*. Dr. Funk, whose learned investigation of the language has stopped just short of unveiling its true position, shows the accuracy of his observation in the statement, "*die Diphthonge werden nicht, wie in der deutschen Sprache, als ein Laut gesprochen, sondern stets mit einer leichter Markierung beider Vokale.*" At one period of my study of Samoan phonetics it seemed justifiable to hold the opinion that the diphthong had not yet been reached in the evolution of the language.

The fact is that in this item, as in many another which will be noted in the course of these studies, we must be ready to find ourselves present at the formation of many of those phenomena, whose existence in more matured languages is of the nature of axioms. We must be prepared to find vowels coalescing into diphthongs, yet so loosely linked that some outside stimulus easily avails to part them into their component units.

To pass from one vowel sound to another in the natural flow of speech is attended by no violent exertion. To test this, compare the easy movement from fauces to lips in voicing the five vowels, *i-e-a-o-u*, with the far more complicated series of closures and assumption of new positions by the buccal organs when we pronounce the same five vowels, modified by even so slight a thing as a single consonant prefixed, say *ti-te-ta-to-tu*.

Now in a language so strongly vocalic as is the Samoan, it is inevitable that we pass from one vowel to another, as in *sau*; from a second to a third, as in *masa*; to a fourth, as in *flau*; to a fifth, as in *uues*. The characteristic incidence of the penult accent tends to facilitate the formation of diphthongs in such cases. But this can come to pass only when both vowels are of the short quantity, and, when run together in the facility of speech, compose no more than the space of a single long vowel. Thus, in the first of these examples, *sau*, to come, is written with diacritical marks of quantity, as *săŭ*, and with the accent on the *ă*, i.e., *săŭ*. These two short vowels occupy the time of a single long vowel, and readily function as diphthong. With this, compare the word of the same spelling, but of different quantity, *sau*, thine, diacritically pointed *săŭ*. There is no tendency towards diphthongal utterance. So, too, while *tăŭă*, war, may readily enough pass for a dissyllable, that can never be the case with *tăua*, precious; *tăua*, we too; and *Tăua*, a title of Atua.

That these collocations of two short vowels do assume the true nature of diphthongs, that is to say, they really amount to but one syllable, is made manifest in the accent of derivative forms. Examine so typical a form as *mauga*, a mountain. The penult accent falls upon *au*, in combination; the word is not *ma-ă-ga*, as it would be were the two sounds discrete vowels, but *mău-ga*, a diphthong of the classic type. This illustration might be repeated in a thousand variants, and

with each new instance we might become more and more confirmed in the opinion that Samoan has rather more diphthongs in bulk than the languages of stouter consonantal skeleton, and diphthongs of the most positive character.

Yet there are other cases in which the same accent test gives a different result. The combined vowels sound to the ear as much a diphthong as in the *mauga* type, yet they have entangled the accent and do not let it pass beyond them. These are the cases of terminal diphthongs. We have seen *au* in *mauga* forming a true diphthong, that is to say, a single syllable. Now see what part it plays in *tumau*, to stand fast. The ear can detect no shade of distinction between the *mau* of *tumau* and the *mau* of *mauga*. The penult accent, then, apparently, should lie on the first syllable, *tú-mau*. Quite otherwise the accent seems to lie on the ultima, the *mau* syllable regarded as a monosyllable. This holding of the accent, in apparent defiance of the rhythm of the speech, shows that, while the ear may be willing to accept *au* as a diphthong, the accent analyzes the sound into the two components, whose slurring together has resulted in the diphthong, sticks to the fact that there are really two sounds, puts its stress on the former as the true penult, *tu-mà-u*, and thus proves that Samoan diphthongs are not wholly and forever welded as tone units.

Again, there is a very potent little particle used in vocative address, *e*. The power of this little particle, absolutely lacking in accent for itself, is that it can overturn the rigidity of penult accent and produce an ultima accent in any word which it may follow. *Samalaulu* is an honorific title in many parts of Samoa in the rigorous etiquette of village courtesy. But shout the title across the *malae* with that little vocative particle and we must make it *Samalaulú e*! Now let us continue with the diphthong syllable *mau*, which we have already investigated. It frequently serves for the ultima of Samoan names, as *Tuisamau*. Address *Tuisamau* and append the vocative particle. As soon as the final syllable of the name is reached the diphthong splits apart, and we have its elements in *Tuisamaú e*!

We have yet another resolvent of these inchoate diphthongs in certain phases of the process of duplication, which gives final form to so large an element of the speech. Thus *vae*, to divide, may pass as a monosyllable containing the diphthong *ae*. But when we come to the preduplication phase of this stem we find in *vavae* that *vae* is understood by the instinct of Samoan speech to be two syllables, *và-e*, of which the former is selected for duplication. If more proof be sought, we need go no further than the neighboring Tongan to find the word in use as *vahé*, where the retention of the aspirate blocks all coalescing of the vowels.

On the other hand, we note a dialect phenomenon, which argues quite as strongly the diphthongal character. The substantive *vae*,

meaning throughout Polynesia, the leg, may or may not be a derivation in particular sense from this *vae*, to divide. In Tonga we find the substantive in two forms, *vae* and *ves*, the latter being the equivalent of *vē*; in Niuē we find the two forms, *vae* and *vē*. In *malae* the Niuē form is *malē*, and many instances might readily be adduced from that interesting language to show that *ae* becomes *ē*. Now there is no ground upon which to rest a theory that in the case of two short vowels in contact Polynesian speech made a practice of dropping the former and producing the latter, and, in view of the characteristic fixity of the vowel structure of Polynesian, such a method is extremely unlikely. The only way of comprehending this change of *ae* to *ē* in Niuē, and less frequently to *ee* in Tonga, is to regard it as a secondary growth development, the change after its separation from its primitive Proto-Samoan which operates to convert a dialect into a distinct language. So long as *vae* reached the Niuē ear as two short vowel sounds, no change into a single long vowel could come about. The fact that this umlaut is so frequent in Niuē is sufficient to argue that *ae* had already, at the time of separation, coalesced into a diphthong of one long syllable instead of a yet earlier two short syllables.

From the foregoing considerations it will be seen that while one chain of reasoning leads us clearly to a Samoan diphthong, another leads just as clearly to the resolution of such diphthongs into simple vowels. In other words we find ourselves in Samoan, dealing with a speech that is just acquiring the diphthong and yet has not so tightly grasped the device that it can hold it at all times and against all influences.

One more consideration pertains to this examination into the diphthong. If these collocations are no more than two short vowels in close contact, then we should expect to find one or other of them subject to such mutation as has been shown in the detailed examination of the vowel system to be possible. Or, if the two shorts coalesce into a single long, thus forming a true diphthong, we should expect to find conformity with the general rule that the value of long vowel sounds is immutable. We find evidence on each side. The substantive *vae* runs through all Polynesia with its *ae* unchanged, except as has just been noted in Niuē and Tonga. In the table illustrating the A-O vowel mutations will be found a list showing the operation of this principle on the word *mauga*. It is quite impossible to estimate the weight of evidence on either side, for vowel change does not assume any large dimensions in Polynesian, and the number of instances of so limited a class as the collocated vowels is much too small to enable us to pronounce definitely in the case of any vowel collocation running unchanged throughout the Polynesian that it remains without change, because it is a diphthong. We are not warranted in denying the existence of diphthongs in Samoan, equally we lack warrant to assert

that there are diphthongs which can resist the resolvent agencies already noted.

In the languages of a higher organic type we find a movement of the vowel elements so facile that systems of inflection have arisen therefrom. The consonant elements remain almost unchanged, as the structural skeleton of the word carrying the initial sense into every most distant dialectic offshoot of the primitive speech stem. Such consonantal modulation as has been observed is restricted to the limited movement classified and recorded in Grimm's, Grassmann's, and Verner's laws. In the Semitic, with its fixed consonants and floating vowels, we find a tongue at the opposite pole from the Polynesian languages, for in them we are to find the primitive sense in the seldom changing vowels and derivative values expressed through consonants which play back and forth through a very wide range indeed.

In establishing the consonantal scheme of the Proto-Samoan or original Nuclear Polynesian source we find valuable assistance in a language, which, in many particulars, lies outside the Polynesian ring. With the light which is thence shed upon the Samoan we obtain a valued relief from that lack of perspective which has already been noted as characterizing the comparison of the Samoan with its kin, near and remote. This illuminating language is the Viti, and as we shall make generous use of it, a few introductory words will obviate repetition when we descend to particulars.

(To be continued.)

THE STORY OF THE "TAKITIMU" CANOE.

(Continued from p. 222, Vol. XVI.)

Heoi tenei, ka hoki ano te korero ki te karere i haere mai ra ki te whakataka i a ratou hei to i te waka a te Hakuturi ma. No to ratou taenga atu ki te Wao-nui-a-Tāne, ka homai e aua iwi te toki a Ruawharo ma, ara, a Hui-te-rangi-ora. Katahi ano ka whakamaua nga taura hei to i te waka ra, ko a Te Tini-o-te-Hakuturi ma tauru ki waho, ko nga taura a Ruawharo me Tupai me o raua hapu ki roto. Kua tipu noa ake hoki i a Ruawharo ma te hiahia muru i te waka ra hei utu mo to raua toki, hei utu hoki mo to raua matenga i te taratara o te ika. Heoi ra, kua timata tenei te to.

Katahi ka ngeria e Ruawharo raua ko Tupai ta raua ngeri :

"Turukiruki, panekeneke, i a ihu waka.

Aue, turuki, turuki!

Paneke, paneke!

Turuki, turuki!

Paneke, paneke!

Paneke i a wai, paneke ia Itu,

Hui-te-rangiora te toki matapo

'Ia huri te pōi marino mai.' "

Ka haere te waka nei, kaore i taro, ka tae ki te pikitanga e kiia ana ko Te Wiwī, ka whakawhenua te waka nei ki reira, ka tapahia e Ruawharo he rango, ara he neke mana, ko Manu-tawhio-rangi tona ingoa, katahi ka whakatakotoria ki raro o te waka. Katahi ka ngeria ano e Ruawharo tana ngeri :

"Tuturi, pepeke, hokai o waewae

Ki te rangi e tu nei

E—ha—a!

Mou hikitia, a mou hapainga,

Mou hikitia, a mou hapainga.

Whakakake maunga e Tupa.

Whai ake, whakakake rangi e Tupa

Whai ake, whakakake pari e Tupa

Whai ake, whai ake—e!

E Tupā, hou—i—e—e!"

Kaore i taro kua eke te waka nei ki runga o te maunga e kiia ana tona ingoa ko te Iiwi-ki-Mata-terā, haere tonu; anana! ano ra hoki a Takitimu kei runga tonu i te ringa tangata e poia ana; ka mahi ra nga mana atua o Manu-tawhio-rangi. Kaore i roa ka tae ki te wehenga o nga huarahi; e huri ana tetahi o aua ara ki te kainga o Ruawharo ma, e huri ana tetahi ki te kainga o te Hakuturi ma. Ka mea enei kia toia ki to ratou kainga, ka mea era kia toia ki to ratou. Ka totohe nga iwi nei i kona. Katahi ka tapahia e Ruawharo raua ko Tupai e wha a raua neke, ko nga ingoa ko Te-tahuri ko Te-také, ko Haupuritia, ko Maukita; ka to te iwi ra i ta ratou waka, kia heke i te ara e tika ana ki to ratou kainga, ka kokomo a Ruawharo ma i a ratou rango e wha, i a Maukita ma; kore rawa te waka e ngarue, ka hurihia te to i te waka nei ki te kainga a Ruawharo ma, ka unuhia nga rango e wha; ka komotia ko Manu-tawhio-rangi te rango, inamata kua hikimata a Takitimu, ano kei runga i te ringa tangata e oria ana.

Heoi. Ka rere ano te iwi nana te waka ki te huri kia tika ano te haere ki to ratou kainga, ka kokomo ano era i nga rango e wha, kore rawa te waka e ngarue e aha ranei. Heoi ano. Katahi nga iwi ra ka hui katoa ki a ratou taura, ka kukume, a no te mea ka pau katoa to ratou kaha, ka mau a Ruawharo ki tana toki ki a Hui-te-Rangiora, katahi a Ruawharo ka karanga:

“Whano, whano!
Haramai te toki!
Haumi! Hui—e!
Taiki—e!”

Katahi ka poroa e Ruawharo nga taura a nga iwi ra, haruru ana te horonga o nga iwi ra i runga o te maunga nei, anana! me te whaitiri! Katahi ka unuhia e Ruawharo ma nga neke e pupuri ra, ka komotia hoki ko Manu-tawhio-rangi ko te rango-whakahaere. Ka whakahua hoki a Ruawharo raua ko Tupai i ta raua karakia—koia tenei:

“Tua te Kahukura, tūtu te heihei.
Tua te Kahukura, tūtu te roki.
Te Kahukura-a-uta, te Kahukura-a-tai.
Ka pu ka rea kai waho,
Kai to ariki, kai to mana,
Kai a huka, huka-nui, huka roa.
Tipare kaukau e takoto atu e—e!
Hi—e—e! Maranga mai—e—e, hi—e—e!”

Katahi ano te waka nei ka hapainga e nga karakia a Ruawharo ma, ahaha! Kihai i aha, takoto rawa atu kei te kainga o Ruawharo ma; ka mahia e ratou te waka nei. Ka oti, ka tukua ki roto i te awa o Pikopikowai, whakamatautau ai. Arara ano me te aha! ano ra hoki

me he karoro e tiu ana ki te aro maunga. Heoi. Ka kitea nei te pai, te tere me te atatū o Takitimu, katahi ka whakatakotoria nga korero mo te haere mai ki Hawaiki tutata me nga moutere o te Moana-nui-o-Kiwa. A ka tuturu taua whakaaro, ka whakatakotoria hoki e Ruawharo ma nga korero kia tikina i roto o te ana o Ututangi, o nga atua o te rangi me te mauri o nga mea o te rangi, nga atua o te whenua me te mauri o nga mea o te moana. Ara, kia tikina ki a Timu-whakairia hei tiaki mo ratou i runga i to ratou haere; heoi ra hoki haere ana a Ruawharo raua ko Tupai ka tae ki a Timu-whakairia ka riro mai i a raua te wananga. Me kati i konei, kia ata whakamaramatia te wananga.

TE WANANGA.

Ko tenei mea ko te wananga e rite ana ki te Whare-Paremata o naiane. Kei roto hoki i taua whare e pukai ana nga ture mo nga mea katoa, o te rangi i runga me te whenua i raro, me te moana. Otira, me ata whakamarama nga kai o roto o tenei mea o te wananga, me nga atua katoa me nga mauri. Ina koa :

KO NGA ATUA-O-TE-RANGI.

Ko Io, ko Hā (ko nga tino atua tenei), ko nga atua pakupaku ko Kahukura, ko Tama-i-waho, ko Motipua, ko Tu-nui-o-te-ika, ko Tukorako, ko te Po-tuatini, ko Hine-pukohurangi, me nga mano tini o nga atua o te rangi (me nga karakia mo era).

KO NGA MAURI :

He mauri to te rangi, to te ra, to te marama, to nga whetu, to te tau, to te ura, to te hau, to te ua, to te kohu, to te hotoke, to te rau-mati, to te po, to te ao (me nga karakia e rite ana mo era).

KO NGA ATUA O TE WHENUA :

Ko Ruaumoko, ko Ruamano, ko Houmea, ko Hakikino, ko Te Oi, ko Te Ririo, ko Tara-kumukumu, me te mano tini o nga atua o te whenua (me nga karakia e rite ana mo enei).

KO NGA MAURI :

He mauri to te tangata, to te kararehe, to te whenua, to te mau-nga, to te hiwi, to te rakau, to te kai, to te mahi, to te manu, to te awa, to te manga, to te roto, me te tini o nga mea o te whenua (me nga karakia mo era).

KO NGA ATUA O TE MOANA :

Ko Ruamano (ko tenei atua no te whenua no te moana), ko Ara-i-te-uru, ko Tutara-kauika, ko Houmea, ko Te Petipeti, ko Te Ranga-hua, ko Tai-mounu, ko Tane-rakahia, me te mano tini o nga atua ika, taniwha, o te moana (me nga karakia mo enei).

KO Nga MAURI :

He mauri to te moana, to te rimu, to te taunga ika, to te tatakoura, to te ika ririki, to nga tohora, to nga ngaru, me te tini o nga mea o te moana (me nga karakia mo era).

Me kati enei, me hoki atu ano ki a Takitimu, te korero i te wa kua riro mai nei i a Ruawharo raua ko Tupai te wananga o nga atua katoa. Katahi ano ka mahia nga hoe a Ruawharo ma, ko nga ingoa ko "Rapanga-te-ati-nuku," ko "Rapanga-te-ati-rangi," ko "Maninikura," ko "Maniniaro," ko "Tangi-wiwini," ko "Tangi-wawana." Ka mutu nga hoe i whai-ingoa, tera atu ia te nuinga o nga hoe, katahi ka mahia e rua nga tata, ko nga ingoa ko "Tipua-horonuku," ko "Tipua-hororangi." Katahi ka mahia a Takitimu, nga taumanu, nga tokai, nga kauhuhua, nga rahoraho. Ka oti ka mahia ko te taurapa, ara ka tataitia ki te huruhuru o nga manu hei puhi. Ka mahia to runga puhi hei taunga iho mo nga atua o te rangi, ka huaina tona ingoa ko Puhi-ariki. Ka mahia te puhi o raro o te taurapa e pa ana ki te wai, ko tera hei piringa ake mo nga atua o te moana; ka huaina tona ingoa ko Puhi-moana-ariki.

TE KAWA O TE OTINGA O TAKITIMU :

"Ooi! Kai ana te turuki, te hoa atu ki te waka e tauria ai—e! Tangaroa pea-e, Tawhiri-matea, Tu-whakaangi-nuku, Tu-whakaangi-rangi; haere Tāne i runga."

Ka toia a Takitimu ki te wai, ka haua te kawa :

"Hau totō, hau totō, ko Tu heke ana, ko Rongo heke ana, ko te ngahau o Tu. Utaina taku kawa nei he kawa tua maunga. Ka wiwini, ka wawana, ka rapa tatu ki te rangi. Whano, whano! hara-mai te toki! Haumi! Hui—e! Taiki—e!"

Ka tatu a Takitimu ki te wai ka waerea te moana :—

"Tu rā mai te tu rā,
Kakapa te manu i uta, he pakihau,
Tauranga ko Tawhiti-nuku,
Te whakamakautia ko Ariki-tapu
Kia inu ia i te wai o Whakatau,
Mate toka i mua, mate toka i roto.
Tuwhanawhana, tu mai ihi, tu mai rere ana e.
Ai hoki te hirihiri kai te kohukohu i runga,
Koi rangi tukua, koi rangi horoa.
Tane tukua, Tane takoto—e.
Ai hoki tenei mata tohu
Uru whakapupu ake te uru o te whenua.
Te tau arohakina ki waho,
Ki te uraura o te ra,
Ki te werowero o te ra.
Whakarere ki tai ma Rehua.

Ki waho taku hoe nei,
 Ko Rapanga-te-ati-nuku,
 Ko Rapanga-te-ati-rangi,
Mo Tai-pupuni, mo Tai-wawana, mo Tai-aropuke.
 Hua taku hoe nei,
 He hoe ka hurihuri,
 He hoe ka raparapa,
 Ki taha tu o te rangi.
 Aue! Kiii! Whano, whana.
 Haramai te toki,
 Haumi!
 Hui e!
 Taiki e!"

Katahi ka werohia te ihu o Takitimu ki Hawaiki:

"Mano ki a Hawaiki, ka tu hakehakea,
 Mai te ko wiwini, mai te ko wawana;
 He toki minamina, he toki mai anaree,
 Ka hirahira,
 Koai i tu mai ana,
 Ko tangata ki te pu o te rakai,
 Kani iho, kani ake, kani tua
 Te kaha o Tangaroa.
 Ko Ao-matakakā, ki tua o Hawaiki.
 Ka atea tera waka mai
 Ko Tane ka haruru rutu.
 Whano, whana,
 Haramai te toki!
 Haumi!
 Hui—e! Taiki—e!"

Ka hiki-mata te wai-hoe o Takitimu:

"He tia, he tia!
 (Dig the paddles in, but not deep)
 He ranga, he ranga!
 (Long strong stroke)
 Whakarere iho ana te kakau o te hoe koa
 Ko Manini-tua, ko Manini-aro,
 I tangi te kura, i tangi-wiwini,
 I tangi te kura, i tangi-wawana.
 Tera te haeata takiri mai ana
 I runga o Matatērā.
 Ana Whaiuru, Whaiuru,
 Ana Whaiato, Whaiato.
 Arara-tini, arara-tini,
 I a ra—ri—i—i!"

(A long strong stroke, then stop, while the canoe sweeps
 through the water under the impetus of the last stroke.)

E hara tena ko tena
 E hara tena ko te wai o te korio
 Ko te wai o te korio.
 I hai koti, hai koti, hai koti—i—i—i!
 (Long stroke as before.)

Ka rere—e, i ka rere—e!

Te rere i te waka!

E Kutangitangi, e Kutangitangi!

E kura tiwaka taua, e kura tiwaka taua

E kura wawawai

E kura wawawai—i—i—i!

(Long stroke.)

Toru patu, tu te tata

Takararau, takararau."

(*Tera atu te roanga.*)

THE STORY OF THE "TAKITIMU" CANOE.

(Continued from p. 225, Vol. XVI.)

(TRANSLATED BY HARE HONGI.)

We may now revert to that point in our story where the messenger was sent to Ruawharo, Tupai and their people to take part in the hauling-canoe ceremonies of the Hakuturi folk. Upon their reaching the (scene of operations in the) great forest of Tane, those folk at once returned unto Ruawharo the borrowed axe, Hui-te-rangiora. The hauling ropes were then made fast to the canoe. The ropes of the Hakuturi folk were made fast to the outer sides, and those of Ruawharo, Tupai, and their tribes to the inner sides. Now Ruawharo, and his party were already devising means with a view to annex this canoe, as payment for (the use of) their axe, and as payment for the affront and bodily pain attaching to the fish-net episode. That being understood, we proceed to detail the particulars of the canoe hauling.

Ruawharo and Tupai then intoned their canoe-hauling song:—

Glide slowly and gently,
My beauteous canoe prow !
Ah, me.
Slowly, slowly,*
Gently, gently,
Slowly, slowly,
Gently, gently.
Gently of whom ?
Gently of fortune,
Hui-te-rangiora !
Thou art mysterious !
From 'neath the shades,
Give calms and peace.

So this canoe was borne along and ere long reached an ascent known as Te Wiwi; there it took to the ground. Ruawharo then sent down a rolling-skid for it, which was named Manu-tawhio-rangi,

*Note.—A new canoe has to be very carefully hauled along.—H. H.

and laid beneath the canoe. Ruawharo then intoned his (second) canoe-hauling song (to enliven and stimulate the haulers) :—

Kneel, crouch, brace your limbs,

To the forefront of the sky,

Ay, ha-a.

Bear up and lift along,

Bear up and lift along,

Ascend the mountain,

Impel forward,

Follow on skyward,

Follow up the steep cliff,

Impel forward,

Drive on

Yea, yea, yea.

By this means the canoe soon rested on the summit of the mount known as the Hiwi-ki-Matatara. Then along it went, wondrously! 'Twas as if Takitima was being borne along the air upon the hands of magic-bearers. It was indeed the work of the invisible god-like birds of Manu-tawhio-rangi (name of the roller-skid). At length the parting of the ways was reached; there, one road led to the village of Ruawharo and his people, and the other to the village of the Hakuturi folk. Here contention arose, one party proposing to haul the canoe by one path, the other by the other path.

Finally, Ruawharo and Tupai cut down four additional roller-skids—namely, Te Tahuri, Te Take, Hau-puritia, and Maukita. When the Hakuturi folk attempted to haul the canoe towards their village, Ruawharo and his men placed these four holding-skids in the way, and the canoe held fast. When, however, the hauling was in the direction of the village of Ruawharo, the four holding roller-skids were withdrawn, the first roller-skid, Manu-tawhio-rangi, was substituted, and lo! Takitimu was lightly borne along as if on the hands of magic-bearers.

Once more did the Hakuturi folk rush forward to turn their canoe prow towards their home, but, the (magical roller-skid was withdrawn and the) four holding roller-skids were replaced, and the canoe again remained immovable. Gradually the full strength of the Hakuturi folk became engaged in this attempt to haul the canoe towards their village. It was at the moment when their utmost strength was being applied to the hauling ropes that Ruawharo seized his axe and crying :—

Along, along,

Cometh the axe,

Ready, altogether,

Ay,

Now for it,

Yea.

At this point Ruawharo severed the hauling ropes of the Hakuturi folk, and carried on by the impetus of force they were precipitated down the mountain side, thundering on their involuntary way.

The four holding skids were once more withdrawn by Ruawharo and his men and the magical one replaced. Ruawharo and Tupai then chanted together the following ritual:—

Yonder the rainbow brightly gleams,
Yonder the rainbow vaporous gleams,
The rainbow ashore, the rainbow at sea,
It circles, it expands abroad,
That, thy overlord; that, thy potential force,
In the seafoam, spread about, spread afar,
Thou shalt swim when out yonder,
Yea, yea,
Hi, yea, yea,
Uplift thyself,
Yea, yea,
Hi, yea, yea.

Uplifted, as it were, by the ritual, in a trice the canoe lay at the village of Ruawharo and his party. They then finished the canoe, and when finished they launched it upon the river of Pikopikoiwai for a preliminary inspection of its manner of flotation. And now what did it most resemble? What but a seagull skimming along the mountain front!

Satisfied alike with the form, beauty, and promise of speed of Takitimu, preparations were at once made for voyaging to Hawaiki—the near and the various islands of the great ocean of Kiwa (Pacific Ocean). These things having been decided upon, Ruawharo proposed to first proceed to the cave of Ututangi (of Timu) in order to procure the rituals referring more particularly to the powers of heaven and the life-essences of the same, also those of the earth, together with their life-essences, and those of the ocean with their life-essences. That is to say that these should be secured from Timu-whakairia for their protection *en voyage*. So Ruawharo and Tupai returned once more to Timu-whakairia, and this time succeeded in bringing away the actual Wananga (cosmological recitals). We may pause here to discuss and explain.

THE WANANGA.

The Wananga (hall) is similar to the modern House of Parliament, inasmuch as it contains and lays down laws which affect the things of Heaven, Earth, and Ocean. Let us, for instance, consider in detail some of the subjects comprehended in the term Wananga, including the various Atua and life-essences.

BEING THE ATUA OF THE HEAVEN.

There is Io and Hā (where are the most superior *atua*). Among the lesser divinities are Kahukura, Tama-i-waho, Motipua, Tu-nui-o-te-ika, Tu-korako, Te Po-tua-tini, Hine-pukohu-rangi, and a multitude of other *atua* of the sky, with rituals proper to each.

BEING THEIR LIFE-ESSENCES (MAURI).

(Wananga Hall teaches that) All things have a *mauri* (soul): the Heaven, the Sun, Moon, Stars, Year, Lightning, Wind, Rain, Fogs, Winter, Summer, Darkness, and Light; and that there are rituals appropriate and peculiar to each.

BEING THE DIVINITIES OF EARTH.

(Wananga teaches that) There is Ruauumoko (of earthquakes), Ruamano, Houmea, Hakikino, Te Oi, Te Ririo, Tara-kumukumu, and a host of other earth divinities, and that there are rituals proper unto each.

BEING THEIR MAURI (LIFE-ESSENCE, SOUL).

(Wananga teaches that) Man has a soul, as also has the beast, the earth, the mountain, range, tree, foods, work, bird, river, branch, lake, and the many things of the earth; and that there are rituals proper unto each.

BEING THE DIVINITIES OF THE OCEAN.

(Wananga teaches that) There is Ruamano (alike of earth and ocean), Arai-te-uru, Tutara-kauika, Houmea, Te Petipeti, Te Ranga-hua, Tai-mounu, Tane-rakahia, and the host of fish and monster deities of the ocean, having their appropriate rituals.

BEING THEIR LIFE-ESSENCES.

(Wananga teaches that) The ocean has its life-essence, also the seaweed, fishing-ground, the crayfish in its germinations, the small fish, whale, wave, and the host of things of the ocean, and that there are rituals appropriate and peculiar to each.

Let those details suffice and we may now return to discuss Takitimu canoe, premising that Ruawharo and Tupai did, in the meantime, obtain from Timu-whakairua the wisdom recitals here briefly indicated and relating to the whole pantheon of gods.

Ruawharo and his people now engaged themselves in making a number of paddles, which included those named Rapanga-te-ati-nuku, Rapanga-te-ati-rangi, Manini-kura, Manini-aro, Tangi-wiwini, and Tangi-wawana. When the paddles were finished two canoe-bailers were made and named Tipua-horonuku and Tipua-hororangi. Then

were made for Takitimu the thwarts, supports, cross-bars, and flooring. When those were finished the stern-piece was made, that is to say, it was decoratively draped with bird feathers. An upper decorative plume was intended as a seat for the divinities of the sky; it was named Puhi-kai-ariki. A lower decorative plume, which touched the very water, was intended as a place of honour for the aquatic deities, this was named Puhi-moana-ariki.

The ritual used in completing and consecrating Takitimu :—

A—O—I !

Motionless lies the canoe to be consecrated to the floating elements ;

Yes, indeed.

May Tangaroa and Tawhiri-matea together be propitious in earth and sky,

Lo ! Tane appears on high !

(Takitimu is now drawn to the water and the service proceeds) :—

Prosperous wind, prosperous wind,

Tu (of war) descends,

Rongo (of peace) descends,

Tu exults.

Accept this my consecrating service,

A ceremonial service which shall cause

Mountains to fall away ;

Now a-near, now afar-off,

On the horizon of the sky,

Along and onward,

Cometh the (product of the) axe.

Chorus :—

Ready !

All together !

Yes !

Once again !

Yes !

When Takitimu was fairly launched on the water its ocean pathway was ceremoniously cleared, thus :—

Float lightly so, float lightly so,

As a flapping shore-bird with thy wings (sails),

To anchor anon on distant lands,

Thy spouse being Ariki-tapu (the sea),

That thou mayest drink of the waters

Of Whakatau (of Tahiti !)

Avaunt, ye sea-rocks ahead,

Avaunt, ye sea-rocks in-the-water } nor wreck

Prepared to strike with violent surges,

And imparted energies of unfriendly sky-glooms,

Pass ye away, begone,

Be thou propitious, Tane !

Let us glide in safety, Tane !

Yea :

Heed these present supplications,

May the safety peculiar to earth,

Be ours in love whilst out (on the deep),

Coursing towards the sun-glow (east)
 Towards the sun-rays,
 Gleaming upon the seas of Rehua (summer calms).
 This my paddle bears me out yonder,
 Being Rapanga-te-ati-nuku,
 Being Rapanga-te-ati-rangi,
 Bears me over the wavy seas,
 Over the hills of waters ;
 This my paddle shall turn me,
 And gleam the while its ripples
 On the verge of the sky yonder.

Ah me !
 Sayest thou indeed so ?
 Onward, advance,
 Forth comes the (product of the) axe,
 Confederates !
 Now, all together !
 Unity-is-strength !

The prow of Takitimu was now directed towards Hawaiki :—

Yonder the hosts of Hawaiki
 Rise to our view,
 But lately so distant
 We now approach them,
 'Tis a prized axe (product),
 An axe enabling discovery,
 'Tis extolled !
 Who stands yonder ?
 'Tis the man at the base of the tree,
 Hewing this way and that way,
 On the bowl (canoe) of Tangaroa,
 The burning eye of day
 Gleam beyond Hawaiki,
 Gives the canoe freedom to pass along,
 'Tis Tane (sunrise)
 Him the surges beat against.
 Onward, advance,
 Forth comes the (product of the) axe,
 Confederates !
 Now, all together !
 Union is strength !
 Yes.

Here the changing action of the paddling of Takitimu commences
 vigilance :—

Now lightly dip,
 Now widely sweep,
 So joyous paddles are plunged to the hill,
 'Tis Manini-tua, 'tis Manini-aro,
 The Kura was heard, it sounded anear,
 The Kura was heard, it sounded afar,
 Yonder the dawn leaps towards us
 From upon Matatera.

So, Whai-uru, Whai-uru !
 So, Whai-ato, Whai-ato !
 Yonder is a host, a host !
 Here, there, yonder,
 Let us speed on and on.

(During an interval the rowers are urged to make more speed) :—

That is not so (well done),
 Try again,
 That was but an easy
 Displacing of waters ;
 Now !
 Cleave it ! cleave it !
 Cle—e—e—eave !
 Now speeds along,
 Yea,
 The flight of the canoe,
 How sweetly, sweetly it sounds,
 My beauteous,
 My treasured canoe,
 A water treasure,
 A treasure of
 Wa—a—u—ter—er—ers.
 Attend there to the baler,
 Keep order all, keep order.

End of Part I.

TRANSLATOR'S NOTES.

It is but natural to anticipate that a fresh story which deals minutely with incidents attaching to any particular ancestral canoe voyage, will be received with some degree of cautious reserve. As to the present story, it largely—so far—invites criticism owing to its being so obviously reminiscent of the well-known myth of Rata, his magical canoe and the wood elves "Tini-o-te-Awhatūri," of which the "Tini-o-te-Hakuturi" of the present story is a mere variation. The river "Piko-piko-i-whiti," too, of the Rata-Wahieroa myth, is the "Piko-piko-wai" of this. The introduction, too, of a "Fish-net" made of the "Wharanui" species of "flax" growing on an island of the central Pacific, is open to question ; and the reference to the "Sands-of-Rangaunu" is purely a New Zealand one. The Sands-of-Rangaunu belong to Rangaunu Bay, which lies on the east coast to the north of Doubtless Bay and south of Houhora. But this reference is interesting because Rangaunu is connected with the history of Takitimu and its voyagers. The hull (a rock) of this ancestral canoe is lying at Rangi-awhia, on the north side of Doubtless Bay, and the local tribe is the Ngai-Tamatea, descendants of the Tamatea of this Takitimu canoe. But of that, more anon.

The following limited notes correspond to their numbers in the translation :—

1. "Te hono-i-Wairua." By this, one understands a reference to the equator.

The spirits (Wairua) of man go north to the equator, thence west with the setting sun, to the night (Po): Te hono-i-Wairua, or, the joining place of spirits.

2. "Tawhiti," usually Tahiti.
3. "Tini-o-te-Hakuturi," same as Tini-o-te-Awhaturi; wood elves of Rata.
4. "Tane," sun-god and tutelary deity of forests and birds.
5. "Uenuku." The Uenuku of so many canoe stories, father of Ruatapu.
6. "Flax." Not on the Central Pacific.
7. "Sands-of-Rangauru," New Zealand.

HARE HONGI.

To Mr. Hare Hongi's notes a few others may be added. We quite agree with the translator that the incidents connected with the Hakuturi are far more ancient than the period that "Takitimu" left Tahiti for New Zealand, *circa*, 1350, and really date from the era of Rata and Wahieroa, who flourished in Samoa some 14 generations prior to the period of this story. The long and interesting account preserved by the Rarotongans of the building of the famous canoe in the time of Rata, confirms this view, and the connection between the two narratives is confirmed by the fact of the more ancient canoe subsequently receiving the same name—"Taki-timu"—as that referred to in this narrative. The fact probably is, that the two narratives have in process of time become intermixed, and the old *Karakias*, etc. (or some of them) used in Rata's time, have been applied by the author, Tuta Nihoniho, and his people, to their particular canoe which came to New Zealand. Another fact which supports this theory is the several references in the *Karakias* here given, to the eastward course of the canoe, which are quite consonant with the voyages of the more ancient "Taki-timu," but have no sense when applied to the course to New Zealand. We hope yet to publish this most interesting Rarotongan account. The reference to Rangaunu—a New Zealand name—may possibly be explained by there being a place of that name in Hawaiki, which some traditions seem to confirm. Again, the reference to the *Whara-nui* (a New Zealand species of flax) is explainable by the Island name of the *Pandanus* tree with flax-like leaves, which is, *ara*, *hara*, and *fara*, identical with Maori *whara*.

EDITOR.

The following notes by Mr. Cowan, obtained presumably from Tito, are interesting as throwing light on obscure expressions occurring in these and other *Karakias*. Mr. Hare Hongi differs with some of these meanings, but it is as well to see what a well-informed Maori gives as the meanings:—

Whakamatautau te waka.—Term used to signify the act of scanning or trying the canoe when first launched, to see whether she sat true on the water.

Tāne.—Here used for the canoe.

Tupa.—A god of the skies (H. H. says, to thrust or press forward).

Taparua.—The *whariki*, or floor covering of the canoe.

Po i marino mai.—A *karakia*, to cause the nights to be fine and calm.

Hokai.—To brace oneself for a great pull.

Haramai te toki, etc.—*Whano*, to strike down with the axe a heavy, cutting blow. *Whana*, to bring the axe stroke towards one, sweeping out the chips with the blade. *Haumi*, to strike at the butt of the tree. *Hui E! Taiki E!* Referring to the thunder of the tree when it crashes to the ground.

Ngahau o Tu.—The forefront of the war-god Tu; the deeds of battle.

Waerea te moana.—To placate the sea gods, so that the ocean may be smooth.

Whakamakautia, etc.—This likens the canoe sailing to some distant land, and to a lover seeking for his spouse.

Kohukohu i te rangi.—Gods of the sky.

Tāne tukua, etc.—Let the canoe float safely over the seas, let it not be drawn into Te Waha-o-te-parata, or whirlpool.

Tu ma Rehua (or tai marehūa).—A calm sea without waves.

Tangi wīwini.—The circling ripples from the paddles.

Tangi wawana.—The spray or turmoil, or white water caused by the furious dipping of the paddles.

Toki minamina.—A sharp axe.

Āo matakakā.—The distant, dangerous lands and seas beyond Hawaiiki.

Kahukura.—The rainbow.

Heihei.—The bright colors of the rainbow, lit by the sun's rays.

Rōki.—When the sun fades away, and the rainbow is dulled.

Āa pu, ka rea, etc.—The separation of the waters by the course of the canoe.

Tupere kaukau.—To spread out the arms in swimming, i.e., the canoe at sea, parting the waves before it like a swimmer.

Hi-e!—Dip! dig in the paddles. *Maranga.*—Lift up the paddles.

Ka ātea tēra waka.—To clear the ocean path for the canoe.

Haruru rutu.—The sounding of the seas on the bows of the canoe, thumping of Tangaroa's waves against the bow.



NOTES AND QUERIES.

[192] **Hawaiian Annual, 1908.**

We again note, with pleasure, that the editor and publisher of the above excellent little work, continues his enumeration of the Hawaiian *Heiaus*. In this issue those of the main island (Hawaii) are dealt with, and 137 of them briefly described or referred to. In "Tales from the Temples," Part II., the same authors describe many of the principal *Heiaus* in more detail, with measurements, plans, and pictures, besides giving their history so far as they are known. It is interesting to note that some of them have been of the pyramidal form, like the *Maraes* of Tahiti. We hope Mr. T. G. Thrum will extend his work to the remaining islands of the group.

EDITOR.

[193] **Rongo-ma-Tane.**

It is with the very greatest diffidence and hesitation that I venture to differ from one whose knowledge of Maori is so great as that of Hare Hongi. But I ask where is his authority for translating Rongomatane as "Rongo and Tane." (Polynesian Journal, Vol. XVI., p. 116)? One expects that sort of thing from Mr. Bayertz in the "Triad," but not from Hare Hongi. Where is the Maori word "*ma*" used as a conjunction between names? It has a very limited use as a conjunction in the names of winds or cardinal points (*tonga-ma-uru*, etc.), and it is used as a collective plural after some nouns, as *E hoa ma*! "Friends!" But where can any authentic instance be shown of *ma* between two names coupling them? Did any person ever hear any Maori say "*Ko Piripi ma Hoani*"? Moreover the person or deity named as Rongomatane is an individual person or deity, not a Siamese-twin duality. Still farther, the real Tane, viz., Tane-mahuta, is the next god named to Rongomatane, and, if in old days anyone had said that there was more than one god Tane, he would have been baked as a heretic. Of course Tane has different names or attributes, but there was only one Tane, and only one Rongo.

EDWARD TREGGAR.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A Meeting of the Council was held at the Technical School, New Plymouth, on the 3rd July, 1908, when ordinary business was transacted.

There were present: The President, and Messrs Corkill, Fraser, Kerr, and Newman.

The following new members were elected:—

John Skinner, New Plymouth.

William Nixon Coughlan, Native School, Waima, Hokianga.

A. H. Atkinson, Feilding.

D. E. Robertson, Plimmerton, Wellington.

H. L. James, B.A., Khandallah, Wellington.

It was decided to ask the Venerable Archdeacon H. W. Williams to represent the Society at the Maori Congress, shortly to meet in Wellington.

The following list of exchanges, &c., was read:—

2291-2300 *Memoirs* of the Asiatic Society of Bengal. Vol. sup., Nos. 1 to 18.

2301-2307 *Journal and Proceedings*, Asiatic Society of Bengal. Vol. ii, Nos. 4 to 9.

2308-2314 *La Géographie*, Bulletin, Société de Géographie, Paris. Vol. xv., No. 5, Vol. xvi., Nos. 1 to 6.

2315 *Fauna Hawaïensis*. Vol. i., part v.—Microlepidoptera.

2316-17 *Annual Report*—Board of Regents, Smithsonian Institution, 1906-1907.

2318 *Twenty-fifth Annual Report*—Bureau of American Ethnology, 1903-4.

2319 *Science of Man*. Vol. x., No. 1.

2320 *Mitteilungen*—Anthropologischen Gesellschaft in Vienna. Band xxxviii., No. 6.

2331 *Über Sondersprachen und ihre Entstehung*. Dr. R. Lasch.

2332-3 *Records*—Australian Museum. Vol. vi., 6, Vol. vii., 1

2334 *Report*—Australian Museum, for 1907.

2334-5 *The American Antiquarian*. Vol. xxix., 6, Vol. xxx., 7.

2336-40 *Reports*—Hawaiian Historical Society, 1903 to 1907, 11th to 16th.

2341 *Annals*—Queensland Museum, No. 8.

2342-4 *Tijdschrift*. Bataviaasch Genootschap. Deel L., 2, 3, 4.

2345-6 *Notulen*. Bataviaasch Genootschap. Deel xlv., Nos. 2, 3, 4.

2347-52 *Journal*—Royal Colonial Institute. Vol. xxxix., Nos. 1 to 6.

2353-4 *Bydragen*—Koninklijk Instituut, &c. Nederlandsch - Indie. Deel lx., lxi.

2355-6 *Archivio*—Società Italiana D'Anthropologia. Vol. xxxvii., 2, 3.

2357 *Journal*—Royal Anthropological Institute. Vol. xxxvii. July—December.

- 2358 *Ein Prodromus*—Norderbuch der Malain-Polynesischen Sprachen. From Prof. Dr. Renioard Brandstetter.
- 2359 *Popular Maori Songs*—By John McGregor. Supplement No. 4 (10 copies).
- 2360 *Transactions*—Wisconsin Academy, Sciences, Arts and Letters. Vol. xv., 1.
- 2361 *Journal*—American Oriental Society. Vol. xxviii, 2nd part.
- 2362-3 *Proceedings*—Royal Society, Edinburgh. Vol. xxvii., 5, vol. xxvii., 2.
- 2364 *Bulletin*—Société Neuchateloise de Géographie. Vol. xviii.
- 2365-8 *Bulletins*—Société D'Anthropologie de Paris. Vol. xviii., Nos. 1 to 6.
- 2369-75 *Revue*—L'Ecole D'Anthropologie de Paris. Vol. xvii., Nos. 11, 12, Vol. xviii, Nos. 1 to 4.
- 2376 *L'Ecole D'Anthropologie depuis sa fondation, 1876-1906.*
- 2377 Pacific Scientific Institution. *Charter*, Honolulu, 1907.
- 2378-85 *Na Mata*. December, 1907 to June, 1908.
- 2386 *Research and Review*—Journal, Indian Research Society, Vol. i., pt. 1.
- 2387-91 *The Geographical Journal*. Vol. xxx., 6, Vol. xxxi., 1 to 4.
- 2392 The Huntington California Expedition. *The Shasta*. American Museum of Natural History. Vol. xvii., 5.
- 2393 *Numerical System of the Languages of California*. Roland B. Dixon.
- 2394 *Linguistic Relationship*. *Shasta—Achomawi Stock*. Roland B. Dixon.
- 2395 } *American Archaeology and Ethnology*—University of California. Vol. ii., 5,
2401 } Vol. iv., 3, 4; Vol. v., 1, 2; Vol. vi., 1, 2, 3.

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HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER IX.

IN the third generation after the arrival of the Taranaki tribe from Hawaiki, and during the residence of some of the descendants of the crew of "Kura-hau-po" at Oakura and that neighbourhood, the first trouble with the Ati-awa tribe occurred, but which did not finally end till the beginning of the nineteenth century. The tribes were not always at war, but nevertheless fighting was very frequent, and apparently up to a hundred and fifty years ago Taranaki seems to have generally got the best of it.

In the last chapter it was shown that Raumati's daughter married Ngarue, of Waitara. But he had another daughter named Kamate, who married Awhipapa, of Taranaki. In the times of this man the Taranaki people had spread out from Oakura; as indeed has already been seen in the story of Tama-atua, where it is shown that his sister and her people were living at Pirongia, between the Pouakai and Patuha ranges; and in Awhi-papa's lifetime the Taranaki tribe possessed an outlying *pa* called Karaka-tonga, which was situated on the banks of the Waiwhakaiho river a considerable distance up the slopes of Mount Egmont. I should judge from the description given by my informants that this *pa* could not have been very far from the site of the present mountain house. The object sought in placing a settlement so far inland was so as to be near the *pua-tahere*, or bird preserves, where *Kākās*, pigeons, *Wēkas*, *Kiwis*, *Tuis*, and other birds were plentiful; and also in order to obtain the *kokowai* or oxide of iron, which the people used formerly for pigments in painting their canoes, houses, etc., etc., including their own bodies. It was in this neighbourhood, also, that fine, close-grained stone was found, suitable for making axes.*

Karaka-tonga, in its day, was evidently a place of some importance,

* Most of the places mentioned in this Chapter will be found on Map No. 2—others, as indicated, on Map No. 4.

for it had its *whare-kura*, or council house, named Kai-miru-miru, and a *marae*, or plaza, where meetings were held, which was named Ra-paki-marae, so called because the chiefs who lived there were sufficiently important to ensure peace there, i.e., when it suited them. The name means Fine day *marae*—fine day implying peace. Lists of peoples names are not of much interest to the general reader, but as I have those of many of the chief people who formerly occupied Karaka-tonga, and some of whom were engaged in the wars between Taranaki and Ati-Awa, I preserve them here, as they may be of interest hereafter :—

Ha-nui	Ka-ru-te-whenua	Tahu-rangi	Make-tuhi
Ha-roa	Kaū-nguha	Manawa-kā	Manawa-tare
Ha-ruku-pori	Kaū-papa	Awhi-papa	Make-hana
Tara-moana	Tira-haere	Rua-tara-rauihi	Make-taua

Awhi-papa, the only one of these people we have the descent from, would be born somewhere about the year 1380, or the end of the fourteenth century, and the fight I am about to refer to must have occurred when he was of some age—say between the years 1410 and 1420.

KURUKURU-MAHE FIGHT.

(Circa 1420.)

It would appear that the Ati-Awa people had objected to the Taranaki tribe occupying Karaka-tonga, as they claimed that country right up to the top of the mountain. How long this objection had existed I know not, but the time arrived when Ati-Awa deemed themselves strong enough to enforce their title by an appeal to arms, and therefore raised a war party—probably from the people of Waitara and the adjacent inhabitants—and proceeded to eject Taranaki from Karaka-tonga. This party was under the leadership of Tama-whero-kaka-ruku, Tama-whero-kaka-nui, and Tu-whaka-momo-rangi, and they made their way through the forests up the course of the Waiwhakaiho until they approached the *pa*. Karaka-tonga at that time was held by the Taranaki chiefs, Tara-paoa, Kahu-kura-nui, Kahu-kura-roa, Kahu-kura-pirau, Kahu-kura-porewarewa, Tama-heia, and Awhi-papa (mentioned above). These chiefs led their people out of the *pa* and fought the Ati-Awa on a flat of the river banks not far from the *pa*, and from the fact of Taranaki using *mako* (or stone fishing-net sinkers) to throw at the enemy, the fight is known as Kurukuru-mahe (pounded with sinkers). Te Ati-Awa appear to have been beaten in this fight, though they managed to kill Tama-heia,*

* From the following words of a Taranaki song there appear to have been three of those mentioned on the page above also killed :—

... Ka ngaro ki kona, ko Make-tuhi . . .	And died there also, Make-tuhi
Ko Make-hana, ko Make-taua,	Make-hana, and Make-taua,
Ko te Kahui po—o—i . . .	With the company of the dark ages . . .

one of the Taranaki chiefs, whose body they carried off with them, and at a place then called Marua, lying between Waiwhakaiho and Manganui rivers, they consumed him after baking him in the ovens, even eating the soles (*raparapa*) of his feet; hence the name of that place became known as Kai-raparapa ever afterwards. My informant also added that Tama-heia's heart was eaten at a place called Kai-auahi, said to be "near the ascent to Pouakai ranges," but probably on the river called Kaiauaui on the maps, but how it was Ati-Awa went that way back I know not, for it was quite out of their road. At any rate, the attacking party did not take Karaka-tonga *pa*; and in after years, when the Bell Block was purchased by the Government, 29th November, 1848, the sellers of that land, the Puketapu *hapu* of Ati-Awa acknowledged the former right of the Taranaki tribe to that and the adjacent country right up to Karaka-tonga by presenting the latter tribe with part of the payment.

It was from Karaka-tonga *pa* that Tahu-rangi, mentioned in the preceding list, ascended Mount Egmont, he being the first man to do so, says my informant, and he lit a fire on top to let people see that he had accomplished the climb and had taken possession. In after days, whenever the thin wisps of cloud are seen encircling the summit of the mountain and blowing away to leeward like smoke, the Taranaki people say "Ah! there is Tahu-rangi's fire!" (*te ahi a Tahu-rangi*). The sacredness of Mount Egmont, which prevailed down to the middle of the nineteenth century, was probably due to the mountain being used as a place for the deposit of the bones of the dead. It has always been difficult to obtain the help of Maoris in ascending the mountain, for it was *tapu*.

HE TANGATA KOTAHU NO MOTAI.

(Circa 1425).

It has already been said that there have been constant conflicts between the tribes of Taranaki and those which I have described in Chapter VII. as the Tainui tribes, who lived north of Mokau. The

TABLE No. XLII.

22 Hoturoa	first instance of this we have any note of
Hotu-matapu	occurred in the third generation after the
20 Motai	arrival of the fleet in 1350, in the times
Ue	of Motai, who, as will be seen from Table
Raka	No. 42, was a grandson of Hoturoa,
Kakati	captain of the "Tainui" canoe. Motai
Tawhao	had taken up his residence at Maro-kopa,
15 Whiti-hua—Ruapu-tahanga	a river eight miles south of Kawhia
	Heads, whilst some of the Ati-Awa
	people (so it is said, but probably one of the off-shoots of that tribe
	of <i>tangata-whenua</i> people) were living at Hakerekere, about half way
	between Tirua Point and Awakino. For some reason, now unknown,
	these two tribes fell out and a fight took place, in which a woman

belonging to Motai's people was taken prisoner and became the slave of some of the Ati-Awa chiefs. She was taunted by her master with being a slave, and her reply has passed into a proverb, which is quoted unto this day—" *He kotahi tangata no Motai, e haerea te one i Hakerekere.*" (One man of Motai's tribe will pass over the sands of Hakerekere beach); the meaning of which is that though the woman was a slave and thereby degraded, she had left one behind (her son) who would avenge her and overrun the sands (people) of Hakerekere.

The woman's son was Kapu-manawa-whiti, and he raised a war party, which he conducted to Hakerekere, where he vanquished the Ati-Awa people and rescued his mother. But he did more than that. Kapu was the younger son of his parents, Hae being the elder. As often happens, the younger son, by force of character, gradually took the leading part in the affairs of the tribe to the exclusion of his elder brother. Either on the occasion referred to above, or on a subsequent one, Kapu led a large war party down the coast from Kawhia, and made a fierce attack on Ngati-Tama, the tribe who owned the Poutama country; and such was his ability as a leader in war that he took Te Horo, Waikiekie, and seven other *pas* in that neighbourhood and as far as the Mimi river. This was the commencement of the series of conflicts in that neighbourhood which lasted, with few intermissions, down to 1828, when Ngati-Tama abandoned their country and removed to Kapiti, eventually settling in the Chatham Islands. But this little tribe, Ngati-Tama, made a most strenuous defence of their country, as we shall see later on. Kapua-manawa-whiti first distinguished himself in the expedition of Ngati-Raukawa to Te Aroha, on the Thames, about which there is an interesting story, but it has nothing to do with this history. This fact is alluded to in the *papeha*, or saying, below, which is an extension of that quoted above:—

He iti na Motai; tena kei te rawhiti e taka ana,

He iti na Motai; kei te one i Hakerekere e haere ana.*

RUAPU-TAHANGA'S JOURNEY.

(Circa 1560.)

Some of the preceding stories will have shown that the Maoris travelled to distant parts of the country, and often took wives from the tribes who lived at great distances from their homes. There are indications that in the early days, after the arrival of the fleets, there were times when peace prevailed sufficiently to allow of these long journeys, though at the same time wars were common, during which the original inhabitants were gradually absorbed by the more forceful

* Which may be translated:—

The few of Motai are distinguishing themselves in the East.

The few of Motai are overrunning the sands of Hakerekere.

tribes of the *hoko* of 1350. The fame of some distant chief—either male or female—for profuse hospitality, for courage, ability as a cultivator, or other character prized by the Maori, often led to a desire to visit and see such a person.

There is a somewhat noticeable instance of this amongst these West Coast tribes, which is one of the stories they are very fond of, and of which there are several versions, the following being principally from my own notes, amplified here and there by one printed by Mr. John White in the "Ancient History of the Maori," and I give it in abbreviated form. It refers to the doings of Ruapu-tahanga, a woman of the Ngati-Rua-nui tribe of Patea.

There was, at this period, a chief of Kawhia named Whatihua (see Table No. 42) whose fame as a cultivator had reached far and wide, even unto Ruapu-tahanga, who dwelt with her tribe at Patea. From the accounts which were received, this lady came to the decision to journey to Kawhia with the intention of becoming Whatihua's wife. With a company suited to her rank, she started on her long journey, passing inland by way of Tangarakau and Ohura rivers—branches of the Whanganui—where there are places to this day named after her—one especially, Te Puna-a-Ruapu-tahanga, or the spring of Ruapu'—where by her magic powers she caused a spring to issue from a rock, at a time when her followers were suffering from thirst. On reaching Kawhia she became the wife of Whatihua—the second wife, for he had one already, named Apa-kura, from whom are descended Ngati-Apakura of that place. Ruapu' had a son by Whati-hua, who was named Uenuku-tu-hoka. After a time Whati-hua gave this lady cause for jealousy; so she determined to return to her own people. She started from their home at Kawhia, carrying her child, her dog following her. But for some reason, unexplained, she left the child on the way, and continued on with her dog. Whati-hua, as soon as he heard of the lady's flight, followed in haste to try and persuade her to return. The coast along that part consists of beaches, interrupted by high cliffs which can only be passed at low water. At one of these points the husband came in sight of the runaway, at a place about three miles north of Tirua Point, but could not come near her on account of the tide having risen since she passed. But he tried his best to induce her to return; it was of no avail however. She replied to him: "*Ka tu nga tai a Rakei, mata-taniwha rau.*" ("The seas of Rakei, with the hundred *taniwha* eyes have cut you off") which is still used as a proverb. So the husband returned, picking up the child as he went. The story says that Ruapu-tahanga was the first person ever to pass along the path by way of Tapiri-moko, and Moeatoa hills, places a few miles south of Maro-kopa river. She came on her way, and finally reached Mokau, where she was well received by the people there, and after a time married a man named Mokau of that place,

from whom (says my informant, an old man of Mokau) the river was named. She had a child by this man, and his descendants are living at Mokau at this day.

After a time Ruapu-tahanga tired of her second husband, and again started on her travels towards her old home. From Waitara river she passed along the old war-trail to the east of Mt. Egmont, and at a place near where the modern town of Stratford is built, she camped for the night. In going to sleep, she laid on her back with her face up to the clear sky, and hence the name of that place and the track itself, Whakaahu-rangi (*whakaahu*, to turn towards; *rangi*, the heavens).

Ruapu-tahanga now reached her old home, where, after a time she married a man of Ngati-Ruanui, named Porou, by whom she had two children, named Wheke and Ngu. As Ruapu-tahanga's end approached, she said to her sons, "Let my bones after the exhumation be placed in a *whata* or stage, and when your elder brother from Kawhia comes to visit you, as he will do, you will know him by the fall of my skull to the ground." Her wishes were faithfully carried out by her sons. Years passed, and the prediction of Ruapu-tahanga came true. Uenuku and Kaihamu, in their home at Kawhia had grown to man's estate, and then the desire to visit their mother, Ruapu-tahanga in her native home, arose. So they started with a considerable party, and finally reached the place where their mother and her husband Porou had lived, but to find them both dead, and their sons Ngu and Wheke the leading people of the village. There were few people in the village when the party arrived, and those did not give them a very warm welcome, but sent off messengers to the bulk of the people who were scattered in their cultivations some way off. In the meantime the party of strangers, tired of waiting, proceeded to amuse themselves with a game of *niti* (for which see *ante*), and during which, some of the darts flew on to the *whata* in which Ruapu-tahanga's bones were laid. The people of the *pa* were horrified at this, and sent off urgent messengers to Ngu and Wheke telling them of the desecration of their mother's bones. The people remonstrated with Uenuku and his brother, saying, that the bones of the mother of Ngu and Wheke were in the *whata*. One of them replied, "I always thought those were fishes' names, now I learn they are men"—thus adding fuel to the anger of the people of the place. When Ngu and Wheke and the people all arrived at their village, they found the strangers all gathered in a big house named Rama-nui, for the latter could see by the attitude of the villagers that they would be attacked. The head of Ruapu-tahanga had fallen to the ground; but quite forgetting the significance of this omen, Ngu and Wheke prepared to attack the strangers, and commenced trying to get at them with long spears. Now Kaihamu had been taught all the arts of the

sorcerer, and seeing the plight he, his brother, and their people were in, he sought for a means of preparing a *tuahu* or altar, at which to say his incantations. Finding none suitable, he used his hollowed hand for the purpose, and then thrusting his arm through the window, such was his necromantic power that his *waha-tapu* (sacred or powerful mouth) blasted all the surrounding people, and killed them! Thus Kaihamu and his party escaped the fate intended for them. Tradition does not say whether these Kawhia sons of Ruapu-tahanga discovered or not, that Ngu and Wheke were their half-brothers.* After Kaihamu had thus confounded his enemies, he cut out the heart of his dog and sent it to Kawhia, where, at their ancient *tuahu* called Ahurei (so called after a place of the same name in Tahiti Island), it was offered up to the gods as a *whangai-hau*, or sacrifice, to remove the *tapu* from the party after shedding blood.

Hence is the reference in Te Mamanga's lament :—

Ko te mokopuna a Hau-taepo—	For he is a descendant of Hau-taepo,
A Ruapu-tahanga—e—i.	And of Ruapu-tahanga—
Ka maea ki roto te Rama-nui	Not like those gathered into Rama-nui,
Whare hanga a Porou, i takina mai ai,	The house of Porou's deep laid scheme,
Nona te waha-tapu, no Kai-hamu,	Defeated by Kai-hamu's powerful spell,
E Tama ! e—i.	O Son !

NGATI-MUTUNGA GO TO KAWHIA.

(Circa 1675.)

TABLE No. XLIII.

14 Uru-tira
Pahau
Korokino
Toa-rangatira
10 Marangai
Maunu
Mahuta
Taka-mai-te-rangi
Matao
5 Hohepa-Tama-i-hengia
.....
.....
.....
.....

The first occasion on which we hear of a Taranaki tribe making a war-like expedition to Kawhia, was in the days of Toa-rangatira of Maro-kopa, who was the eponymous ancestor of the celebrated Ngati-Toa tribe, that in the 19th century was led by Te Rau-paraha to victory, and under whom also the tribe abandoned their old homes at Kawhia, and removed to Cook's Straits.

Owing to troubles in the days of Pahau (see Table 43) with the other Waikato tribes, he and his people left the north side of Kawhia, and migrated to Maro-kopa river, still retaining, however, many of their *pas* on the south side of the harbour. Korokino, Pahau's son, married Tu-whare-iti of Te Ati-Awa, and hence were

* Another version of this story says that Hia-poto, a woman of Nga-Rauru, married a chief named Mango, of Kawhia, and that she fled back to her home and uttered the prophecy accredited to Ruapu-tahanga above. Mango was a contemporary of Whati-hua.

Ngati-Mutunga of the Urenui river drawn into the expedition to be related. Toa-rangatira married Pare-hou-nuku, and their son was Marangai, but it is said he had twenty wives in all. It will thus be understood that Toa-rangatira was half Ati-Awa, a fact that helps to explain the alliance of the latter tribe and Ngati-Mutunga with Ngati-Toa in the nineteenth century.

For the following story I am indebted to Mr. E. Best, who collected it from old Kari-hana Whakataki, of Takapu-a-hia, Porirua, in 1894. Although only slightly relevant to this History, it shows why Ngati-Mutunga went to Kawhia in arms.

The period of this story is about 1670 to 1675. "Pua-roto lived at his *pa*, Te Totara (a prominent point a mile and a-half south of Kawhia Heads and within the harbour—(see map No. 4 for the localities of this and other places at Kawhia). The news came to Kawhia that Te Rau, who lived over the ranges in the Waipa Valley, had completed a very handsome *huru*, or *kahu-topuni* (dogs' skin cloak) which Tuahu-mahina (who lived at Heahea, the present town of Kawhia), son of Tuiri-rangi (hence Ngati-Tuiri-rangi) was desirous of possessing. He sent a messenger over to Te Rau asking for this cloak as a gift. (Of course in such a case a handsome present would have to be made in return some time or other.) But Te Rau replied, "I will not give it!" So the messenger returned to Tuahu-mahina and reported the refusal, at which the latter was very angry.

Now Pakaue (of the Ngati-Koata tribe, a branch of Ngati-Toa), the father of Kawharu, heard of this refusal, and thought he would also try and obtain this valuable cloak. For this purpose he journeyed over and saw Te Rau, who, on his solicitation, gave him the cloak. On the return over the ranges, at a place named Te Whatu, under Mount Pirongia, he blew a blast on his *putara* or trumpet from the summit of the hill. Tuahu-mahina heard this blast, and, knowing of Pakaue's errand, was certain he had been successful. (From the top of the range to the *pa* is rather a long way to have heard a trumpet, as it was apparently on the harbour itself.) He at once made up his mind what to do; he went out with a party of his men and laid an ambush on the road that Pakaue must return by, and there caught and killed him, thus securing the coveted cloak for himself.

The news of the death of Pakaue soon reached his son Kawharu, who determined on revenge. He went with a few men and hid himself near the *pa* of Ngati-Tuiri-rangi, and, as the people came down to the spring from which they obtained their water, he cut them off in detail, carrying the bodies to a cave, where he left them. This went on for some time, until a party of Ngati-Tuiri-rangi, out searching for their missing clansmen, came to the cave where they saw blood dripping from the rocks. Kawharu was on the watch near by, and, as soon as he found his victims were discovered, he rushed off, followed by the

other party. He crossed the Wai-harakeke river and reached his own *pa*, situated on the shores of Kawhia. Evidently thinking he would get the worst of the siege, which was inevitably bound to follow, he concluded it would be better for him to leave the district and go to his father's tribe, the Koro-Ati-Awa (Ngati-Awa), of Whakatane. But first he decided to visit Pua-ro-ro, passing by Te Poporo on his way to Te Totara, Pua-ro-ro's *pa*. On arrival he said to the latter, "Shall I remain here or go to Tauranga" (to Whakatane, probably); to which Pua-ro-ro replied, "Yes, remain here!"—and then Pua-ro-ro uttered his "saying"—"*Ti-tiro ki taku pa ngaio ki runga o Moe-atoa*." (Behold my grove of *ngaio* trees above at Moe-atoa) in which he referred to the tribe since known as Ngati-Toa, and their allies of the Ati-Awa as able to defend him.

Messengers were now sent off to Koro-kino and his son Toa-rangatira (who were living at Maro-kopa) to ask their aid, and they sent away at once to the Taranaki district to the Ngati-Mutunga tribe of Urenui to come and help. Two hundred warriors of Ngati-Mutunga responded to the call, under the leadership of two brother chiefs, named Rehe-taia (see Table No. 33A) and Tukutahi, of Whakarewa *pa*, near Waiti, Mimi district, and marched to Maro-kopa, where they were joined by the Ngati-Toa, and then all proceeded to Kawhia. When Ngati-Tuiri-rangi beheld the war party advancing they determined to fight Ngati-Mutunga and Kawharu's party. The order of battle was now arranged; one company under Toa-rangatira, one under Kawharu, and another under Rehe-taia. As they advanced, three younger brothers of Toa-rangatira advanced in front of Kawharu's company and occupied the post of honour. This annoyed Kawharu very much, who shouted out, "Who said the advance should be led by the *umu-karaka* (*karaka* berry oven) and take the lead of my company?" When Toa-rangatira heard this he ordered his brothers to the rear; so Tete-whare, Tara-mangu, and Taumata-rau retired—they were braves of Toa-rangatira. Ngati-Tuiri-rangi now attacked Kawharu's column, and his brother was the *mata-ngohi*, or first slain, but Ngati-Tuiri-rangi were defeated in the battle that ensued, which was called "Te Moana-waipu," and soon after their *pa* of Pohue-tangehe was also taken. This battle was fought on the beach of Kawhia harbour, and the name is probably derived from a similar battle fought in Hawaiki, of the same name, as described in Chapter V.

Pua-ro-ro's part in this fight is not mentioned. When he lived at another of his *pas*, Tiritiri-matangi (the peninsular exactly opposite Kawhia township), he composed a *whakaara*, or sentinel's song, which Mr. Best has preserved:—

Te tai ra, te tai whakarongo ki,
Whakarongo korero i pu ai te riri,

The sea there, that hears the speech,
That listens to anger inciting words,

I mau ai te pakanga.
 Nau mai, nau ake,
 Kei te tihi, kei te tihi,
 Kei te pari, kei te pari,
 Kei mata-nuku, kei mata-rangi,
 Nohoanga atu o tua-tane,
 Tenei nei te para-tahae
 Whakamataku ana te taringa
 Ko nga tarutaru e maha,
 O te pukohu o te ngahere,
 O te Wao-nui-o-Tane,
 He kiwi, he weka, he toko kokako,
 Kia hara mai hei toko
 Mo to taokete, mo Tara-pu-umeume
 He waewae huruhuru,
 Mōe! āū!

That enduring make the quarrels,
 Welcome! welcome!
 To the summit, to the summit,
 To the cliff, to the cliff,
 To the face of the earth, of heaven,
 Place where dwell young fellows.
 Now there is the stealthy advance,
 That fills the ear with dread.
 There are very many productions
 Of the mossy floor of the forest—
 Of the Great-Wood-of-Tane,
 The *kiwi*, the *weka*, the sad *kokako*,
 May they come and give support
 To thy brother, to Tara-pu-umeume
 With the hairy legs.
 Sleep! o me!

It may be mentioned, though it has little to do with this story, that directly after the above fight Toa-rangatira fought several other battles, capturing and killing Tuahu-mahina, who had obtained the valued cloak by killing Pakaue, and thus acquiring the Kawhia district again for his tribe.

PAHAU IS KILLED BY ATI-AWA.

(Circa 1680.)

Toa-rangatira's brother was Hamu-paku, who had a son named Pahau, who married a sister of Tai-tuha, of the Ngati-Tawhiri-kura hapu of Ati-Awa, who lived at Pekerau. Te Whetu says he thinks this is south of Moeatoa. Pai-hau made a journey to Wai-tara with his eighty followers, and on his return Tai-tua decided to kill him; why, I do not know. Whilst the visitors were eating, Tai-tuha and his people suddenly attacked them and killed Pai-hau and many others, some escaping to tell the news to their relatives.

On receipt of the news, Toa-rangatira and Hamu-paku raised a war party and at once proceeded down the coast to avenge the deaths. Meeting a party of Ati-Awa women on the beach gathering shell-fish, they were all killed by the *taua*, which then advanced on Tai-tuha's *pa*. The advance guard was driven back, but Toa-rangatira, who was in the rear, came forward, and then the whole force became engaged. Kawharu (who avenged his father Pakaue's death by killing the people at the spring) was with Toa-rangatira's party, and as he stood on a stump he was seen by Tai-tuha, who advanced, intending to kill him. But the former sprung on to Tai-tuha's back and killed him instead. This caused a rout in Tai-tuha's people, who fled back to their *pa*, which Toa-rangatira's party entered at the same time and so took it, killing all the people.

We thus see an illustration of Maori life in the old days. Ngati-Mutunga (which tribe is really a branch of Ati-Awa) are found

helping Toa-rangatira, and in the next generation one of Ati-Awa murders a relative of Toa-rangatira, who then makes war on Ati-Awa.

Kawharu, mentioned above, is said by my Ati-Awa informants to have been a great "General." On another occasion, with the assistance of Ngati-Mutunga, of Ure-nui, he defeated Waikato in a battle named Toto-rewa, somewhere in the Waikato territories, when a large number of slaves were brought back to Ure-nui by Ngati-Mutunga.

THE MIGRATION OF TURANGA-PUREHUA TO WHAKATANE.

1625-50.

Turanga-purehua and his brother Te Aponga were two chiefs of Te Ati-Awa tribe, who dwelt at Puketapu *pa* (on the coast six miles north of New Plymouth—now a bare sand hill, but formerly a large *pa*), and sometimes at other *kaingas*, such as Matakītaki, which was another *pa* (? between Wai-o-ngana and Waitara) in the neighbourhood of Puketapu, now said to have been blown away, for all that part of the coast is loose sand, though formerly good land. Turanga-purehua had three sisters named Hine-paihangā, Paenui, and Rongorea, who all dwelt in those parts, and who married leaving descendants who still live at Wai-o-ngana and that neighbourhood.

On one occasion Turanga-purehua and the men of the tribe (or *hapu*, which was named Puke-tapu) went out to sea in their canoes to catch fish. Whilst the party were away, a quarrel between some of the children of the village took place, in which some of the women, mothers of the children took part. After the return of the fishermen, and whilst the women were cleaning the fish, one of the women said to Turanga-purehua, "Your child has been struck." This was a somewhat serious matter, for in old days the children were rarely if ever struck, or even corrected for their faults. When, therefore, this same child helped himself to some of the entrails of the fish to cook for himself, the woman engaged in the work reproved him severely. This led to Turanga-purehua taking the matter up, and to a wordy war between him and his elder brother, ending in blows, during which Turanga was wounded. Another account says that Turanga actually killed one of the children because his own child had been maltreated and reported to him as dead. When he found out the truth, this so prayed on his mind that he decided to migrate, and endeavoured to persuade others to accompany him—"Tōhe tonu ki te whakakoro"—(Strove to induce a desire to migrate), and hence the name these people give to the Whakatane Ngati-Awa, Koro-Ngati-Awa.

At any rate a serious quarrel took place amongst the people, which some accounts say ended in fighting, and this engendered such a strong feeling of hate that Turanga-purehua and Te Aponga decided to migrate to Whakatane, in the Bay of Plenty, of which they knew by tradition and from visitors who brought accounts of the fine *kumara*

grown there. So a canoe was prepared for this lengthy voyage and properly provisioned, and then Turanga-purehua and his relatives and friends started away from Rarotonga, a point on the coast close to the mouth of the Wai-o-ngana, on the south side. From here they coasted down through Cook's Straits, then up the east coast to Whakatane, in the Bay of Plenty, a distance of some 600 miles. No doubt, these people called in every night at places where they could land, but it must have taken them a considerable time to accomplish their voyage.

Turanga-purehua and his people first settled down at Te Awa-o-te-atua, near Whakatane, but eventually removed inland to Pu-tauaki or Mt. Edgecombe, where they made

TABLE No. XLIV.	
10 Puani = Turanga	their permanent home. They are known at this
Te Rangi-moe-tu	day as Ngati-Hika-kino. The marginal table
Te Ika-koara	shows the descent from the leader of this expedi-
Te Keteora	tion to the present day, so far as the latter tribe
5 Te Tai	are concerned, which line agrees with another
Te Hura	from Te Rangi-moe-tu to Tarakawa, but strange
Te Aka-o-tau	to say the Ati-Awa people decline to give the
.....	descent from Turanga's sisters to themselves. So
.....	we have no check on the date of the migration,

which, however, from the above table, would be about 1625 to 1650. Puani, shown in table 44 above, was a woman of Matata, Bay of Plenty.

When Turanga-purehua went south by sea, his brother Te Amonga, who was mixed up in the family quarrel, departed with his people for the north, by way of Mokau, and, as my informant says, he travelled as far as the Nga-Puhi country, going overland all the way, and from there came down the east coast to Whakatane, where he is believed to have settled.

When Te Amonga left Wai-o-ngana, he is said to have carried off with him the *mauri* of the fish *kahawai* in order to provide himself with food in whatever place he settled. Some of the *mauri* was left at Maro-kopa river, a few miles south of Kawhia. My informant thus describes the *mauri*, which in ordinary cases may be considered as a sort of talisman connected with birds, fish, etc., and the presence of which is supposed to retain in the locality where it is deposited the fish, birds, etc., to which it pertains: "The *mauri* of the *kahawai* fish is just ordinary sea-sand, which, however, has been subjected by the priest to the most rigorous forms of *karakia* or incantations to endow it with *tapu*. When required for use in fishing the *punga-tai*, in which it is kept, is taken out to sea in the canoe, and there the sand is scattered broadcast on the surface of the water. This immediately attracts large shoals of *kahawai*, which are thus caught in abundance. When Ati-Awa in later years migrated to Port Nicholson, they found the waters of that harbour completely barren of *kahawai*. They

consequently sent back to Wai-o-ngana for some of this sand. Ever afterwards we had abundance of *kahawai*," says my informant. The *punga-tai* is a receptacle in which this sacred sand is kept. It is about three inches in diameter and in the form of a solid cup made of stone or pumice. One informant says that such receptacles were originally brought from Hawaiki filled with sand from there to be used in catching fish, and whenever required the *tohunga* would say his *karakias* over it, to *taki* or lead the fish from Hawaiki here—for fish are supposed to come from the spring at Rangi-riri in Hawaiki. The *punga-tai* was also used in the cultivation of the *kumara*, but in such a case earth from Hawaiki, instead of sand, was used over which to repeat the invocations. The *pihapiharau* or lamprey had also its own particular *punga-tai*, used to draw them to the rivers. In fishing, these Ati-Awa people had another custom connected with their belief in the source of fish being in Hawaiki: the first fish caught, which was called *ika-whakataki*, had a piece of green flax threaded through its nose, and then it was returned to the water; its function was to draw the other fish from Hawaiki.

The descendants of Turanga-purehua have often visited these parts in modern times; but they are very careful when passing the old *pa* of Puketapu to avoid its neighbourhood and go by some track further inland, for fear of desecrating the *tapu* of their ancestors in the elder line, who formerly lived there. Moreover the *māna* of the elder branch still living there would enable them to take from the visitors any article of theirs the former might fancy. Several of these strangers, says my informant, have died through transgressions of the *tapued* houses of their ancestors, the elder brothers of Turanga-purehua. The Puketapu *pa* has always been excessively *tapu*, much more so than ordinary, and so have the people who take their *hapu* cognomen from that particular place.

Mr. W. H. Skinner says that the foundations of the houses of these migrants are still to be seen at Mangati, a branch of the Wai-o-ngana, and a native informant says the same thing of Rewa-tapu, a place about half a mile south of the river's mouth along the coast, another of their villages.

Takoha was the name of another of the chiefs who migrated from Mangati to Whakatane with the others.

THE MIGRATION OF TI-TAHI.

(Circa 1640-50.)

About this name, Ti-tahi, there is considerable difference of opinion amongst the many old Maoris who have supplied me with information for this narrative.

Most of them, and those who are probably best informed, hold that there was a tribe of that name living at Tamaki, Auckland peninsula,

at the time the fleet arrived there in 1350, and it was against this people that Turangi-i-mua fought when he won the battle of Te One-potakataka, as related in Chapter VIII. The probability seems to be that Ti-tahi was a division of the great Ngati-Awa tribe of the north, some of whom occupied the Tamaki district at the time of the *hoko*, and also all lower Kaipara (see "Peopling of the North," p. 42.)

The Rev. T. G. Hammond informed me that he obtained the following from the best authority of the Ngati-Rua-nui tribe: "Turi (of the "Aotea" canoe) had a wife previously to Rongorongo, named Whare-nui, who bore him a son, named Ti-tahi, who also came in the "Aotea" canoe, but for some reason remained at Tamaki, while the main migration crossed the isthmus" (at Otahuhu—I do not think this is correct. "Aotea" came down the west coast, calling in at Hokianga and Kaipara) "and came down to Patea. As time went on, the descendants of Ti-tahi came south to join their relatives."

It is possible that this story may be right in a measure—it is at least possible. A son of Turi's, named Ti-tahi, may have settled amongst the ancient Ngati-Awa of Tamaki, and, as has occurred in many such cases, his more forceful character as a Hawaiki Maori may have placed him in the position of forcing his name on the aboriginal tribe as a tribal cognomen. But if so, it is difficult to account for Turanga-i-mua fighting against his own brother (Ti-tahi).

In the "Peopling of the North," p. 47, an origin for Ti-tahi is there given on the authority of H. M. Tawhai—certainly an authority for Nga-Puhi history—which make him out to be a son of Rahiri, of Nga-Puhi, who flourished thirteen generations back from 1900. Rahiri was by descent partly a Ngati-Awa of the north; but the discrepancy as to the age Ti-tahi flourished in as between the Nga-Puhi and these Taranaki accounts is too great to be reconciled. But, at the same time, the Nga-Puhi story of the migration from their country at thirteen generations ago of the Ti-tahi people from the north agrees fairly well with the Taranaki accounts of the date the migration reached these southern districts, as we shall see.

Colonel Gudgeon told me the following in 1896: "I believe I have found out who the Ti-tahi people of Oeo were; I give the genealogy.

TABLE XLV.	
22 Hotu-roa	They were driven from the upper Mokau and went to Awakino, whence they were driven to Taranaki."
Motai	Hotu-roa (in table 45) was captain of the "Tai-nui"
20 Ue	canoe. This is the only occasion I ever heard it even
Raka	hinted that Ti-tahi belonged to the Waikato tribes, and
Kakati	I cannot help thinking that Colonel Gudgeon's informant
Tai-hanga	must have been mistaken.
Pou-tama	

- 15 *Haumia* Possibly, this question may never be settled. But
Whata-kai what interests us in this connection is that a people who
 { 1 *Ti-tahi* are still called *Ti-tahi* did come from the north, and
 { 2 *Wharewhare* after a series of disastrous adventures finally settled
 { 3 *Whaita* down near *Oeo*, on the Taranaki coast.

What their adventures were, or how this wandering people passed through the whole series of Waikato tribes without being exterminated, we do not know. A large body of men hampered with women and children would find such an undertaking one of great difficulty if the tribes, through whose territories they had to pass, were hostile, and it was only Maori nature to be so.

Taking the mean of several accounts, the *Ti-tahi* migration appeared in the *Ngati-Maru* country first, at twelve generations back from 1900, or about the year 1600. The tribe was then under the leadership of *Takirau-o-whiti*. The first probable notice of the migration we have is when a series of fights took place on the upper *Whanganui* and *Ongarue* rivers, which ended in the migration having to leave the district, and from there the course seems to have been followed down the *Mokau* valley to the mouth, where they built a *pa* named *Kumu-nui*, after which they moved on south along the coast to *Mimi*, where they built another *pa*; thence through the great forests at the head of the *Waitara* river and into the *Ngati-Maru* country. Naturally, *Ngati-Maru* resented this intrusion of a strange tribe into their midst, and fighting commenced. In the narrative I am now following the *Ti-tahi* people are called *Nga-Puhi*, which is perhaps natural, for the migration started from the *Nga-Puhi* country as has been shown in the "Peopling of the North." The *Ti-tahi* people appeared to have suffered a defeat at the hands of *Ngati-Maru* in the first fight that occurred, and probably in other fights also, for it is evident that there were several and that the wanderers were a long time in the *Ngati-Maru* country—so long that, according to one account, they had time to gain a certain ascendancy over many of the people of that tribe and *Te Ati-Awa*. One of these fights—says Mr. W. H. Skinner—occurred at *Pa-kai-tangata*, in the *Manga-moehau* valley, a few miles eastwards of the modern village of *Tarata*, which *pa* was defended by *Rere-kopua*, of *Ngati-Maru*. After being driven out of this place the harassed tribe passed to the west and settled for a time at *Waihi*, in the *Ngati-Rahiri* territories, a few miles north of *Waitara*, where they built a *pa* named *Motu-whare*, situated on the sea cliffs near the mouth of the *Wai-au* stream.

But the people found no rest at *Motu-whare*. They were driven from there and obliged to proceed further south. This time they occupied and fortified the hill known as *Papa-where*, situated just inland of the present Great South road, half a mile south of the freezing works, in the lands of the *Nga-Potiki-taua* people. Whilst

living here in apparently friendly intercourse with the local people, an invitation was sent to Takirau-o-whiti, their leader, to remove with all his people to Otu-matua, a place on the coast a little seaward of the modern Pihama village, in the Taranaki country. This place and *pa* was a thickly populated district at the time of the European occupation of the country, but the *pa* has long since been deserted. The reason of the invitation was this: Ruaroa, who was a leading chief of Otu-matua had a young wife. The fame of Takirau-o-whiti as a warrior and a handsome man had spread far and wide, and naturally reached the ears of this lady, who became possessed with the desire to see him. She accordingly made a journey to Nga-Motu, and visited Papa-whero, the Ti-tahi *pa*, and on seeing Takirau-o-whiti became so enamoured of him that he, in response to her overtures, made her his wife. What Ruaroa's feelings were at the loss of his wife we are not told; but wives were plentiful in those days, and he could easily console himself with another, or more than one if so minded. It was this lady's relatives that invited the Ti-tahi people to remove to Otu-matua and make a home for themselves there.

The above is mostly from Mr. Skinner's account; my notes are a little different and are to the effect that Ruaroa's wife being angry because her husband took one of his other wives away with him on an expedition, leaving her at home, she took the opportunity of his absence to obtain another husband in Takirau-o-whiti.

It was apparently not long after the removal of the Ti-tahi people to Otu-matua that quarrels occurred with their new friends, and after a fight at Matiti-kura with Taranaki and others with Ngati-Rua-nui, the wandering tribe were again obliged to take the road to the south. This time they moved on to the Patea district and built and occupied a *pa* on the south side of that river near Hukatere, which is about four miles from the mouth of the river at the point where the old native road from the south crossed the river, and where, in 1857, was a large fortified *pa* with numerous inhabitants. Whakameremere was the name of the *pa* built by Ti-tahi at this place.

Whilst here, the Ti-tahi people split up, and under the chiefs Tu-nui-amo and Kauika, a party of them proceeded south to obtain more country for themselves. At this period there was a large settlement at a place called Te Waha-o-Wairua, on the site of the Waverly racecourse, where lived Rae-kuia, who was a descendant of Tonga-potiki, Turi's younger son. Rae-kuia and his ten children (named Timo-a-nga-atua, Tonga-te-ka, Tonga-hake, Tonga-manoko, Tonga-mihi, Tonga-inu, Kake, More, Kura-mahanga (*f*), and Tane-paro (*f*)), who were the chiefs and leaders of this branch of the Nga-Rauru tribe, were much alarmed at the incursion of this strange people, who were numerous and had a reputation as warriors. It was feared they would attack the settlement, kill all the people, and take

the country for themselves. On the arrival of the Ti-tahi tribe in the neighbourhood, a fight took place with that division under the leadership of Kauika, at a place named Manga-mate, near the present town of Waverley, in which the Nga-Rauru were so successful that they exterminated the whole of Kauika's band, including himself.

Tu-nui-amō and his party were, says my informant, persuaded to move on towards the south and finally disappeared, so far as the Nga-Rauru tribe was concerned.

To return to the rest of the Ti-tahi people left at Whakameremere. It appears that on their way thither from Otu-matua they had come into collision with Ngati-Rua-nui, and had been generally successful in the encounters that took place. But in this they had engendered in Ngati-Rua-nui a strong desire for revenge. Mr. Hammond says: "Had they (Ti-tahi) remained peaceably in occupation of their *pa* all would have been well, for they were related" (? through Takirau-o-whiti's wife and probably other intermarriages whilst at Otu-matua), "but they were an *iwi kai kino* (a gluttonous, greedy people), so the Ngati-Hine and Paka-kohi *hapu* of Ngati-Rua-nui decided to attack and destroy them." Mr. Shand says: "Ti-tahi were too strong to be attacked in the open daylight by Ngati-Rua-nui, but the latter observed that in times of flood in the river the Ti-tahi people kept no guard in their *pa* at Whakameremere, but slept, thinking themselves secure. When this fact came to the knowledge of Ngati-Rua-nui, they held a consultation and decided to build a large canoe, sufficient to hold a large party, and then take advantage of a flood to make the attack. When all was ready, they came down the river one dark night when the waters were out, and, landing silently, crept into the *pa* and awaited the first streak of dawn. When the time came they arose and massacred nearly the whole of the Ti-tahi people; only Tohu-roa, Takirau-o-whiti's son escaping." A native informant says Takirau-o-whiti was taken prisoner here, but his life was spared.

Presumably, Tohu-roa was a son of the Taranaki woman who fled from her first husband, Rua-roa, and married Takirau-o-whiti, the Ti-tahi leader, for he, together with the few survivors who escaped the massacre, fled back to Taranaki, and were there allowed to settle down at a place called Papaka, situated on the coast two miles west of the present Pihama village and close to Otu-matua. From these people descend the present Ti-tahi *hapu* of Taranaki, and, says Mr. Hammond, "it is remarkable how many leading men of both Taranaki and Ngati-Rua-nui have Ti-tahi blood in them. Te Whiti (the prophet), Tohu (a prophet), Motu, Tautahi, of Taranaki; Titoko-warū, Hone Pihama, Nga-hina, of Ngati-Rua-nui; Kauika and Kahu-kaka, of Nga-Rauru, are all descendants of the Ti-tahi people, and all are characterised by some undesirable qualities, such as selfishness, love of position, and other evil propensities."

Mr. Hammond omits from the above list the chief Tai-komako, of Oeo, who is the direct descendant of Takirau-o-whiti, and Mr Skinner adds these: "The late Porikapa and Minarapa, of Taranaki." Tau-tahi, mentioned above, was the Taranaki leader in the war against the white people in the sixties of last century; and it was Titoko-waru who drove the Europeans out of the Patea district in 1869. Hone Pihama (whose Maori name was Te Ngohi) was a great warrior, who fought against us in the early sixties, but eventually came over to our side, and proved by his ability and courage a most able ally of the Government. He was a very kindly, hospitable man, and the firm friend of all Europeans in the trying times of 1868-70.

It is obvious that all these events in the history of the wanderings of the Ti-tahi tribe must have occupied many years, probably not less than forty or fifty from the time of the first appearance of the people in the Ngati-Maru country; so we may fix an approximate date for their final settlement at Papaka as about 1640-50.

In the above account of Ti-tahi Mr. Skinner's notes have been largely used, supplemented by my own and those of the gentlemen named.

NGATI-RUA-NUI AND NGA-RAURU WARS.

(Circa 1650.)

It has already been stated that the curse uttered by Tane-ro-roa against her brothers and their children, who occupied the south side of the Patea river, remained as an enduring cause of strife between the two divisions of the people down to the introduction of Christianity—or a period of some 500 years (see J.P.S., Vol. XVII., p. 26).

At the time of Tu-nui-amo's attempt to occupy the Nga-Rauru country, as related a few pages back, one of these occasional periods of wars set in, which the Ti-tahi people were in some manner not clear to me, mixed up with. The name of Rae-kuia, has been mentioned as living at Te Waha-o-wairua (Waverley racecourse), and it was with his people this war commenced. More, one of Rae-kuia's sons, was killed in an early engagement. When the news of this event reached Uru-te-angina, a chief of Ngati-Rua-nui, but equally related to Nga-Rauru then living at Tangahoe, ten miles north of Patea. He went over to Rae-kuia's home to enquire into the circumstances and to *tangi* over the dead. He found the body laid out at One-titahi, and thus addressed the corpse: "*Aha! taku tamaiti, i ki atu ra ahau, kotahi mea i whakatiketike, kotahi mea i whakahakahaka; me pupuhi rawa i to kumu e rongo ai koe.*" (Aha, my child! I told you there was one thing elevated, one thing debased; it must be blown into your vitals to have your attention"), which has become a "saying," but I confess I do not see the application.

Uru-te-angina now, by force of persuasion, roused Nga-Rauru to

avenge this death, and they went forth against Ngati-Rua-nui, who were then on the war-path. Two parties started from Te Waha-o-wairua, one going by an inland track up the Whenua-kura river, the other by the coast. The first met Ngati-Rua-nui in the forest and succeeded in killing most of them. The two parties now combined and raided into the Ngati-Rua-nui country, defeating that tribe in three battles, the last of which was named Te Rahi, near Waitangi. The losses of Ngati-Rua-nui were serious, and amongst them a high chief named Tonga-whiti-waru.

After this Ngati-Rua-nui took the Nga-Rauru *pa*, named Maunga-nui, which was followed up by much fighting, ending in the former tribe suffering great loss at another *pa* they attempted to take. "Thus," says my informant, "was the curse of Taneroroa avenged; but this was not the last fight between the tribes, for we have constantly been fighting, down even to the time of the introduction of Christianity, and all through the curse."

It is this people, Nga-Rauru, that have in charge the celebrated axe, named "Awhio-rangi," which was brought from Hawaiki by Turi. But it is too sacred for any European to be allowed to see it.

THE FALL OF KOHANGA-MOUKU.

Rehe-taia, mentioned a few pages back, as the leader of the Ngati-Mutunga contingent that went to Kawhia to assist the Ngati-Toa, was a warrior of some fame. His position in the tribal pedigree will be seen by a reference to Table 33A, Chapter VII. For the following incidents I am indebted to Te Rangi-hi-roa:—

About this period there lived at Wai-iti, some four miles north of the Mimi river, and which was the ancient home of Ngai-Tara-pounamu as described in Chapter VII., seven brothers of the Ngati-Mutunga tribe, of whom Rangi-nui-te-ao was the eldest. On one occasion he and his brothers, with forty of their men, attended a feast given by Ngati-Rahiri (of Te Ati-Awa), by their special invitation. For some reason not now known, the whole of this party were massacred, including all the brothers but the youngest who had remained at home. Now Tuku-tahi, the elder brother of Rehe-taia, had married Heke-nga-tini, a woman of Ngati-Rahiri; and in order to secure some *utu* for the massacre, Rehe-taia wished to kill the woman and her children, who of course were his nephews and nieces. But Tuku-tahi, their father, held the children up before Rehe-taia's face, saying, "*Me patu ko a taua keakea!*" ("Shall we kill our own offspring!") This action stayed Rehe-taia's hand; but, determined to have revenge, he sent off a special messenger to Wahie-roa, of Kawhia, to come to his assistance on a certain night of the moon, to help him on a meditated

attack on Kohanga-mouku *pa*, near Turangi, five miles north of of Waitara, belonging to Ngati-Rahiri.

When the time came, Rehe-taia went down to the beach and there waited on the sands the arrival of the expected reinforcements. Ere long he heard the crunching of the sands as Wahie-roa and his one hundred and forty men tramped along the beach, in each others foot-steps, so that it might appear as if only one or two men had passed along. Sending the *taua* forward, Rehe-taia went on to Aro-pawa *pa* (an isolated hill situated just south of the mouth of the Mimi river; it is defended on the south and east by swamp, with the river on the north; the *pa* is still in good preservation, see Plate No. 9), where he entered the house occupied by his brother, who was asleep, and carefully abstracted his *patu*, or weapon, from beneath his head without waking him. He then charged his wife, Nga-Rongo-ki-tua, to look to the south in the early dawn, and told her if she saw a red blaze against the sky, it would be a sign to her that Kohanga-mouku had fallen.

Overtaking Wahie-roa and the rest of the party, they all marched forward through the night for the doomed *pa*; and on reaching there, heard the sentinels calling the *mata-ara*, or watch song. Waiting until the sentinels had retired, Rehe-taia now persuaded Wahie-roa, who was a very tall man, to place his arms against the defences of the *pa*, in order to form a living ladder. Up this human ladder Rehe-taia quickly mounted, followed by the whole party, and they soon made themselves masters of the *pa*. Rehe-taia slew one of the head-chiefs named Kuri, but his brother managed to make his escape, and at a place a little distant from the *pa* uttered his *poroporoaki*, or farewell to his brother, saying, "*Hei kona ra E Kuri! Mou te po, moku te ao!*" ("Farewell, O Kuri! Thine is the night, mine the day!") Meaning, his brother was killed in the night, he would soon fall in daylight.) Rehe-taia heard this, and sprang forward in pursuit. The chase was a long one, but Rehe-taia gradually overhauled his man, and springing upon him, slew him.

The *pa*, Kohanga-mouku, was set fire to, and as the flames ascended upwards, Rehe-taia's wife, Nga-Rongo-ki-tua, acting on her husband's directions, gazed to the south, and saw the blaze. She then went to her brother-in-law, Tuku-tahi, and said, "Kohanga-mouku has fallen before your brother's strength." Tuku-tahi shook his head, but said nothing. On the return of Rehe-taia, his brother reproached him, "*E Rehe! tangata kino!*" ("O Rehe! thou art a bad man!")

The youngest of the seven brothers, the sole survivor of the family after the massacre of the others by Ngati-Rahiri, already referred to, lived on at Wai-iti. But the Ngati-Tama tribe which at that time occupied part of the country south of the White Cliffs, cast longing

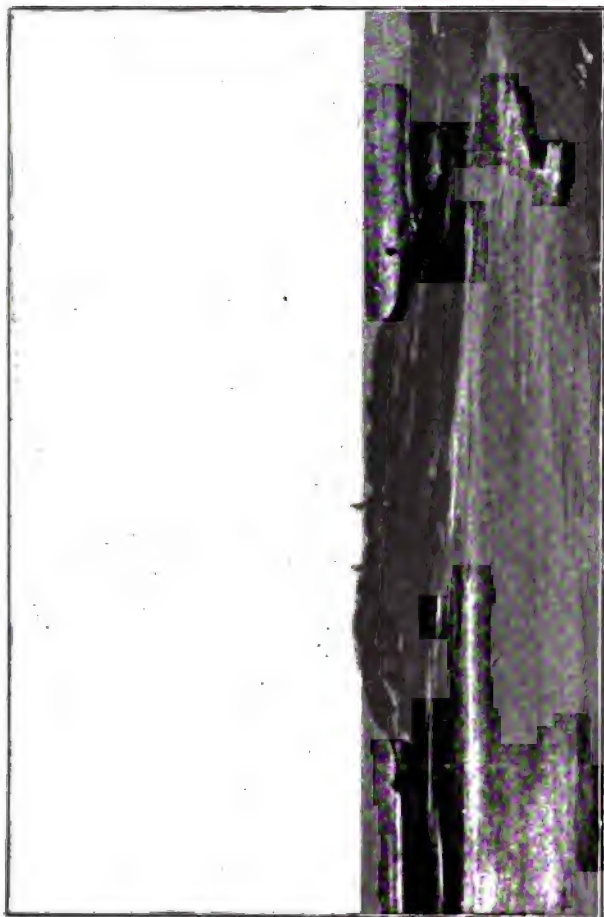


PLATE No. 9.
Arapawa-nui Pa, at mouth of Mimi River.

eyes on the lands occupied by the few remaining people of Ngati-Mutunga in that neighbourhood, and especially did those who dwelt at Waitangi. When the Ngati-Mutunga went out fishing, and returned home, they found their fish stolen. Fern-root neatly laid out to dry was also taken—even the live embers of the fire, covered over with ashes to keep it alight, had disappeared. All this was done to make the young man uncomfortable and to induce him to leave the place. Then the young man, who was fully tattooed, thought of the days when his brothers and their *hapu*, were alive, and such outrages would have been impossible, as they had been strong enough to resist aggression. His sense of helplessness found vent in the following words, "*Ko te moko, tas kau ki ahau. Mehemea ko te moko i a Rangi-nui-te-ao, e mana ana te kowhatu, e mana ana te tukituki*," which may be paraphrased, Although I am tattooed as a warrior should be, it is useless. Had my elder brother Rangi-nui-te-ao been alive, it would have been otherwise; stones were stones, and killing was killing. This saying travelled far and wide as it was meant to do, and reached the ears of Tuku-tahi and Rehe-taia at their *pa* of Aropawa. These two brothers roused their people, and immediately attacked Waitangi, in order to avenge the insults to their kinsman. One division of the *pa* fell without great loss, and Tuku-tahi, who was a humane man, seeing that abundant *utu* (or payment) had been obtained, sprang before the fence of the remaining division, crying out to his brother, "*E Rehe! patupatu a waka!*" ("O Rehe! do not slay all!") But Rehe-taia, eager to make a complete victory, replied, "*Whanō! kia motu te kaka o te roi!*" ("Forward! sever the stringy fibres of the fern root!" or in other words, give no quarter).

However, the more gentle counsel of Tuku-tahi prevailed, and the remnant were spared. According to the old men, Rehe-taia was one of the best fighters Ngati-Mutunga ever had. When he died of his wounds received in battle against the Taranaki tribes, the following *tangi*, or lament, was composed for him :—

Tenei Pounamu moehau te tangi nei na ;
Kihei to matua i tangihia i a Rongo ;
Tangihia to matua, te peka o Houmia.

Taku mahuri totara ka hinga i a Rehua—
Taku piki-kotuku ka mawhe i a Matiti.
E tama na Pare! tena taku manu,
Naku i tuku atu ki roto o Maru-wehi,
Te ika o te akau e whanatu na ē,
Wai here taniwha i roto o Ure-nui.
E tama na Rua! kia whitikia koe
Ki mua ki te upoko, i te ika whakarewa
Ki runga o Turangi.
Hoaia to maro, te maro o Houmia, o Hauenuku ē
A koaina koe e te puni wahine,

Hei whakantu-rua mo o matua ē
 Ka tika i te ara i runga o Nga-Motu,
 Ka whakaraunikatia koutou ki roto o Timaru.
 Ngongoro tangi mai i te iwi toi-ora ē
 Whakahokia mai ki te hau kainga.

Rehua ai koe ki te kupu a Hoi,
 Te mangai o Uenuku ē
 Hekenga ihu waka ki roto o Piwara
 Ka tu mai tama i te ihu o te waka,
 To uru mahora ka māngi i te hau ē
 Tama taringa turi ki te turanga korero,
 Tama taringa turi ki te tira haerenga,
 To mata i tuhia ki te renga wai-tio
 E kore e ngaro te ika o Wahie-roa
 Kirikiri ka taka i runga o Moe-here
 Ki tua o Manuka ē

Wawara ana te tai ki tua Te Rangiora
 Ka he nga tohu i haere ai koe,
 Kia ruku atu ana, kia ea ake ana,
 He taniwha kai tangata ē.

TRANSLATION.

Here is Pounamu-moe-hau, bitterly weeping ;
 Thy parent is not bewailed through ways of peace,
 But rather through the effects of war.

My young totara-sapling has fallen
 During Rehua, the months of war,
 My gallant heron-plume has faded
 In the months of Summer
 O son of Pare ! there is my bird.
 'Twas I that let him go forth from Maru-wehi
 Like the fish on the coast, forth he went,
 In Ure-nui's waters where taniwhas are found.
 O son of Rua, thou crossed to the front,
 At the head of the advancing war-party.
 In front of Turangi, the pa.
 Thy war belt with spells was empowered,
 Spells of Houmea, spells of Hau-enuku,
 Thy heart was gladdened by woman's applause,
 Double satisfaction for the elders to obtain.
 Thou went by the route, south by Nga-Motu,
 And there in heaps lay the dead at Timaru,
 Loud was the lament of those who escaped
 And brought thee back to thine own home.
 Thou wert wounded by the words of Hui
 The mouth-piece of Uenuku the god.
 Like the canoe's bow, descending at Piwara,
 And thou O son ! stood forth in the bow,
 Thy waving locks, flying forth to the wind,

A deaf ear thou turned to the council of chiefs,
 Nor listened to the departing company,
 Thy face that was adorned with fine tattoo,
 Never shall be lost the victim of Wahie-roa
 Beyond there, the other side of Manuka.

The seas are moaning beyond at Rangiora
 The omens were false when thou departed,
 Then dive thee down, and arise again
 Like a man-eating *taniwha*, alas !

TU-WHAKAIRI-KAWA'S CONQUEST OF ATI-AWA.

About 1730-40.

he beginning of this chapter the first recorded trouble between Awa and Taranaki tribes is described. This took place at the Iru-mahe fight, about the year 1420. It seems to have been commencement of a struggle between these two tribes, which did not until about 1830. During this long period of 400 years there were frequent quarrels and frequent interludes of peace, during which marriages took place, bringing for a time periods of tranquility, but each tribe increased numerically. But it took but little to stir the people anew; the memory of some unavenged death, or supposed act of *makutu* or witchcraft, some disparaging remark by one side or the other, was sufficient to start the war-trumpets ringing, calling the tribesmen to arms against their foes.

It may have been the details of the many conflicts that took place we know not; we must be content with the general statement that troubles were constantly occurring; and as the later migration from Awaiki infused into the old *tangata-whenua* stock more of their fighting spirit and capable leadership, these quarrels became more frequent and were carried out on a larger scale. In fact, they became tribal rather than inter-hapu.

The Taranaki tribe say that they were like a wedge inserted between other tribes which were always at war with them—Ati-Awa to the north, Ngati-Rua-nui on the south—and that their only and natural allies were the Ngati-Apa tribe of Rangitikei. This is due to the fact that their ancestors crossed over from Awaiki in the same canoe—the “Kura-haupo.” It has already been pointed out that the “Kura-haupo” immigrants settled down in the northern district, which is on the north part of the Taranaki tribal area, and from there they would naturally spread both ways, bringing the original element of the Kahui-maunga people, and into contact with the Ati-Awa on the north, about the Sugar-hills, which appear from the names to have always been the common ground to the two tribes—Te Motu-o-Tamatea, one of the

Sugar-loaf islands, for instance, is said to have been named after Tamatea, an Ati-Awa ancestor.

Between ten and eleven generations ago there flourished two chiefs of Southern Taranaki—Tu-whakariri-kawa and Kahu-kura-makuru—both of whom were great warriors and who took the most important part in the conquest of Ati-Awa we are about to relate. In order to preserve their descent to the present day the following tables are given :—

TABLE No. XLVI.

Tu-whakaici-kawa = Hine-tui-noa	Kahu-kura-makuru = Rakai-a-moa
└─ Rangi-whai-hoa = Awenga	└─ Rongo-tu-kapua = Ikaroa
└─ Rau-tahi = Te Tane-tapu	└─ Rangi-te-whaiao = Hine-te-wai
└─ Baro-whenua = Pu-hina	└─ Rangi-te-whaiao = Puaki-hau
└─ Ani-Patene-te-Tahua = Whatawhata	└─ Te Poniwha = Moenga-reka
└─ Minarapa Te Rangi-atua-ke = Ripeka Marere	└─ Whare-koreho = Hine-tari
└─ Te Kahui-Kararehe = Riria Tini-rongoa	└─ Mouri-o-rangi = Te Kaea
└─ F. Te Kahui and others	└─ Ripeka Marere = Minarapa
.....	└─ Te Kahui
	└─ F. Te Kahui

Somewhere about the year 1730 to 1740 this constant state of intertribal trouble was brought to a head by the following incident :

Tamakā, of the Taranaki tribe Nga-Mahanga, was on a visit to the Ati-Awa people of Pekerau, and for some reason not now known was killed by them at that place. Tamakā was the husband of Ueroa, also of Taranaki. As soon as the news of this murder reached the home of Ueroa, she urged her tribe to take measures to avenge his death. Nga-Mahanga arose at once and started for the Ati-Awa country, but at the first onslaught they suffered a defeat, and retired to their own homes to raise more forces, for this party was few in number and hence their defeat. After this reverse the rest of Nga-Mahanga and the Patu-pai (or Ngati-Moeahu) and Upoko-mutu hapus at once determined on returning to avenge the people who had been killed. The taua came on eager for the fight until they reached the Timaru river, near where one of the old chiefs of Taranaki lived, named

Rangi-pakira, an experienced warrior and man of influence. Knowing that the *taua* was coming he went out to the cliff on the sea-shore to watch for them, and as they came along in the early morning just before dawn, he listened as the party passed over the shingle beach, called Whenua-riki. Hearing but little noise (*ngashe*) as the naked men trod on the gravel, he knew it was but a comparatively small party and not sufficient for the purpose they had in view. Kahu-kura-makuru was the chief of the party; so Rangi-pakira called out to him, "E Kahu E!"—"O!" "*Ko pekapeka i nuku, ko pekapeka i rangi. a a Taranaki ki te wharau!*" ("O Kahu!" "Yes," replied Kahu. "bat on the earth, a bat in the heavens. Drag back the Taranaki men to its shed!") By this he intended to imply that the party was too small to effect any useful purpose. Consequently, the old man's advice was taken, and the party returned; they were already fatigued from the previous expedition, and were altogether too few in numbers.

After the return of the party to their homes about Okato, they decided that vengeance must be obtained and the number of the warriors increased; but they were in this difficulty, that they had quarrelled with the southern *hapus* of Taranaki and were doubtful if they would assist them. Whilst in this doubtful frame of mind, some women (probably Ueroa, widow of the murdered man) composed and sung a pathetic lament for Hawea-nui and Rakai-wero, who had been killed in the last fight, and in which she called on Ngati-Atua and other *hapus* to come to their assistance. This so excited the people that it was decided to send Kahu-kura-makuru to the southern *hapus* singing this song to them, and try and prevail on them to take up the quarrel. Ngati-Atua were then at inland Wai-wiri. So Kahu' started to arouse southern Taranaki, the principal chief of whom was Whakairi-kawa. When he reached Punga-ereere, he asked the people where Tu-whakairi-kawa was to be found. A woman replied: "*Tei roto pea o Punga-ereere, tē rangona te pato.*" ("Perhaps he is away inland Punga-ereere, who knows where his strength will take him?") Kahu' then said: "When your old man returns tell him I have come to rouse all the *hapus* to go against Ati-Awa," and then he went on to other *hapus*. He was successful in his mission, and all the fighting men of Ngati-Atua, Ngati-Haumia, and Ngati-Tama-ahuroa (of Oeo), and other Rakai-takiha and others arose. These were the most numerous *hapus* of Taranaki in those days, and they all came in response to the summons, under the chiefs Tapapa-ngarara, Tu-waipā, Taurua, Kawa, Kōngō-karangaranga, Whangai-ariki, Tu-kapua, Kopu-tangi, Tau-ā-ariki, Haere-karawa, Pu-kauae, whilst Tu-whakairi-kawa and Kahu-kura-makuru were the leading chiefs, who directed all the movements of the *taua*. It was agreed that this expedition should inflict on Ati-Awa a serious blow, if possible.

As the party came along they were joined by contingents from every *pa* they passed, from Whatino, Matai-kawa, Taunga-tara. . . .*

For the reason stated in the foot note, I continue the narrative by quoting from Colonel Gudgeon's account of some of the doings of this *taua*:—

"As an instance of the importance of a really good and efficient *tohunga* to a Maori tribe, I may quote the following tradition:—During one of the numerous battles between the Taranaki tribe, and the Ati-Awa of Waitara, the principal chief of the former people, one Tamakā, and most of his companions were slain. The dead chief had, however, two sons, Kahukura-makuru and Tu-whakairi-kawa,† both of whom were already famous warriors whose duty it was to avenge their father. . . .

"As a rule the Maoris have no great respect for a large and unwieldy war-party, and have a proverb to the effect that a 'rau-hokowhitu' (340 men) will win the day. This proverb they explain by saying that the above mentioned number would represent the immediate followers and relatives of a chief, all of whom would naturally be actuated by the one impulse, and be ready to die in defence of their leader. The chances of victory would therefore be greatly in favour of a war-party so composed. On the other hand, a large army must of necessity be of many *hapus* (families), or, worse still, many tribes, who might not be equally interested in the result, and who, experience has shown, could not always be depended upon. For did not the 300 of Ngati-Hau defeat the united strength of Ngati-Rua-nui at Te Puia, on the Patea river, simply because each *hapu* of the last-named tribe had decided to fight a little apart from the others, with the result that they were beaten in detail, the rout of one *hapu* involving another. Another fertile source of weakness in a large war-party, was the proneness of one chief to take umbrage at something said or done by another. I need only quote the case of the famous Paeko, who on the morn of the fight sat, with his men hungry, watching the other sections of the war-party eating their scanty meal, and who, when the common foe were rushing upon them, remembered the fact that he had not been invited to share that meal, and therefore lifting his spear high above his head, he called to his people—"My sons the sign of blood," and so stepped on one side, leaving those who had feasted to do the fighting. Is it not also related that his friends, being sorely pressed, called on Paeko to aid them, and received this reply: "*Karanga riri, karanga Paeko; Karanga kai tē*

* At this point my informant, Tu-tahau, was unable to proceed further with his narrative, through illness. He was in a consumption at the time, and died a fortnight afterwards, on the 7th April, 1907; after having given me a brief summary of the subsequent operations of the *taua*.

† Whilst it is true that the two chiefs named did avenge the death of Tamakā, they were not the latter's sons, but distant relations.

karangatia a Paeko." "When there is fighting to be done you call Paeko, but when there is food to be eaten you neglect to call him." And so saying stood by, and allowed his friends to be utterly routed before he joined in and destroyed the common enemy.

"The decision of a *tohunga* may not be gainsaid by any prudent leader, so Tu-whakairi-kawa returned home to collect more men, and when he had done this he marched northwards, halting for the night at Punga-ereere where Ueroa, the widow of Tamakā resided. Here they met with a very cold reception, for the widow, acting strictly in accordance with Maori custom, refused to supply the war-party with food from her late husband's stores, until his death had been avenged.

"When the second war-party had reached Timaru, Te Rangipakira again refused to approve their further advance, saying, "I have not heard the footsteps of Tama-ahuroa," thereby alluding to a kindred tribe of noted warriors. This reply was accepted as an omen of disaster in the event of their making any further advance; the chief accepted the position, and returning once more succeeded in inducing the Ngati-Tama-ahuroa to join in the raid. On this occasion the *tohunga*, or rather his gods, approved the composition of the war-party, and assured them of success through the medium of an inspired song chanted by a young man, who for this occasion had been chosen by the gods as their mouthpiece. Very joyfully did the warriors move on to the northern bank of the Waitara river, where they camped in five divisions under as many leaders. That same night Tu-whakairi-kawa, who had been chosen as war-chief of the assembled tribe, dreamed a very strange dream. It seemed to him that he alone kept watch over the assembled tribes, and while looking in the direction of the forest, he saw a flock of Kakariki (Paroquets) flying towards him as if in menace, and while preparing to defend himself from the enemies he suddenly became aware that he was threatened from the rear, and turning towards the sea saw an immense shoal of Kahawai (a fish) swimming towards the shore. So vivid was the impression left by this dream that the chief awoke, and knowing that he had received a warning from his ancestral gods, he roused up his brother, who was a *tohunga*, and demanded an immediate interpretation of the dream. I may here explain that the dream of a war-chief or priest on the eve of battle is of the utmost importance, and must never be neglected. When Kahukura had heard all the incidents of the dream related, he called the leaders of the army together, and explained that the dream was clearly a message from the spirit world, and he warned them that shortly before dawn they would be attacked from the direction of the forest, and while so engaged would be assailed in the rear by the main body of Ati-Awa, who by this disposition of their forces hoped to gain an easy victory. He further warned all of his men that the enemy were in great numbers and evidently prepared for them, hence it was necessary that they

should use great caution. Above all he warned them that they should not scatter in pursuit of the first party when they had defeated them, but should wait for the second and more serious attack.

"Shortly before dawn a furious onslaught was made on the Taranaki warriors, from the direction indicated by the dream; but the numbers and the prowess of the Taranaki men were too much for the Ati-Awa, who after a gallant stand were driven back and fled southwards, pursued by a small body of men who had been previously selected for the purpose, and who slew many of their foes in the Waitara river. The main body ever mindful of their chief's warning stood fast, and awaited the real event of the day. Not for long were they left in doubt, for the main force of the Ati-Awa, feeling certain of victory and anticipating only a feeble resistance from a disorganised and scattered force, precipitated themselves on their foes. Of the truly Homeric combat that ensued, I can only say that it ended in the defeat of the Ati-Awa, who were driven northwards in headlong confusion and pursued for many hours, the last man being slain at Pukearuhe, twenty miles from the field of battle. Here Tu-whakairi-kawa thrust his spear into the earth as a sign that he would go no further, and calling his men together, said, "We have accomplished the work of vengeance that brought us here, let there be no further bloodshed."

"These two battles, fought on one and the same day, are the pride and boast of Taranaki, and are known to tradition by the following names: Kakariki-horo-noa and Te Upoko-tutuki-pari,* and there are many men of the tribes, who took part in these fights, who believe to this day that the *mana* thereof caused Mount Egmont to swell with pride, and grow quite visably in height. There is at all times a well understood, but I think undefined, connection in the Maori mind between the *mana* of a mountain and that of the tribe that owns it. For instance, there are mountains that are regarded as so sacred, that the tribe would loose *mana* by permitting a party of strangers to tread its slopes. We find, also, the same feeling cropping up in the tribal *pepeha* (boast); it is a saying of the Taupo people that "Tongariro is the mountain, Taupo the lake, and Te Heuheu the man" (the chief), and my readers may now understand how it came to pass that the Taranaki mountain took an interest in the success of its tribe."†

This expedition was a very large one and included all the *hapus* from Pūnehu (four miles south of Opunake) to Omata. They carried every *pa* they came to and were victorious in every battle, though

* My information is to the effect that these two battles were fought on another occasion, and against Ngāti-Rua-nui, but I may be mistaken.—S.P.S.

† This connection between a mountain and a chief is common to the Polynesian race. Compare the Tahitian traditions, and others.—S.P.S.

having a very tough fight with the Waitara people at Te Rohutu (as described by Colonel Gudgeon), on the north bank of the river. They carried their victorious arms as far as Puke-aruhe, near the White Cliffs, which place they took—it was a *pa* of Ngati-Tama. From here the *taua* returned home, after having desolated the whole of the territories of the Ati-Awa lying along the coast, and having either killed or driven the inhabitants into exile in the forests.

Tu-whakairi-kawa, the leader of this successful expedition, is noted in his tribe for his exploits. There is a peculiar saying about him that I have never seen applied to anyone else—“*Nana i karihi te niho o Taranaki.*” (“’Twas he that pricked the teeth of Taranaki.”) Which is explained to mean that Tu-whakairi-kawa had conquered his enemies and covered himself with glory. On such occasions there was a very curious ceremony performed: one of those left behind at the home would advance to the returning *taua* with a *wi* or rush in his hand, which he inserted in the leader’s teeth, reciting at the same time the following *kiri-ora*, or charm:—

Homai to niho kia karihitia	Give us thy teeth to be pricked,
E tipu akuanei, e tipu apopo,	They will grow to-day or to-morrow
Taetae mai to kiri, to toki	
To mata-niho; māhu! māhu!	Thy teeth edge, be cured! be cured:
Māhu rawa!	Be effectually cured!

It seems to have been a cleansing from *tapu*, after having eaten human flesh.

The conquest of the Ati-Awa country from the Sugar-loaf islands to the White Cliffs seems to have been more thorough in the southern parts than in the northern, for it is acknowledged that the conquerors only occupied up to the Wai-o-ngana river. Northward of that the Ati-Awa people appear to have returned and occupied their country within a short time—perhaps a year or so—after the conquest. But Taranaki—or as this particular part of the tribe is generally called Nga-Potiki-taua—entered into possession of the southern part and proceeded to build fortified *pas*, amongst which may be named Whakawhitiwhiti and Okoare (two miles south and south-west of New Plymouth), Pukaka (Marsland Hill), and Puke-ariki, (Mount Eliot the present New Plymouth Railway Station).

In these *pas* the people were living when—as we shall see—Ati-Awa again acquired the ascendancy and drove them out or killed them. But it was not for many years yet that the latter people felt themselves strong enough to attempt the undertaking.

THE ATI-AWA IN EXILE, AND RE-CONQUEST OF WAI-O-NGANA.

About 1760.

After the most disastrous defeat inflicted on the Ati-Awa *hapus* that lived between Nga-Motu (Sugar-loaves) and the Wai-o-ngana river,

at the hands of Nga-Potiki-tana, the people were in a deplorable state. They had lost their *pas*, their villages, their cultivations, their fishing places, their sacred burial grounds—which latter were now open to be desecrated by the conquerors, a dreadful thing to the Maori people—in fact, everything but their arms and clothing. Their bravest warriors had fallen; many of the women had been killed or taken prisoners. Some families had disappeared altogether; in others none but one or two members remained. There were children without parents, husbands without wives, wives without husbands; in fact, the particular *hapu* that suffered so terribly by Tu-whakairi-kawa's conquest were next door to extinguished. But the people did not lose heart. Those that escaped massacre fled to the forests and secret hiding places known only to themselves, and where, as at all times in anticipation of defeat, there were small cultivations and rough *wharau* or sheds, in which they found shelter and food. In the first stages of their discomfiture, the birds of the forests and eels of the streams furnished them with the means of keeping body and soul together.

Mr. Skinner says: . . . "They were driven to the great forests around and along the banks of the Manga-mawhiti, Wai-puku, Make-tawa, and Manga-nui rivers, in the districts now known as the Moa,* Tariki, and Manga-nui. Another body of these fugitives lived at the head waters of the Manga-o-raka and Wai-o-ngana rivers. . . . Rakei-tiutiu, chief of Nga-Puke-turua (near Sentry Hill), with his wife and family, fled seaward and sought safety in hiding in the swampy seaward bush, then of large extent, on the sea-coast between the Wai-o-ngana and Waitara rivers. Their cooking was all done at night for fear that the smoke by day should disclose their place of concealment. This family appears to have lived in hiding for a very long time†—how long I cannot say—but they were there when Koro-tiwha and Whanui recovered the country for Ati-Awa. . . . The Puke-tapu *hapu*—whose home was at the *pa* of that name situated on the sea-coast, just to the north of the Bell Block—secured shelter in an old *pa* of refuge, called Weraroa, built on a ridge between Awai and Kai-kokopu streams (on section 44 and 45, lower Taruru-tangi district). Here, under their chiefs Amaru, Tu-huia, Amaru-rore, and Amaru-ariki, they appear to have remained undisturbed until summoned from their hiding place by the messengers sent by Koro-tiwha after the victory at Omaru. It was probably at this time that the clearings along the King and Hursthouse roads were made for the cultivation of *kumara*, *taro*, and other food."

* Te Moa, from which the district takes its modern name, was an old Maori clearing on the south side of the Norfolk Road School-house, known in early days as Tamati's clearing.—W.H.S.

† See *infra*, probably not less than fifteen to twenty years.

Heta Te Kauri and his wife Mere Taura, of Wai-o-ngana, to whom as well as Mr. Skinner, I am indebted for what follows, say that the principal homes of the Ngati-Tawake *hapu* of Ati-Awa, at this time, were at Te Moa-nui and Te Moa-iti, two *pas* on the Make-tawa stream, and here was the head quarters of the chief men when they assembled to discuss matters for the benefit of the tribe. But most of the people were scattered in small groups, seeking a precarious existence on the products of the forest. It was decided by the chiefs, of whom the principal was Koro-tiwha, of the Kairoa *pa*—a very strong position situated just south of Matai-tawa, and two miles inland of Lepperton, and which is happily preserved from destruction by careful fencing under the auspices of the Taranaki Scenery Preservation Society; it is an excellent specimen of the old Maori *pa*; it was not occupied, however, at the time we write of; it was too near the enemy's position, and liable to marauding parties—and Whanui, that the tribe should adopt an old Maori custom, which, indeed, was not at all uncommon in similar cases of a defeat which approached annihilation, as in this instance. This was called *whakatupu tangata*, or "to grow men." That is, the tribe decided to postpone any idea of recovering their former homes, or of seeking revenge, until the people had again become sufficiently numerous to ensure success. Knowing as we do the extreme power exercised over the mind of the Maori by the desire for revenge—a feeling that was never allowed to die, even if it remained in abeyance for several generations—we must allow that the subordination of every consideration to the attainment of this end, the patient waiting during long years until the children had grown to manhood; the suppression of the one ruling desire, and the strenuous exertion of every faculty in the one direction, is a trait in Maori character, which, if directed into a proper channel should lead to great results. But with the passing of the *māna-Maori*, the object of such a subordination to one idea has disappeared, and his European teachers have failed to supply an adequate substitute. Under the Pax Britannica this ruling passion has now passed away, and the exercise of the tribal or private vendetta has become a function of the law.

In regard to the case in point, my informants say that for many years the energies of the people were entirely directed to the one object of the growth and training of warriors, with the idea of eventually returning from their exile and driving their enemies from the lands which had been theirs and their ancestors for not far short of a thousand years. To this end the old warriors still left to the tribe were unceasing in their admonitions to the young girls to marry early, and bring forth children to be trained as *toas* or warriors. The boys as they grew up were incited by tales of war-like deeds; the wrongs the tribe had suffered were incessantly kept before them, and the duty of redressing them constantly dilated on. The military education included in the

term "*nga mahi a Tu*"—the works of the war-god, Tu—were especially attended to by the old warriors, and consisted in the ocular demonstration of the use of weapons—of the *taiaha*, or wooden sword, which was a science in itself, consisting of blow and guard; of the *tao* or spear with the proper thrust and *karo*, or guard, in which latter the Maori was very clever; in the use of the shorter weapons, such as the *mere*, the *onewa*, the *koti-ate*, made of jade, stone or heavy wood; of the *kotaha* or sling-spear—indeed of all classes of Maori weapons, not omitting the *ki-tao* or *reo-tao*, charms repeated over weapons to give them *māna*, power or prestige.

Mr. John White, the author of the "Ancient History of the Maori," was at Waitara in 1860 as interpreter to H.M. forces, and whilst there gathered many notes on the history, etc., of the Ati-Awa people. In a long letter of his (known to be his but not under his name) published in the "Taranaki Herald," 9th and 16th June, 1860, in which he writes of the causes of the war of the "sixties" from the Maori point of view, and wherein he touches on the matters we are now dealing with, he says, "only one hundred of Ati-Awa escaped (at the conquest by Nga-Potiki-taua), and these men had eluded their enemies by being at the back of Mimi, in the forest. . . ." Our Maori historians say nothing of this, but Mr. White had excellent opportunities of getting good information at that time, and it is not at all improbable that a party of Ati-Awa might have been away at the time of the conquest. If so, they would form a useful contingent to their fellow tribesmen when the time came for the reconquest.

How long it was that these branches of Ati-Awa remained in their forest homes after their escape from the destructive effects of the Nga-Potiki-taua conquest, cannot be fixed definitely. But as they had "to grow men" it would probably be not less than fifteen to twenty years. As soon, however, as the tribe felt strong enough, the old chiefs felt that the time had come to strike a blow for the recovery of their lost homes. Matters were brought to a head in the following manner: A woman who was a sister or cousin of Whanui's, dreamed that she was back on the coast, fishing at their old fishing place at Whatiwhati, on the beach near Rewa-tapu (just south of Wai-o-ngana mouth). In the morning she told her dream to Koro-tiwha, Whanui and Ranga-tapu, saying that she had heard the rollers breaking on the shore, etc. She was crying and lamenting the loss of her old home, the beaches on which she had played as a child, her companions killed by the enemy; and wound up by asking: "*Ma wai au e kawea ki nga tai e whati mai ra, ki taku hau-kaiinga?*" "Who will take me back to the breaking seas, to my home?" Koro-tiwha replied, "*Maku koe e kawea ki to kai-nga. Taihoa ka kawea koe e au?*" "I will take you to your home, yet a little while and I will do so."

Old Rangipito, another learned man of Ati-Awa says: At this

period a council was held by the people to discuss the possibility of reconquering their old homes. It was decided to make the attempt, but before doing so, the priest was to secure the approval and aid of the war-god Maru (who, I may say, was the god of Taranaki, Whanganui, etc., whilst Ue-nuku was the war-god of Ati-Awa.*) Probably the people felt that Ue-nuku had deserted them in their need, and they hoped by propitiating the enemy's god, to secure his aid. "Maru," says Rangipito, "was a very powerful god, indeed he was like Jehovah. Offerings (*whakahere*) were made to him of *kumara*, *taro*, *aruke*, birds and fish; and after the offerings the god would communicate with his priest, through the medium if the proper *karakia* had been recited." The medium in such cases was a small figure of a man, about two feet high, made of wood, with carved head and shoulders, fully tattooed, and with a rod projecting from the lower extremity by which the figure could be stuck into the ground at the *tuhū*, or sacred place. The body of the image was lashed round with braided cord in a peculiar manner. It was the Maori belief that the recitation of the appropriate *karakia*, and the offerings, would induce the spiritual god to take up his abode in the image for a time, and from there communicate his answers to the priest, who alone could interpret them. It must be clearly understood, the offerings were not to the image, as such, but to the god he represented. The Maoris were in no sense idolaters. The questions asked on such occasions would generally be, as to whether a certain course of action would meet with the desired success. It is clear in this case the answers were favourable. At a certain place between Waitara and Wai-o-ngana, the priest directed, at the will of the god, that a fishing-net was to be made from the flax growing there, and then the net was to be used on the beach at

* Rangipito adds, in reference to the god Maru, "That he was the principal god of Taranaki, indeed of all descendants of those who came in the 'Aotea' canoe, as also of Ati-Awa. This god was brought over by Turi in the 'Aotea,' as a spirit, not an image, and the priests on board were those of Maru. He was an evil god, who was very particular as to the behaviour of his worshippers, who were never to quarrel amongst themselves, and always to be on their good behaviour. He was their god of war, to whom *karakias* were addressed and offerings made. When Titoko-waru abandoned Christianity (about 1868) he called up Maru to be his god, and hence his success in the war against the Europeans—1868-1870. The old *karakias* that were still remembered were made use of again."

Rev. Mr. Hammond has a note, "The stone image of the god Maru, which the Patea people formerly possessed, was burnt by Tamati Te Ito, and his *ope whakanoa* (or party who took the old *tapu* of the *pas*, etc., in about 1855. Te Ito is still alive, a very old man, at this date, 1906). The stone broke in pieces when burnt. The distinguishing name of the people who had it in charge was Wai-o-tuere. Tapo, of the 'Aotea' canoes was Maru's particular priest, and it remained in charge of his descendants from that time (1350) till burnt."

Wai-o-ngana. If the catch was successful, then the Ati-Awa would conquer their enemies. Such was the oracle of the god Maru.

OMARU.

The time had arrived when the tribes could muster a *rau-ma-whitu*, or 340 warriors, so preparations were made for the attempted reconquest of their ancestral homes. They started off seaward, men, women, and children, under the escort of the warriors, travelling by such ways as would render their course invisible to any of the enemy lurking about, until they arrived at the place where fishing-nets were formerly made, as referred to in the oracle. Here the whole party camped, and set to work on making the necessary net. They were very circumspect in all their actions. No fires were lighted until after dark, and then only in hollows where the light would not be seen far off; no one was allowed to wander about, especially on hill tops; no noises were made, for fear that some of the enemy might be in the vicinity. Whilst the majority of the people were engaged in constructing the net, between twenty and thirty young men were sent out in various directions to try and learn if there were any people in the neighbourhood, and especially towards the coast. On their return they reported that they had seen no sign of man, or fires in any part; apparently the country was deserted. Again, whilst the net was making, parties went out to fish, and to dig fern root (*aruhe*), and saw no sign of man anywhere. After a few days at this place, and on the completion of the net, the whole party went to the coast to fish, and as they were successful, they felt that the oracle was about to be fulfilled, and success awaited them.

From this place the whole party returned to Kopua-kanakana, at the junction of the Manga-naha and Wai-o-ngana streams, just where Mr. Little's mill now stands, three-fourths of a mile E.N.E. from Sentry Hill Railway Station. They camped with the same precautions as before, and remained there two days. It was now decided to secure a retreat for the women and children, where they might be safe whilst the warriors worked out the scheme that had been formed. For this purpose the men removed to an old *pa* named Puke-kohatu, situated on the east bank of the Wai-o-ngana, an eighth of a mile inland from the Devon Road, on section 123, Waitara West. This place they completely fortified again, and on its completion, brought over the women and children; but still no fires were lit until after dark for fear of calling the enemy's attention. One can imagine the joy of these exiles as they returned to their old homes, and with what pleasure they would recognise each familiar feature of the landscape, associated as they were with the deeds of their ancestors. How each old man and woman would point out to the young people the various hills and streams, the *pas* and valleys, and tell their names, and the names of

the owners of each, and of the deeds that won them in the distant past; how the old people would greet and *tangi* over the sight of well-known burial places, where their forebears lay! We may, in imagination, see some old mother of the tribe standing on the parapet of the *pa*, with outstretched arms and hands, palms downwards, opening and shutting, as she communed with the spirits of her dead ancestors, or crooning some old time *tangi* in which the deeds of the departed were recited.

On the completion of the fortification of Puke-kohatu *pa*, and the settlement of the women and children there, the men all went to look at Omaru, another old *pa*, situated at a bend in the Wai-o-ngana river, three-fourths of a mile seaward of the present main road, on section 51, Waitara West district. Mr. Skinner says, "The rear of Omaru *pa* rested on the high steep bank of the Wai-o-ngana river, and a stream named Wai-tara-iti. The front lay comparatively open with a gentle slope towards the north-east. The whole country, of course, was covered with a dense growth of flax, fern, and *tutu* with occasional patches of heavy scrub and bush." Finding it suitable to their purpose, they set to work that same night, and gathered together materials for putting it in a state of defence. It was part of their scheme, not to make permanent defences, indeed the palisades were built up of flax, *tutu* and other bushes, just like a temporary breakwind. As soon as all was ready, Koro-tiwaha said, "*Me tahu he ahi ki waho, ki te parae!*" "Let a fire be lit outside on the plain." So a big fern fire was made, the smoke ascending up in a great column to the heavens—such a fern fire as would be seen all over the country for miles.

Now the Taranaki, or Nga-Potiki-*taua* tribe, from their *pas* around the present site of New Plymouth, of course saw this great column of smoke. The alarm was sounded, and a thousand warriors (says Heta) started forth to see who had originated the fire. They came along the beach as far as Puketapu, where the main body rested whilst a reconnoitring party was sent on in the direction of the smoke. These soon returned, and reported that a *pa* had been built and occupied at Omaru. The main body of Nga-Potiki-*taua* now advanced as far as Te Rewa-tapu (a place on the coast three-quarters of a mile south of Wai-o-ngana mouth) where they divided, one party going straight inland for Omaru, the other coming up the east side of Wai-o-ngana. When the *taua* reached Manga-whereo, a stream, they were seen by Ngati-Tawake and the other Ati-Awa in the *pa*, and preparations were accordingly made to give the *taua* a warm welcome. Mr. Skinner says, "The hostile *taua* (*i.e.*, the Rewa-tapu party) crossed the Wai-o-ngana a little below its junction with Manga-o-raka, and (joining the other party) approached Omaru from the north-east side. Apparently they took little precaution to guard against ambuscade, or sudden attack"—and boldly advanced to the assault. As they approached Omaru, the

chiefs ordered a man to ascend into the *puuhara*, or tower, of the *pa* to watch and report the approach of the enemy, whilst Koro-tiwha, the old chief in principal command, sat himself on the *tihī*, or summit, of the *pa* in order to direct matters. In Heta's account, as written down in shorthand by me, now follows a number of questions by Koro-tiwha and answers by the sentry in the tower, which need not be given in detail, for they are just such as were often asked in similar cases. The Maoris represent such an advance by a *taua* to attack a *pa*, as a rising tide, and the first answer of the sentry is to the effect that the water is up to his ankles, then his waist, then his neck, and so on. At last he said, "A! up to my head!" which meant that the *taua* was at the *pa*. Then Koro-tiwha, springing up gave the command, and immediately the temporary defences of the *pa* were thrown down on top of the enemy, and the Ngati-Tawake dashed forth, coming down on top of the others; thus taking them at a disadvantage, and commenced the slaughter.

Nga-Potiki-taua were completely taken by surprise, and in the confusion and hurried rush of two strong parties of Ngati-Tawake on top of them, one hundred were slain on one side, one hundred on the other (says Heta). The *taua* fled, leaving great heaps of slain around the temporary defences of Omaru. Close on the heels of the flying *taua* came Ngati-Tawake, fresh after a long rest, and animated by the lust of revenge, engendered by the teaching of their old chiefs, whilst Nga-Potiki-taua were tired with a long march. The flight took the course to the beach, and as they flew along, their pursuers caught and killed them as they ran. This continued right along the beach to Te Awa-hahae, where a spurt was put on by the pursuers, and a large number of the enemy was killed at that place.

Koro-tiwha now thought that enough was accomplished for the present, so shouted out, "*E aku teina! He kura!*" "My brethren! Enough, we have obtained a valuable equivalent for our losses." But one of the Ati-Awa *hapus*, Ngati-Rangi, thought otherwise; they were, says Heta, conceited with their prowess and the success their arms had met with. So Koro-tiwha let them follow their own course, whilst he and Ngati-Tawake remained to rest after their exertions. Ngati-Rangi dashed after the retreating *taua* along the beach; but they were not nearly so numerous now. Nga-Potiki-taua, seeing that the pursuers were reduced in number, turned and charged back on them, with the result that Ngati-Rangi received a severe repulse, and commenced, in their turn, to retreat. Whanui, directly he saw their own relatives falling, sprung up and shouted out to Ngati-Tawake, who were resting, "*E aku teina! tatou ano tatou, ratou ano ratou.*" "O brethren! we are ourselves, they are themselves;" or in other words, "blood is thicker than water." Ngati-Tawake arose at the words, and within a very short time Nga-Potiki-taua were again fleeing for very life along

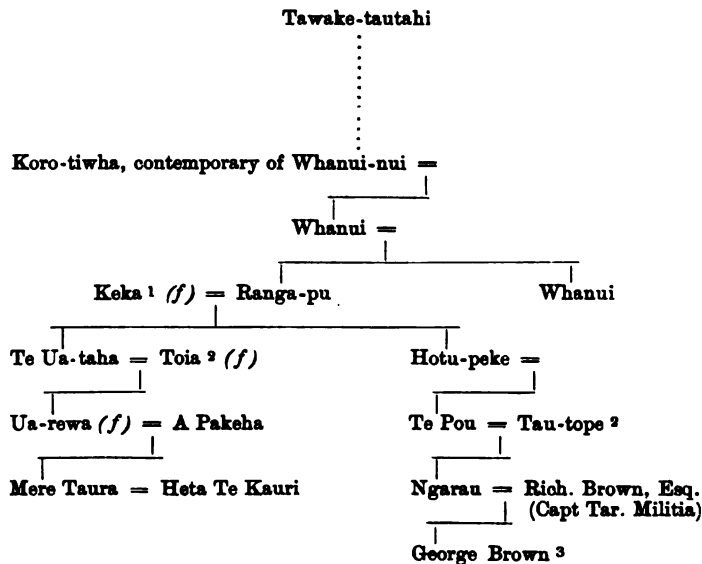
the hard beach of the sea-shore, the laggards falling under the *patus* of their pursuers. The pursuit continued up to Puketapu, and beyond. By this time the Nga-Potiki-taua were very much reduced in number, and a long line of dead marked the course of the pursuit along the beach. Night was now coming on as the fight reached the point beyond Puke-tapu, and at that time another desperate struggle took place after the two parties had stopped a while to take breath. Hence this particular incident is called "Ra-ka-taha," the descending Sun.

But the Ati-Awa had not yet had enough; they followed up the enemy, killing as they went until they reached the Wai-whakaiho river, by which time it was quite dark, and, moreover, the tide was nearly high, causing much fatigue in following over the soft sands. So the killing ended there, and the Ati-Awa people returned towards their home, gathering up as they went the spoil in the shape of weapons, ornaments, etc., which were taken home in triumph.

Thus was the first stage in the reconquest of Nga-Motu accomplished. My informant says, "Te Ati-Awa have to thank Ngati-Tawake for enabling them to return to their old homes." From this time onwards they began to come out from their hiding places in the depth of the forest, and occupied the country. For the power of Nga-Potiki-taua had been broken, indeed they were so reduced that the name as that of a powerful *hapu* of Taranaki had ceased in the land. It is said that very few of the one thousand warriors recrossed the Wai-whakaiho river after the fighting along the beach.

In order to assist in fixing the date of the events related above, the following table is quoted. There were many ancestors of the name Tawake, before Whanui-nui the joint conqueror with Koro-tiwha is reached :—

TABLE No. XLVII.



1. Of Pukehika, a celebrated old *pa* just opposite Hiruharama on the Whanganui river.
2. Toia, and Tau-tope both of the Puke-tapu *pa* and *hapu*.
3. Interpreter to the Supreme Court Auckland (1905).

As Koro-tiwaha and Whanui-nui were quite old men, and Ranga-pu young, when the conquest took place, we may fix an approximate date for the event at 1760.

Mr. John White, in his "Lectures," p. 218,* refers to an incident of the struggle: "I have said the priest's word was authoritative where that to which it referred would allow the influence of the gods to be inferred; but the opposite applied if the express wish of the priest, and not an omen of the gods was given in his command. An instance will show this:—The *ariki* and priest of Ngati-Awa, at Taranaki, on the eve of a battle between that tribe and the Taranaki tribe, uttered a contemptuous expression against a *hapu* of his own people, which was, 'Who ever thought that men who fish with a rod could be brave in battle.' This priest, Te Rakino, uttered it to the *hapu* of which Koro-tiwaha was chief. When the battle did take place and was raging, Koro-tiwaha held up his spear and called out to his *hapu*, 'My sons, the sign of blood!' At which sign they all withdrew from the combat, and Te Rakino and his party were routed by Taranaki. Then Koro-tiwaha turned the fortunes of the day by attacking again and securing the victory."

* Published in T. W. Gudgeon's "History and Traditions of the Maori," 1885.

SAMOAN PHONETICS IN THE BROADER RELATION.

PART II.

BY WILLIAM CHURCHILL.

THE Fijian archipelago forms the western boundary of that migration centre in the mid-Pacific, to which the name Nuclear Polynesia has been assigned. In its eastern outliers there is a free mixture of Polynesian blood, which may be certainly traced to modern contact with the rising power of Tonga. Outside of this, not very widespread mixture, the population is of the Melanesian type with a Polynesian admixture which has become assimilated upon the Melanesian on which it is engrafted. Between the two the distinction is that of a contaminated individual and of a race modified. The latter, the general characteristic of the Fijians outside the reach of the recent Tongan influence, bespeaks a remote antiquity for the period of race mixture. Our reading of the ancient history of Samoa points to a period when Polynesian and Melanesian were on terms of free intercourse within the Nuclear Polynesian region. The period to this intercourse was set by the incident of Matamatamē, the beginning of the era of the great migrations eastward. In this intercourse the Polynesians received certain Melanesian customs, notably the tattooing, but the Melanesians received a far greater benefit in the fecund Polynesian language. To them the net result was the Viti language.

The reference in the foregoing passage is particular, it concerns only the contact of the two ethnic strains in Nuclear Polynesia. There is an independent problem which must eventually be worked out in the weighing and accounting for the recognizable Polynesian component in the languages of Melanesia, between Nengone and New Guinea. It is hoped that this analytical study of the most primitive Polynesian will afford other scholars a few hints of value in the study of the Melanesian, and the establishment of its, or their, relationships.

It will readily be appreciated that one will take far more liberties with his native speech than he will venture upon in the case of one which comes by later acquisition. While we must all speak foreign tongues with a recognisable accent, yet each aims to be a purist in his use of the unfamiliar medium. The same holds true of dialects within a language, each aims to keep as close as possible to the norm of the speech as it existed at the time and point of division. We have a

valuable example of that sort of thing in a widespread error as to the Irish speech of English. No Irishman, however illiterate, would ever dream of sounding the pronoun "what" other than it was intended to be sounded, "hwat." Yet on the stage, and in works purporting to represent the Irish sound of words in the speech of our common inheritance, nothing is more common than to see the foolish form "phwat." There is a reason and a simple one. The compound sound *hw* is not a grateful one to our tongues. The English are content to trim off the aspiration more and more in the direction of the "wat," which is found even where education has been cultivated. Truer to the norm, the Irish force their vocal organs to conserve the true values of each element of the compound. Recognizing the effort, and not comprehending that it is done for the best of ends, the dull English ear misappreciates the method of the effort, and is satisfied to believe that the Irish tongue is practising such an utter absurdity as "phwat," when in truth that Irish tongue, as is so often the case, is but speaking a better English. This apologue is designed to introduce the expression of the opinion that the pronunciation of Polynesian elements in Viti is going to serve us as a very valuable guide to the sounds which those words possessed when the Melanesian acquired them from his Polynesian neighbour centuries ago. This assistance will extend over a wide range. Beyond any slightest doubt a full third of the Viti vocables have been identified as Polynesian, perhaps the number may approximate half of the language; and the grammatical system is almost wholly Polynesian. The radical nature of the separation in language between Melanesian and Polynesian is here assumed as fact, for the question is far too involved, and all too uncertain for the presentation at this point or in connection with the present work.

We shall introduce the general theme with a conspectus of the consonantal system of the Proto-Samoan, leaving for the more detailed discussion the proof of the propriety of placing thereupon such consonants, as it will be observed, are not used in modern Samoan.

	y	r, l	w	<i>Semivowels</i>
	ng	n	m	<i>Nasals</i>
<i>Surd</i>	h			<i>Aspiration</i>
<i>Sonant</i>	--	--	--	<i>Sibilants</i>
<i>Surd</i>	--	s	--	
<i>Sonant</i>	--	--	v	<i>Spirants</i>
<i>Surd</i>	--	--	f	
<i>Sonant</i>	--	--	--	<i>Mutes</i>
<i>Surd</i>	k	t	p	
	<i>Palatal</i>	<i>Lingual</i>	<i>Labial</i>	
	<i>Series</i>	<i>Series</i>	<i>Series</i>	

Over the two terminal semivowels of this scheme we need expend little thought. The *y* and the *w* exist in Samoan, but there has been recognized no need to particularize them from the *i* and the *u*, as natural phases of which two vowels they appear. The *w* of other Polynesian languages, which develops from the spirants, will come up for consideration in its proper place.

The liquid *l* and *r* interchange with perfect freedom. The Polynesian languages which have both are Fakaafu, Manahiki, Nukuoro, Viti, Rotumā. The Samoan has *l* in all cases, so has Hawaiian, Tongan, Niue, Uvea, and Futuna. The *r* is found in the Maori, Tahitian, Rarotongan, Mangarevan, Tongarewan, Paumotuian, and Aniwan. In either form the semivowel is wholly lacking to the Marquesan.

It is probably too strong a statement to make that, with the few exceptions noted, the latter two being only partially Polynesian, *l* and *r* are not found together in any language. The only safe statement is that in every one of this family of languages one of these sounds is of such marked preponderance that it alone has been incorporated into the alphabet, that being an extraneous device fitted upon these languages rather than a natural development. Thus we find in Samoan a tone of *r*, even of *d*, in its *l*. In Niue *l* has often a soft *r* sound. In Père Grézel's "Grammaire Futunien" occurs this significant statement: "*L, dans le dictionnaire et les imprimés, remplit quelquefois la fonction de r, outre sa signification propre. Dans la conversation des naturels on entend souvent le son de r bien distinctement, mais on peut le remplacer par le son de l et être également compris; ce qui a fait que, pour plus de simplicité, on n'a admis qu'un seul caractère dans l'alphabet futunien, savoir l, auquel l'habitude apprendra à donner le son de r lorsqu'il faudra.*" It is quite clear that the L-R in Polynesian represents a sound that has not definitely reached its fixed abiding place; sometimes it preponderates in the *l* direction and sometimes toward the *r*, and this accident it is which determines the appearance of the one or the other letter in the alphabet.

But that the Proto-Samoan had, though careless about keeping, another *r* will be made plain through the marginal gloss which the Viti has preserved. There seems every reason to regard this lost *r* as the uvular *r*. The Viti has *l* and uses it freely; with equal freedom it employs *r*. But in addition it has a complicated system of marking an *r* against all possibility of confusion with *l*, the double consonant *dr*, which, in effect, is really a triple consonant *ndr*. Where the Viti employs this in a Polynesian word, which, in its own family, appears with no more than an *l*, it must stand for proof positive that it was originally a strong uvular *r* which the Viti is striving as painfully to reproduce as was the reproduction of the *hw* on the Irish tongue already mentioned.

This list exhibits instances of the uvular *r*, in which the Viti has been satisfactorily identified with its Polynesian congener at present weakened to *l*.

VITI	SAMOA	REMARKS.
draki	la'i	Viti, the weather; Samoa, a westerly wind.
drala	lālā	plant names
drano	lano	a lake
dranu	lanu	to wash salt water off
dratou	latou	they
drau	lau	a leaf
dravu	lefu	ashes
dreu	leuleu	Viti, ripe, of fruit; Samoa, an old <i>siapo</i>
dri	li	Viti, beche de mer; Samoa, a shellfish
drodre	lolo	Viti, to flow; Samoa, to overthrow
druma	fa'aluma	Viti, foolish; Samoa, a buffoon
yadra	ala	to awake
madrai	mamala	Viti, preserved breadfruit; Samoa, the name for the fermented food (<i>masi</i>) in lands where the chief's name is <i>Masi</i> , in accordance with the custom known as <i>tu</i> Tahiti.

The foregoing instances serve to establish beyond doubt the fact that the Viti recognized when it acquired and has preserved to us painstaking accuracy the uvular *r*, which was in the possession of Proto-Samoan. In Samoan speech the strong *r* was first attracted to the more frequent and weaker *r*, and then together they have passed over into *l*. We lack the mass of congruent testimony which alone would constitute good evidence, but, for what it may be worth, we note that while these identified instances of uvular *r* have uniformly merged into the common Polynesian L-R, not one of them has undergone any of those further mutations of the L-R, which we are about to examine. It is as though the force of resistance of the uvular *r* was sufficient to maintain an instinct of its original difference from the weak *r* which it later became confused.

We have noted in this study Mr. Christian's Nukuoro vocabulary which should have peculiar interest because it is the one Polynesian speech from which we have any considerable material showing the retention of both *l* and *r*. But we have refrained from drawing any conclusions therefrom. The first reason is the paucity of the material, there being but seventy-two words employing *l*, and ninety-six using *r*. The second reason is that dual forms (*arero*, *kili*, *kiri*, *selu*, *seru*) are in a number of instances present, showing either inaccuracy on the part of the recorder or indifference on the part of the speaker. The third and the most vital reason is that the evidence is presented to show that the vocabulary is based on a well-established familiarity with the language.

In addition to the *ndr*, with which Viti preserves to us the uvular *r* of the Proto-Samoan, that language possesses the weak *r* as well

and the two display no tendency toward interchange or loss of the proper value of either. While the evidence is not so strong in tone as in the case of the *ndr*, we shall have no hesitation in assigning to the Viti *r* the duty of establishing just which of the modern Samoan words in *l* have been transmuted from original words in the weak *r* in the earlier tongue. A single instance will serve to illustrate: *la* in Samoan means both sun and sail; the only difference being in the quality of the vowel, but in Viti we find for the sun *ra*, and *laca* for sail.

We shall now examine the mutations of the weak L-R. The most frequent change is to *n*, as shown in the following table:—

Samoa	lima	maligi	pologa	uliuli	ma'alili	apugaleveleve
Futuna	lima	maligi		uliuli	makalili	kaleveleve
Uvea	nima		popula	uli		kavelevele
Rotuma	lium					
Viti	lima		bobula		liliwa	viritalawalawa
Tonga	nima	maligi	bobula	uli		kaleveleve
Niue	lima	fakamaligi		uli	makalili	kaleveleve
Manahiki	lima			uriuri	makariri	
Tabiti	rima	manii		uri	maariri	puaverevere
Marquesas	ima				kamali	punaveevee
Hawaii	lima	manini		uli	maalili	punawelevale
Barotonga	rima	maringi				pungaverevere
Maori	rima	maringi	pononga	uriuri	makariri	pungawerewere
Moriori	rima					
Paumotu		marigi		uriuri	makariri	pugaverevere
Mangareva	rima	merigi		uriuri	makariri	pugaverevere
Sikayana	lima			uri	makalili	
Aniwa					mukaligi	
Ongtong Java	makalima			euri		
Nukuoro	lima			uniuni	makanini	halaneveneve

The L-R vanishes in certain cases; it is characteristically absent from Marquesan, rarely in other languages of the family. Instances are to be seen in the foregoing table, in *lua* of the first table and in the following:—

Samoa	muli	lama	matou
Futuna	muli	lama	matou
Uvea	muli		matou
Viti	muri	ramaka	datou
Tonga	mui	ama	kimoutolu
Niue	mui, muli	lama	mautolu
Manahiki			matou
Tabiti	muri	rama	matou
Marquesas	mui	ama	matou
Hawaii		lama	makou
Barotonga	muri		matou
Maori	muri	rama	matou
Paumotu	muri	rama	matou
Mangareva	muri	rama	matou
Sikayana			matou
Aniwa	wamuri		acimatou
Nukuoro	muri		

A mutation to *d* is noted conversationally in Samoan and perhaps is similarly to be found elsewhere. It is of record in the word *alelo*, the tongue, which, in Sikayana, is *aledo*; the Basa-Krama *lidak* and the Tagalog *dila* are valuable for comparison.

The conspectus of the L-R changes is presented in the following table:—

	L-N	L-NG	L-D	L EXTINCT
Samoa			--	--
Futuna				
Uvea	--			
Rotuma				
Viti				
Tonga	--			--
Niue				--
Manahiki				
Tahiti				
Marquesas				--
Hawaii	--			
Rarotonga				
Maori	--			
Moriori				
Paumotu				
Mangareva				
Sikayana			--	
Aniwa		--		
Fotuna				
Ongtong Java				
Nukuoro	--			

Prefatory to the detailed examination of the nasals, virtually the last transition stage between the vowels and the true consonants, it is to be remarked that the three nasals which we recognise in the Polynesian are spaced at quite different intervals. In freedom of interchange *ng* and *n* are well nigh as close together as L-R, yet in the mechanism of production they employ quite different tracts of the tongue's musculature. The interval between *n* and *m* is much wider.

In the present pronunciation of Samoan all its *n*'s are becoming *ng*'s, and all its *ng*'s are turning into *n*'s. As regards the latter item we find a curiously ill-consorted parallel in the fact that in smart English and in rustic American we hear the final *ng* of most participles clipped to *n*.

The *n* is found in all the Polynesian tongues, and for the most part it runs unchanged. In one instance we note its anomalous insertion into a word, *mena*, of Niuē, instead of *mea*, a thing, as found in Maori, Samoa, Tonga, Tahiti, the Marquesas, Hawaii, Rarotonga, and Mangareva. The only mutation that is at all common is from *n* to L-R, as is shown in the following table, with which has been embodied the conspectus of the languages in which such change has been observed. It is not unnoticed that this change is with opposite

polarity the same as that from L-R to *n*. Lacking criteria by which to establish which of these changes is in the line of evolution we give them equal standing and leave the problem open. Without venturing on positive assertion we incline to regard it as at least likely that in an early stage of the growth of vocalization man found himself in possession of that obscure L-R sound, which so sadly still takes possession of the halting speaker, and that from it have been established by selective differentiation the uvular *r* in one direction and the positive value of the nasolingual *n* in the other.

					N-L
Samoa	manino	namu	naumati	finagalo	
Futuna	malino			finagalo	--
Rotuma		rom			--
Viti		namu			
Tonga	melino			finagalo	--
Niuē	milino	namu			--
Tahiti	manino	ramu, namu	raumati	hinaaro	--
Marquesas	menino		oumati	hinenaao	
Hawaii	malino		laumake		--
Rarotonga	marino			inangaro	--
Maori	marino	namu	raumati	hinengaro	--
Moriori				hirangaro	--
Paumotu	marino		raumati	hinagaro	--
Mangareva	merino		noumati		--
Nukuoro	malino, manino namu				--

The *ng* becomes extinct in Tahiti, makes a long jump to *k* in the Marquesas, and in Hawaiian is distinguishable in *n*. In this table one example is presented of each of these regular mutations.

	NG-N	NG-K	NG	EXTINCT	
Samoa	galo	sogi		lagi	
Futuna	galo	sogi		lagi	
Uvea	galo			lagi	
Rotuma					
Viti				lagi	
Tonga	galo	hogi		lagi	
Niuē	galo	hogi		lagi	
Manabiki					
Tahiti	aro	hoi		lai	--
Marquesas		hoki	--	aki	
Hawaii	nalo	honi		lani	
Rarotonga	ngaro	ongi		rangi	
Maori	ngaro	hongi		rangi	
Moriori					
Paumotu	garo	hogi		ragi	
Mangareva	garo	ogi		rangi	
Sikayana					
Aniwa					
Fotuna					
Ongtong Java					
Nukuoro		songi		langi	

To this we must add an interchange between *ng* and *m*. In the movement from one language to another this comes to light in the change from Samoan *tagata* to Viti *tamata*, from the Samoan *lima* to Maori *ringa* and Viti *liga*. The interchange is peculiarly frequent within the Maori, where both forms exist: *ngote* and *mote*, to suck; *motumotu* and *ngotu*, a firebrand.

The least changeable of all the Polynesian alphabet is *m*. It runs with the slightest alteration through all the languages. We have just noted a change with *ng*. A change with *p* is seen in the series, Samoan *tumua'i*, the crown of the head; Maori *tumuaki* and *tupuaki*, Tahiti and Paumotu, *tupuaki*.

In the next group, the aspiration, with which the sibilant is almost inextricably commingled, we shall encounter a problem of vexing difficulty. How a slight obstacle suffices to preclude the proper voicing of *s*, throwing it back to a simpler aspirate on one side or advancing it to the surd spirant *th* on the other obtains a partial, yet valuable, familiar illustration in the lisp. Some abnormality, so slight that histological examination utterly fails to disclose it in the muscular tissue of the tongue, amply suffices to prevent the sound of *s* and allows no closer approach to it than *th*. If we can imagine such an abnormality as racial rather than a comparatively rare individual idiosyncrasy, if we can imagine a race which, in the evolution of the mechanical facility of speech has not yet acquired the muscular precision which shall produce the *s* sound, then we shall find ourselves in a position to appreciate the situation which confronts the investigator of the Polynesian phonetics in regard of the interrelated sounds of *h*, *s*, and *th*. The *h* is found in all Polynesian except Rarotongan, where it is extinct; and Samoan, Rotumā, Futuna, Viti, and Fakaafo, where it is merged in *s*. In Nukuoro and Tongareva we find the only true Polynesian languages which contain both *h* and *s*, and for these our material is, unfortunately, very limited; the latter has in addition *sh*. Viti alone has the *th*, which, in its established alphabet, is represented by the character *c*; it wants *h* and employs *s*. We shall, therefore, examine with some care the Viti *th* in order to estimate what value it may have for us in the effort to discriminate in the Samoa *s* what element is to be regarded as an original sibilant and what an original aspirate which has been assimilated to *s*.

Let us look first at a group of illustrations in which the Viti *th* preserves an *h*, both initial and medial, which has dropped out of Samoan, but which is preserved in other Polynesian.

Samoa	a'e	aga	foe	'anae	ua	iva
Futuna	ake	saga	foe	kanae	ua	iva
Uvea	hake		foe		ua	
Rotuma					usa	
Viti	cake	caga	voce	kanace	uca	ciwa

Tonga	hake	haga	fohe	kanahe	uha	hiva
Niue	hake	hagatike	fohe		uha	hiva
Manahiki						iva
Tahiti	ae		hoe	anac	ua	iva
Marquesas	ake		hoe		ua	
Hawaii	ae		hoe	anac	ua	iwa
Rarotonga			oe		ua	iva
Maori	ake		hoe		ua	iwa
Mangareva	ake	aga	hoe	kanac	ua	iva
Sikayana					ous	
Aniwa						iva
Nukuoro			hoe		ua	siva

In the following table we shall look at a group in which the Viti *th* reproduces a Samoan *s* :—

Samoa	isu	su'i	sala	sisi	so'a
Futuna	ihu	suki	sala	sisi	soka
Uvea	ihu		hala		
Rotuma	is				
Viti	ucu	uki	cala	ci	ooka, soka
Tonga	ihu	huki	hala		hoka
Niue	ihu	huki	hala	hihi	hoka
Tahiti	ihu	hui	hara	hi	
Marquesas	ihu	huki		hi	
Hawaii	ihu	hui	hala	hi	
Rarotonga			ara		oka
Maori	ihu	huki	hara	hihi	hoka
Paumotu	ihu	huki			hoka
Mangareva	ihu	huki	ara		oka
Nukuoro	ihu	suki			soka

In a few instances we note in Viti an initial *th* for which there is in the Samoan no *s*, nor in other Polynesian an *h* to stand sponsor. Illustrations are seen in this table.

Samoa	afā	ama	agi
Futuna	afaā	ama	agi
Uvea	afa		agiagi
Rotuma		sama	
Viti	cavā	cama	cagi
Tonga	afa	ama	agiagi
Niue	afā		agi
Tahiti		ama	
Marquesas		ama	
Hawaii		ama	ani
Rarotonga			
Maori	avhā	ama	angi
Paumotu		ama	
Mangareva		ama	agi
Nukuoro			angi

To complete the record we note a few instances in which Viti *th* represents a Polynesian *t*.

Samoa	matala	mafiti	tea
Futuna	matala	mafiti	tea
Uvea			tea
Viti	macala	mavici	cea
Tonga	matala	mahiki	tea
Niuë	matala		tea
Tahiti	matara	mahiti	tea
Hawaii	makala	mahiki	kea
Rarotonga	matara		teatea
Maori	matara	mawhiti	
Paumotu	mataratara		tea
Mangareva	matara	mahitihiti	tea
Nukuoro			tea

Leaving still open the questions which naturally suggest themselves in the inspection of the foregoing *th* series we turn to a study of the forms in *s*. Our material is drawn from the Viti, which has an *s* as well as *th*, from Futuna with *s* alone, from Tongareva, which has both *h* and *s*, although the latter is most commonly pronounced *sh*, as was once the case in some dialects of the Maori, and from Nukuoro with both *h* and *s*.

Samoa	sogi	sumalie	sele	selu	sina	sulu
Futuna	sogi	sumalie	sele	selu	sina	sulumaki
Viti			sele	seru	sigasigau	
Nukuoro	songi		selesele	selu, seru	sina	sulu
Tongareva	shongi	shumaria				

These parallels over so wide a geographical range are interesting. Samoa, Futuna and Fiji lie close together, but Nukuoro lags far back along the course of primitive migration, and Tongareva lies as far the other way in the direction of that migration which passed from Samoa eastward until empty sea disclosed no new lands for daring voyagers.

The Samoan *s* appears in other Polynesian as *h* most commonly, sometimes becoming *wh* in Maori, regularly vanishing in Rarotongan, and frequently so doing in Mangarevan. All these mutations are exhibited in the following table. In addition we note an irregular type of mutation, S-V, in two instances: Samoan, *salo*; Viti, *varo*; Samoan, *sele*, (1) to cut, (2) to snare; Viti, *sele*, to cut; *vere*, to entangle.

Samoa	asiosio	sae	sapai	sape	sala	se
Futuna		sae	apaapai		sala	sese
Uvea	ahiohio				hala	he
Viti		se	keve	sabe	cala	sese
Tonga	ahiohia	hae	habai	habe	hala	he
Niuë	hiohio	hēhē	hapai		hala	hēhē
Tahiti	puahiohio	hae	hapoi	hape	hara	he
Marquesas		hae	hapai	hape	haa	hehe
Hawaii	hio	hae	hapai	hape	hala	he
Rarotonga		sae	apai		ara	e
Maori	awhiowhio	hae	hapai	hape	hara	he

Paumotu	hiohio		hopoi	hape		he
Mangareva		hae	apai	ape	ara	ehe
Aniwa				sape		
Nukuoro	sioasio		sapai			

From a considerable series of the *experimentum in corpore vili*, observations of infants essaying the acquisition of the voice sounds in English, we select the two following, which seem to have a pertinent bearing. Subject Ka in trying to reach the sound of *s* made it distinctly *h*, and dropped the aspirate in its proper place, thus showing that *s* and *h* were differentiated in his sense perception; the test words were of the type *soup* as *houp*, and *hoop* as *oop*. Subject Te had no difficulty with *s* but rendered the simple *h* aspiration as *th*. Many subjects gave *th* for *s*, a form of imperfect phonation so common as to have acquired a particular name as the lisp. We have never observed a single case of *th* in any Polynesian speech directly attributable to this physical abnormality. A further irregularity, S-K, will be observed in the foregoing table in the Viti *keve* as developing from the Samoan *sapai*. This instance is in this and other particulars rather too anomalous to be accepted as in any sense authoritative.

In a few cases living Samoan shows where *s* has been dropped, principally when initial. This is exhibited in the comparison of *ivi* with its composition form *tuasivi*. This principle, or, what amounts to the same thing, the assumption by other Polynesian languages of an accessory H-S, is shown in the following table.

Samoa	uila	igoa	ma'i	ala	iva	amo
Futuna	uila	igoa	masaki	ala	iva	amo
Uvea	uhila	higoa	mahaki	ala	hiva	
Viti	livaliva		macake	sala	ciwa	
Tonga	uhila	higoa	mahaki	hala	hiva	haamo
Niué	uhila	higoa		hala	hiva	hahamo
Manahiki	uira				iva	
Tahiti	uira	ioa	mai	ara	iva	amo
Marquesas	uia	ikoa	maki	aa	iva	amo
Hawaii	uila	inoa	mai	ala	iwa	amo
Rarotonga	uira		maki	ara	iva	
Maori	uira	ingoa	mahaki	ara	iwa	amo
Moriōri	raura	ingo				amo
Paumotu		igoa	maki			
Mangareva		igoa	maki	ara	iva	amo
Sikayana	uila				siwo	
Aniwa		neigo	nimage		iva	amo
Nukuoro	uira			ala		

On the other hand we find at least one instance of the Samoan *s* which becomes (with a single exception) extinct in the other Polynesian: Samoan, *mageso*; Futuna, *mageo*; Niué, *magiho*; Marquesas, *meneo*; Hawaii, *maneo*; Maori, *mangeo*; Paumotu, *mageo*; Mangareva, *megeo*.

We have now assembled all the data which we can find bearing on the problem of the position of the Samoan *s*, and so much of the Polynesian *h* as is associated therewith as a lingual. It is not altogether a satisfactory chain of evidence, we see that much of it might be used to support argument to another conclusion. These, however, are the conclusions at which we arrive from the foregoing material, and from a lively appreciation of the feel of Polynesian speech :—

(1.) Proto-Samoan possessed an *h* which has become extinct in modern Samoan, which became *th* in Viti, and has persisted as *h* in Nuclear Polynesian.

(2.) It possessed an *h*, probably of a naturally stouter intonation, which resisted the motion toward extinction, became assimilated to the sibilant and appears as *s* in Samoan, *th* in Viti, and *h* in Polynesian generally.

(3.) Proto-Samoan possessed an original sibilant which has endured in Samoan, Futuna, Viti, Nukuoro and Tongareva, and is converted to *h* in Polynesia generally.

(4.) Just as the stronger aspiration in Proto-Samoan has been preserved by assimilation to the sibilant, so, conversely, the weaker sibilant by assimilating with the aspirate has shared its fate of extinction in Samoan, while alive as *h* in Nuclear Polynesia and rarely in Polynesian generally.

The following conspectus will present the graphic record of these mutations of original *h* and *s*.

	H Extinct.	H-TH.	H-S.	S Extinct.	S-H.	S-TH.	S-V.
Samoa	--		--	--			
Futuna	--		--	--			
Uvea	--			--	--		
Rotuma			--				
Viti		--				--	--
Tonga					--		
Ninē					--		
Manahiki							
Tahiti	--			--	--		
Marquesas	--			--	--		
Hawaii	--			--	--		
Rarotonga	--			--			
Maori	--			--	--		
Moriori				--			
Paumotu				--	--		
Mangareva	--			--	--		
Sikayana				--			
Aniwa				--			
Fotuna							
Ongtong Java							
Nukuoro				--			

Not even yet have we exhausted the polychrome *h* of general Polynesian. We shall next find it doing duty as the representative of the spirants, of which we have both surd and sonant varieties of the labial series in the *f* and *v* of Samoan. This is amply illustrated in the following table:—

Samoa	afi	anufe	fou	'afa	nifo
Futuna	afi		foou	kafa	nifo
Uvea	afi		foou		nifo
Viti		nuve	vou	kava	
Tonga	afi	unufe	foou	kafa	nifo
Niue	afi		fou	kafa	nifo
Tahiti	ahi		hou	aha	
Marquesas	ahi	nuhe	hou		niho
Hawaii	ahi	anuhe	hou	aha	niho
Rarotonga	ai	anue	ou	kaa	nio
Maori	ahi	anuhe	hou	kaha	niho
Paumotu		anuhe	hou		niho
Mangareva	ahi	enuhe	hou	kaha	niho
Sikayana	afi				nitoho
Aniwa	tiafi				
Nukuoro	ahi		hou		niho

The extinction of *f* is the rule in Rarotongan, rarely does it take place in Tahiti and Mangareva, as seen in this table.

Samoa	afo	fafaga	fetū
Futuna	afo	fagai	fetuu
Rotuma			heth
Tonga	afo	fafagai	fetuu
Niue	afo		fetū
Manahiki			fetū
Tahiti	aho	faai	fetū
Marquesas	aho		hetū
Hawaii	aho	fanai	hoku
Rarotonga	ao	angai	etu
Maori	aho	whangai	whetu
Paumotu		fagai	
Mangareva	aho	agai	etu
Aniwa			fatu
Ongtong Java			fitou
Nukuoro			hetu

(To be continued.)

THE TOHUNGA MAORI.

A CRITICISM BY REV. T. G. HAMMOND.

I PURPOSE attempting a mild criticism of the paper "Tohunga Maori," by Lieut-Col. Gudgeon, published in Journal No. 2, Vol. XVI., p. 63. I also wish to express my general appreciation of Col. Gudgeon's writings. They are uniformly interesting and instructive, and I hope we shall have many more contributions from his able pen on similar lines.

My first complaint against this gifted correspondent, and I make it in no ill-natured spirit, is that in his almost every reference to the old Missionaries he has failed to treat their memories with that respect they have merited. Every one deplors that those good men left so few records of the old time Maori superstitions and traditions. But that arose in my opinion from the fact that the Maoris of their day regarded them as a rival priesthood; and the natural pride of the Maori Ariki, who alone knew those matters fully, prompted him to determine to allow his knowledge to die with him, rather than to confide it to the representatives of another system which he knew was about to supersede his own traditions. This I take to be a better explanation of the silence of most of the early Missionaries on questions of Maori lore, than the imputation of pharisaical superiority or narrow minded indifference. Col. Gudgeon's reference to the early Missionaries must prove painful to the worthy descendants of those good men who read the Journal, and are certainly not in accordance with the convictions of many among us, who cherish as some of our best experiences the intercourse we were permitted to have with those patriarchs ere they passed over to the great majority.

Having dealt with what I consider an excrescence in Col. Gudgeon's paper, I will proceed to set forth what I regard as a serious inaccuracy in the paper "The Tohunga Maori." In the first page of that paper the writer clearly states that the "Ariki Maori is the supreme head of the tribe." I am aware that this idea generally prevails among present day Maoris, and also among Europeans learned in Maori *tikanga*. There are probably not more than three or four persons

between Wanganui and Oeo who would give another opinion, and speaking from experience of twenty years ago, I should think there are very few persons in Nga-Puhi who would differ from Col. Gudgeon's expressed opinion about other tribes. I am not in a position to speak, but the few in Nga-Puhi, and the three or four on this coast are the persons whose information on such questions is really reliable.

At an important meeting called on this coast to confer on questions of old time traditions, quite a number of the younger men were talking freely of what they knew of such things, not with the idea of imparting reliable information, but for the purpose of drawing out the few who could speak with authority, when one of the number rose and said, "Cease this parade of knowledge, for we all know there are but three *tamichas* in this house;" intimating the three referred to above.

Undoubtedly, for long enough the Maoris have neglected this department of tribal education, and only a few possess the knowledge at one time imparted in the *whare-kura* or *whare-wananga*.

In the matter of Maori rank, therefore, as in many other matters, we must look to the ancient proverbs of the people for assistance, and be content with any additional light they may throw on the information retained by some members of the tribes whose rank and intelligence enabled them to treasure up something from the drifting past. About twenty-five years ago an old Hokianga Maori quoted the following proverb as a reason for remaining at home, when nearly the whole of the tribe had gone away to dig gum. "*Ka haere te pipi ai he ka noho te Tumu-whakarae.*" I gathered as best I could from the old man his interpretation of this proverb, which was to the effect that ordinary men might go from home, but the Tumu-whakarae must remain at home. I consulted my dictionary, only to find that Tumu-whakarae was not included in the then known Maori words. I then introduced this word into my next public address, and the young men in the congregation laughed at the use I made of it, but at the close an old man rebuked them for their levity, and said, "You thought the speaker was *kuare* (ignorant) in the use of that word, but he was quite right, it is you who are ignorant;" and he then proceeded to give all present his explanation of the term much in accordance with the foregoing interpretation. In thinking over my new found idea, I remembered that it had been charged against the Maori Land Court decisions that often persons of no particular rank received larger awards of land than were made to chiefs of high rank, because the ordinary man could prove that his ancestors had cultivated in many localities, while the ancestral chief had to confess that his immediate forebears had resided in more restricted limitations. Just at this time I paid a visit to the late John White, and appealed to him for the real meaning of the above proverb. Strange to say, Mr. White had forgotten it, but he gave me an explanation of the grades of Maori rank

which have been fully borne out by the opinions of well instructed men in Ngati-Ruanui, some of whom, only a few days ago, confirmed Mr. White's position; a summary of which I give below as the best possible refutation of Col. Gudgeon's contention that the "Ariki is the supreme head of the tribe."

1. The Tumu-whakarae was the person of highest rank, the ruler and supreme head of the tribe. He never moved from home; was always well guarded, and occupied the strongest fortified part of the *pa*; contented himself with guiding the affairs of the tribe, and assigning to his various officers their respective duties. One important reason for strict isolation from other tribes was the importance of the individual life of the great man to the tribe; as the chief was always regarded as of as much importance as the whole of the tribe, hence the common salutation to a chief and his tribe—*Tena ra ko koe*; *Tena ra ko korua*. There was also the necessity of guarding the relations of the highest chiefs in regard to the lavish hospitalities offered to visitors in olden times; as the participation in such provisions might have rendered it possible for the hosts to declare that as the result of a visit from these exalted personages, they possessed immediate descendants of those illustrious visitors, and might perhaps treat them with studied indignities to the shame and confusion of their progenitors.
2. The Ariki came next in rank, and was usually of the same reigning family as the Tumu-whakarae, often the second son in the family, and to this official was entrusted the sacred lore of the tribe. The care of the *wharekura*, the traditions and *karakia*, as well as the sacrificial functions, demanded under the most important experiences of the tribe. This office, like that of the Tumu-whakarae, passed down to the eldest son if fitted for the duties of the position, and in some cases to the *potiki* or youngest son. Chief women in these families were also Arikis, but were not allowed to perform official functions. When the Ariki is spoken of as the *matamua* (eldest son) it is understood, or should be so understood, as the *matamua* of the *tatai teina*; while the Tumu-whakarae is the *matamua* of the *tatai tuakana*.
3. The Pou-matua was third in rank and was sometimes the son of the Tumu-whakarae, by a wife of inferior rank in the exclusive harem. His duties were those of a Court official, who being well instructed in genealogies, songs, and general Maori etiquette, could welcome in a becoming manner important visitors; direct their proper entertainment, and intelligently represent the ruling family in all important functions.
4. The Rangatiras came next, who were really an important body of men possessing considerable rights, but always exercising those

rights with due regard to the Tumu-whakarae and Ariki, and were responsible for the behaviour and welfare of those under them; and in time of war provide companies of men, whom they led in battle. They had very large discretionary powers, and often acted with great independence and became very powerful in the councils of the people, but when there came an expressed command from the supreme head they seldom failed in their loyalty to the recognised authority.

The position of a *Tohunga* was one to which any man or woman might aspire. A *Tohunga* means nothing more or less than a skilled person. The clever builder, successful gardener, fisherman, the wizard or witch, the woman skilled in the manufacture of garments, and the possessor of powerful invocations, were all regarded as *Tohungas*. A man might elevate his name and become a famous *Tohunga*, but his son must prove his claim by actual success before he could succeed to his father's *mana*. An *Ariki* usually became a *Tohunga*, but a *Tohunga* could never become an *Ariki*. In the language of the scripture the *Ariki* must have a father and a mother, while the *Tohunga* may be without descent.

The early Missionaries had a most difficult task in the translation of the scriptures into the Maori language, and have done well. But a better knowledge of Maori *tikanga* would have saved them from confounding the *Ariki* with the *Tohunga*, for if our foregoing contention be correct, it will be evident the more correct equivalent for a representative of the Aaronic priesthood should be *ariki* rather than *tohunga*.

There are quite a number of names which occasionally occur in Maori oratory which serve to designate the chief man of the tribe, such as:—*Tumu-whakarae*, *tumu-whakatake*, *tumu-whatianga*, *tangaingai*, *pou-tangata*, *pou-kai*, *pou-whenua* and *pou-teuea*; all designatories that indicate *pumautanga* or firmness; while the root word from which *Ariki* is derived rather indicates knowledge or the function of a teacher than a ruler. Again, returning to the memorable conversation with John White, I recount his opinion that the term *Ariki* was an abbreviation of *kai-whaka-ako-tamariki*. If Mr. White's contention be correct, and it appears reasonable, then certainly in remoter times the Tumu-whakarae indicated the ruler, and the Ariki the teacher of the tribe.

There are other statements in Col. Gudgeon's paper that call for notice, and if time permit, I may in a future paper attempt to deal with them.

[We should like to hear the opinion of some of our members on the subject raised by Mr. Hammond, especially on that of *Ariki*, with which we can by no means agree. As to John White's derivation of this word from the source indicated above, we do not think it reasonable or probable, excellent Maori scholar as Mr. White was, his attempted derivations of names are to us absurd. Would such a derivation be accepted by the numerous *Ariki* all over Polynesia? EDITOR.]



NOTES AND QUERIES.

[194] Rongo-ma-Tane.

In Journal Vol. XVII., No. 2, under "Notes and Queries, No. 193," Mr. E. Tregear raises a question as to Rongo-ma-Tane by asking for my "authority for translating Rongomatane as 'Rongo and Tane.'" Mr. Tregear himself, however, inadvertently gives the substance of the correct answer to this question, in these concluding words of his own paragraph: "but there was only one Tane, and only one Rongo." Yet, far from allowing his expressed knowledge of that fact to guide and influence his judgment, he proceeds: "Moreover the person or deity named as Rongomatane is an individual person or deity, not a Siamese-twin duality." To this assertion I presently reply, and this in all seriousness—there is not, in the whole Maori pantheon of gods, such an individual person or deity as Rongomatane.

With an assurance apparently arising from a feeling of security in his position, Mr. Tregear further presses the point: "Where" he asks "can any authentic instance be shown of *ma* between two names coupling them?" Such instances do indeed occur in the literature of our people, from which I quote those following:—Tangaroa-ma-Tipua; Uru-ma-Ngana; Atutahi-ma-Rehua; and Te Pupu-ma-te-Hoata. Now, in translation of those forms, the simple conjunction *ma* literally signifies, and should be rendered *and*; besides which—each of the forementioned couples has a distinct and separate individuality from the other, with a distinct individual name. All of which observations apply with equal force to Rongo-ma-Tane. For, while we may invoke the two together, we are not to regard that form as disclosing an 'individual person or deity.' That I trust to be a sufficient authority for my translation, and a complete reply to both questions.

In generalising, Mr. Tregear refers to this conjunction *ma* as having "a very limited use . . . in the names of winds or cardinal points (*tonga-ma-uru*, etc." How can this use be said to be limited, when its occurrence is imperative between any two cardinal points? A good example of its use is shown by our mode of computation, thus: *tekau-ma-tahi*; *tekau-ma-rua*; literally, ten and one; ten and two, etc.

Mr. Tregear has mistakenly concluded that my translation was mere guess-work, and that I knew as little, as he apparently does, of this form of name-coupling. I may rely on the pages of the Journal, and the MSS. sent on, to show that guess-work forms no part of my system.

If Mr. Tregear will consult more than cursorily our early literature, he will find many an 'authentic instance' of this occurrence of the *ma*-and conjunction. It may be seen in Grey's compilation of original poems: pp. 28, 32, 374, 392, 409, 411, 412, and cix. Alas! there are many real problems awaiting solution, let us not waste the pages of the Journal in such discussions as these.

HARE HONGI.

[We should not lose sight of the fact that *ma* not *me* is almost universally in use for "and" in other branches of the Polynesians.—EDITOR.]

[195] The word *Tu-pa*.

In the Journal No. 66, for June, 1908, p. 106, attention is drawn to the canoe-hauling term *tu-pa*. There is nothing peculiar or mystic associated with this term, having, of course, that the whole operation of canoe-building was carried on under a system of *tapu*. *Tu-pa* is a canoe-hauling term which was in common use by canoe-building tribes. In hauling a partly finished canoe from the forest to the water (a distance which varied from a few yards to as many miles, according to the situation of the tree chosen for the purpose), stout and lengthy flax-ropes were fastened to the frame upon which men hauled. In addition to those rope-men, a number of haulers were ranged along from end to end of the canoe itself. These men would, when the word was given by their fogleman, or *kai-whakahau*, extend one arm forward and one arm aftward, and grasping the topeides, with chests pressed against the canoe-sides, simultaneously impel the canoe forward and march along beside it. This phrase or call of the fogleman: "*E-e-e, tu-pa whai ake*," whilst ensuring a unity of effort on the part of the two sets of haulers, exactly pictures the work and attitudes of the body-haulers:

Toia mai te waka!

E-e-e

Tu-pa whai ake!

In similar calls of the fogleman, *kai-hautu* or *kai-tuki waka*, the beautiful and rhythmic unison of motion of the paddles in canoe-rowing is ensured:

E! ko te hoe hikitia!

E! ko te hoe hapainga!

Such phrases are common for they contain directions to effort in unison, while at the same time, they present a picture of such effort to the mind of the hearer. If there be perfection in language, we have that perfection here.

HARR HONGI.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A Meeting of the Council was held at the Library, Technical School, New Plymouth, on 4th September, 1908.

There were present: The President, Messrs. Corkill, Parker, Kerr, Newman and Fraser.

Correspondence was dealt with, including letters from K. W. Heiraceman *re* Anastatic reproduction of early Journals; A. T. Ngata, M.P., *re* Maori Congress, and the Memoir Fund. In the first case it was decided to ask Members if they required any copies of the early volumes; in the second to write to the Minister for Internal Affairs asking the Government to assist the Fund.

New member elected:—

The Rev. Robert Haddon, Okaiawa, N.Z.

It was reported that Messrs. A. T. Ngata, M.P., and James Drummond desired to rejoin the Society, which was approved.

It was agreed to exchange publications with the American Geographical Society.

NOTICE TO MEMBERS AND EXCHANGEES.

The Council has received an offer to reproduce the first five volumes of "The Journal," but before accepting it, would like to know which volumes Members are deficient in, and whether they wish to acquire any. The price at which each volume could be supplied to Members or Exchangees would be about seven shillings and sixpence, in paper covers.

Please communicate at once with the Hon. Secretaries.

S. PERCY SMITH,
President.

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER X.

TE ATI-AWA AND NGATI-RUANUI.

(About 1770-1780).

ACCORDING to the Ati-Awa accounts, there have been only three warlike incursions of the Ngati-Ruanui tribe into their territories, even from the most ancient times, notwithstanding that the two tribes had boundaries in common, which boundaries ran through the forest country the whole way, and therefore divided the bird preserves on each side of an undefined line. As a rule the ancient Maoris looked with great jealousy on any encroachments on their forests, which, indeed, were great sources of animal food in the way of nuts and birds—and, in modern days, of wild pigs.

TURANGA-TE-HAKA.

The first of these incursions, I have no means of getting the date of, but it was many generations ago. A very large party of Ngati-Ruanui came through the forests by the Whakaahu-rangi track (by Stratford) ostensibly on a visit to Ati-Awa, living then at Tikorangi, on the north bank of Waitara, but really with hostile intentions; which, however, were seen through by the Ati-Awa. The local people, to put Ngati-Ruanui off their guard, received them in the usual hospitable manner by giving them a feast, and in the evening the young people got up some *hakas* to amuse the guests. In the meantime the hosts had sent round to the neighbouring *pas* warning the tribe to assemble. The *hakas* were danced merely to pass away the time until the forces could arrive. As Ngati-Ruanui all sat round in a body looking on at the dances, the Ati-Awa forces arrived, and, by arrangement, gathered in a hollow below the settlement—which was afterwards called Turanga-te-haka. When the time came the signal was given, and then Ati-Awa fell suddenly on the Ngati-Ruanui people, who were unprepared, and a great slaughter took place, in which—says my informant—some three thousand men were killed. This, no doubt, is an exaggeration; but very few of Ngati-Ruanui escaped back to their homes.

MANU-TAHI.

(Circa 1770-80).

The next incursion was probably to obtain revenge for the above massacre, but of this I am not sure. The Ngati-Ruanui, under their celebrated chief, Tu-raukawa, who, besides being a warrior of fame, was one of the best poets the Maori people has produced. This party also came through the great forest by way of Whakaahu-rangi and camped at Matai-tawa (afterwards a military township and site of a block-house in the wars of the sixties). It so happened that just at this time a large party of the Manu-korihi *hapu* of Ati-Awa, under Makere, his grandson Taramoana, and others, made an expedition from their *pa*—Manu-korihi, on the north bank of Waitara, just above the present bridge—to Manu-tahi, a place on the Wai-o-ngana river, now occupied by the village of Lepperton—and where was a redoubt held by the military settlers under Captain Corbet and Lieutenant John Kelly in 1865. This party of Manu-korihi people came for the purpose of collecting *aka*, or forest vines, used for various purposes in old Maori days, such as lashings for the palisades of their *pas*, for making *hinaki*, or fish-baskets, and many other purposes where strength was necessary. From the high ground of Matai-tawa, the Ngati-Ruanui sentries saw this party coming along in the open country by the path which led to Manutahi, and immediately divined where they were going. So they armed and rushed down—the distance is not great—keeping under cover until they reached the path, where the whole party went into ambush and waited until Manu-korihi were well within their toils. Then Ngati-Ruanui arose and commenced the slaughter. But, after all, few fell into their hands for their footsteps had been seen and the alarm quietly given. The great loss to Manu-korihi, however, was the young chief, Tara-moana, who was killed, carried off, and eaten.

Now Ati-Awa—indeed all Maoris—were not the people to let a disaster of this kind remain unavenged. The escapees from Manu-tahi hurried home, where old Makere raised the whole of his people, together with those of Otaraupā (a short distance inland of Manu-korihi), and others living near Waitara, and immediately, that same afternoon, took the war-trail in the footsteps of Ngati-Ruanui. Travelling with speed they overtook the retreating invaders on their homeward way through the forest. A skirmish ensued, in which Ati-Awa secured some *utu* for their losses, but the main party of Ngati-Ruanui escaped back to their own country.

It was at this fight between Ati-Awa and Ngati-Ruanui—says my informant—that for the first time in their history the bodies of people distantly related were first eaten by their relatives; for up to that time a blood relation, however distant—and the Maoris carried

relationship to even tenth or twelfth cousinship or further—were never known by these tribes. This fact is referred to in Makere's lament.

On return to their home at Manu-korihu, old Makere composed the following lament for his grandson, Tara-moana, which is a great favourite with Ati-Awa to this day. Makere was also a poet, but was no match for Tu-raukawa, of Ngati-Ruanui, who, as has been said, is one of the best of Maori poets. One of the latter's poems will be found at page 322 of "*Nga Moteatea*," which has never been translated. It is probably the best in the language—that is, from the Maori point of view, for no translation can possibly do it justice, nor probably does any living Maori at the present day understand the meanings contained in it. Makere and Tu-raukawa were in the habit of carrying on a poetic war, each trying to outdo the other in their efforts. Unfortunately, none of these particular compositions have come down to us.

The following is Makere's lament :—

HE WAIATA TANGI. NA MAKERE.

E Tama ! nga ki e !
 Ka moenga ke koe.
 Ka pau koe te wehewehe
 Ki runga to hautapu—i—¹
 Iri mai koe ki runga to whata-rangi²
 Koe papa totara.³
 Ka pau koe te huirua
 Ki te ata-kahurangi,⁴
 No ro' te whare nui, kei a Hine-a-wai,
 Māna e tuku iho, ko te takapau hora-nui⁵
 Kia kona⁶ ake te kakara
 O nga hine i te ipo Ati-hine.⁷
 Haere ra E Tama !
 I runga i aku korero ka iti,
 Haere ra E koro !
 I runga i aku korero,
 Ka hoki taku tipu—i.

Kaore o te ao nei tangata
 Hei ngaki i to mate.
 Tenei te tangata, ko Taringa-puta-iti⁸
 E kore e whakarongo mai ki te korero—o—i—
 Ka tara ai koe ki te riri.
 Tenei te kahui-po,⁹
 Hei tu mai i nga tu,
 Tena nga hua-tarau a Tane¹⁰
 Hei ngaki i to mate,
 Hei kawae i ahau te rae ki Okawa¹¹
 Kia naomia mia te ate o te whenua,
 Kia whakako te tangata,
 Me patu marire,
 Mei mahara marire iho,

Ki roto Wharekura¹²—
 Ko nga whare punanga korero,
 I pu ai te riri—e—i.

E hara ano i te tangata,
 Na huinga mahara ano,
 Na te hikonga rangi¹³ ano,
 Nāna korus, ata tohatoha marire iho
 Mo te umu o te hau—e—i.
 He toenga ruakanga¹⁴—
 He puanga waha mai koe,
 I kuru-tongia¹⁵ iho ai
 Kia kai ake koe.
 Whakarongo reka, huanga tangata iana,
 Ka whakarongo koe ki te reka
 E Hine a Mauri-rangi¹⁶—e—

Taku kotuku noho awa,
 Taku tumu herenga waka,
 Nana i kumekume
 Te Aka whero o te whenua,
 Ka rangona koe ki Otahu,¹⁷
 Te wehi o te whenua—e—!
 He kawau e whakateka
 Ki roto o Manga-iti.¹⁸
 He takapu horo ika,
 Hakahaka koa ra,
 Hikawera¹⁹ e tu mai ra—e—i.
 He mea ka ngaro noa,
 Te Rua-o-Kai-whare.²⁰

E Tama ma e !
 Karihitia mai e koe,
 Ki te wai o te niho.²¹
 E kore e tipu to kawa²²
 Ki te ao-marama—e—
 E kore e ngaro,
 He puia-taro nui,²³
 He ngata taniwha rau,
 He aua matawhero,
 He ika mōe kopua
 No roto i Wherohia²⁴—e—i

Tenei te hoanga
 Te takoto i raro nei,
 Waiho kia oroia ana
 He whati toki nui

Haere ai koe ki te ara titaha,
 Haere ai koe ki te ara kohuru
 Kupenga-taratara,²⁵ i whakahaia iho—i—
 Paenga paraoa ki roto te Hiku-mutu.²⁶

Taku ika topuni
 Ka moe ki reira na—i—
 Pou o Rakei, ²⁷ i whakahaerea iho—e—
 Kiri o Rongomai, ²⁸ ka pau te whakarato,
 Ki te ahi kai rikiriki e—i—
 Me kowai ra te atua
 Māna o te rangi?
 Me ko Uenuku ra,
 He atua kai tangata ia na—i.

TRANSLITERATION.

O son! whose fame all tongues proclaim,
 Thou sleepest there apart!
 Separated from those that love thee,
 By a violent and sudden death.
 Thou liest on thy funeral stage,
 Like a well-hewn plank of totara.
 Thou art gathered to the spirits—
 To the shades of our beloved ones—
 To the great ones of our house.
 Hine-a-wai, thy ancestress wilt thee meet,
 And she will spread out the marital couch,
 And cause sweet scents to be diffused,
 By the maidens in their youth.

Depart thou! O my son!
 With my little meed of praise,
 Go, loved one! with my poor words,
 Whilst my growth is stunted at thy loss.

There is no one in this world below,
 To avenge thy sudden loss.
 'Tis true that some assent, but act not,
 Nor listen to the tale
 How brave thou wert in war,
 'Tis left to the gods of the nether world,
 To fulfil their proper functions,
 Or the heedless fruits of the forest
 To avenge thy sudden death.
 Now take me to Okawa's ridge
 To snatch the triumph from the foe.
 Some men in deep contempt do say,
 "Let stern revenge be taken," but mean it not,
 They think not of famed Whare-kura temple,
 Where great deeds and thoughts arose,
 And wars were oft proclaimed.

It could not be through man alone,
 (This overwhelming loss)
 But rather from the mighty thoughts
 Of high celestial beings, all powerful,
 By whom ye were defeated, and thy parts,
 To the ovens of thy slayers were distributed,
 And thou became like the remnant of a vomit—

The spewings of the mouth—
When thou wert basely slain.

(And ye O Ngati-Rua, did eat him),
Glorying in the taste of a relative's blood.
Nor felt the offspring of the lady Mauri-rangi
Any shame at this foul deed.

My handsome crane ! river dweller !
My carved pillar ! Canoe fastener !
'Twas he that to him drew,
The red roots of the earth (chiefs)
Thy fame has reached Otahu,
(In that distant land Hawaiki)
Thou feared one of the land ! thou art,
Like the cormorant with outstretched neck,
Seen in the waters of Manga-iti.
Like the albatross, fish swallower,
Whose plumes in dance do cause delight
In the land of Hika-wera.
Alas ! thou art now lost indeed
In the deep chasm of Kai-whare.

O friends that hear me !
On thee has been performed
The returning warriors rite,
With the waters of the teeth.
No offspring of thine shall ever more,
In this world of light appear.
Nay ! but thy race will not be lost ;
Like unto a taro-root are they for number—
Like the offspring of the *taniwha*,
Like the shoals of red-eyed *aua* (herrings)
That sleep in the deep and shady pools,
That fringe the shore near Wherohia.

Thou art like the grindstone there,
That lies in yonder yard.
By grinding, ever rubbing
An axe becomes as good as new.

Thou disappeared by side paths,
Extinguished by murder's hideous way.
By treacherous schemes thy death occurred.
And now like some great whale
At Hiku-mutu dost thou lie.

My cherished one ! once so near !
Thou liest there in death's repose,
Scion of Rakei ! descendant direct !
Image of Rongo-mai ! now are thy bones dispersed,
And lost in the midst of cannibal ovens.

Who then is the powerful war-god of Heaven ?
Surely it is Ue-nuku, the rainbow god,
The fierce-eyed god of cannibal lust
('Tis he shall avenge thee !)

NOTES.

I am indebted to Te Whetu for the following notes, and, as many of the Maori words are of very rare occurrence, Maori students may be glad of their meaning.

1. *Hautapu*, a violent death; 2. *Whata-rangi*, the stage on which bodies are placed until after the *hahunga*, or exhumation; 3. *Papa-totara*, the *totara* box in which bones are kept until buried; 4. *Ata-kahurangi*, the shades of the departed loved ones; 5. *Takapau-horanui*, a highly ornamental mat, emblematical of marriage; 6. *Kona*, diffused as scent, carried by a current of air. In the islands it means intoxicated—i.e., the rising of the fumes to the brain. 7. *Ati-hine*, the young girls of the tribe—*ipo*, a lover; 8. *Taringa-puta-iti*, one who listens, assents, then fails to act; 9. *Kahui-po*, the assemblage of gods of the nether-world; 10. *Hua tarau a Teu*, the wild fruits of the forest; 11. *Okawa*, the south ascent on the old war-path up to Pukerangiora, where Te Rangitake retreated to during the war of the sixties; 12. *Whare-kura*, the famed temple in Hawaiki, where all knowledge was accumulated; 14. *Ruakanga* = *Ruakitanga*, to vomit; 15. *Kuru-tongia*, killed, battered; 16. *Mauri-rangi*, an ancestress of W. K. Te Rangitake, and of Tara-moana and of N-Rua-nui; 17. *Otahu*, said to be a place in Hawaiki; 18. *Manga-iti*, a little stream near the Huri-rapa *pa*, Waitara, south bank; 19. *Hika-wera*, a place near Waitara; 20. *Rua-o-Kaiwhare*, a famous and very peculiar hole in the beach on Manukau, South Head, the lair of the *taniwha*, Kai-whare; 21. *Karihiti*, etc., a very peculiar custom applied to warriors returned from war; 22. *Kawa*, poetical for offspring; 23. *Puia-taro-nui*, a many-rooted *taro*, a family of many scions; 24. *Wherohia*, a place near Hurirapa, Waitara; 25. *Kupenga-taratara*, deep-laid schemes; 26. *Hikumutu*, an old *pa* near Manu-korihi; 27. *Rakeiora*, eponymous ancestor of Ngati-Rakei; 28. *Rongomai*, a remote ancestor.

Tu-raukawa, the poet, warrior and leader of Ngati-Ruanui in the ambushade when Tara-moana was killed, was born about the year 1750. It is believed that Makere, the composer of the foregoing lament, must have been born long before, and that the ambushade took place when Tu-raukawa was a young man. Makere is known to have lived to an age even exceeding the many known cases of very great age to which some old Maoris lived. Wiremu-Kingi Te Rangitake, the originator of the war with the Europeans in 1860, was born somewhere about 1785 to 1790, and he had seen Makere as an extremely old man barely able to crawl about when the former was a small child. We may probably fix the date of this event at about 1770-80.

I have mentioned two of the Ngati-Ruanui raids into the Ati-Awa country. The third was when that tribe attacked Ihaia-Te Kiri-kumara at Te Karaka *pa*, Waitara, in 1854, consequent on the death of Katatore at the hands of the former.

TE PARO-O-TUWHERA.

(Circa, 1770.)

TABLE No. XLVII.

Korehe=Kura-poupon
Mokotua=Tu-tonga-paea
Whakawero=Te Tuiti

The Ngati-Rahiri branch of Te Ati-Awa have always lived on the north side of the Waitara river, and between there and the Onaero river; their headquarters being about Waihi stream and Te Taniwha, a prominent *pa* situated on a projecting point on the coast, and which—it may be added—was the boundary to the north of what is known as Spain's Award, the land awarded to the New Zealand Company under their purchase, the disallowance of which award by Governor Fitzroy was the source of subsequent troubles between the Europeans and Maoris, leading up to the war of the sixties.

Korehe, shown in the table above, lived at Turangi, near Waihi; he had seven brothers and one sister, named Kopiri-taunoa. This family was connected with the Taranaki tribe living at Raea, but in what manner I do not know. At this period the Nga-Potiki-taua people of Taranaki, after Tu-whakairi-kawa's conquest, as related in Chapter IX., were in occupation of Nga-Motu, or the Sugar-loaf Islands, and the adjacent shores—always a desirable site for residence on account of the abundance of fish there obtainable. In Korehe's time there happened to be an interlude of peace between the Nga-Potiki-taua tribe and Ati-Awa, so Kopiri-taunoa took the occasion to visit some of her connections living at Nga-Motu. In order, no doubt, to satisfy the desire for *utu*, or payment for some death due to Te Ati-Awa, some of the Nga-Motu people killed their young visitor and probably put her to the usual use in such cases by making a meal of her.* Some of her bones, however, were put to another use, very common in former days, for they were made into fish-hooks. Needless to say, this was a most deadly insult to Ngati-Rahiri; but it appears that many years elapsed before that tribe were able to secure the revenge so dear to the Maori's heart, or even to find out what had become of her.

Kopiri-taunoa had a younger brother named Pakau-moumoua, who was quite a child when his sister was killed. After he had grown up to man's estate he visited his relatives at Raea, and on his way back

*Mr. W. H. Skinner has a slightly different version, as follows:—Kopiri-taunoa was on her way to Mounu-kahawai, in the Okato District. On the road there, at Waireka Stream, Omata District, she came across a man of the Nga-Potiki-taua people who was engaged sharpening a stone axe in the water. This man insulted her by making indecent overtures, and, on her refusal to concede to his wishes, he killed her and his people made a meal of her, but preserved the bones for fish-hooks.



PLATE No. 10.
The *Kūmara* god, Rongo.

stayed for a time at Nga-Motu, the place where his sister had been killed, not knowing that these were the people who had committed the deed. Whilst there he was invited to go out fishing with the Nga-Potiki-taua people of Rua-taku *pa* (Sugar-loafs), and when the canoe had reached the fishing-ground off Te Motu-o-Tamatea he heard one of the crew reciting his *karakia* in order to make the fish bite. In this *karakia* his sister's name was mentioned, and when the fisherman ended by saying, "*Piki ake ra e Hine ! i te pikitanga i Onuku-tai-pari*"—"Climb up, O Lady ! at the ascent at Onuku-tai-pari"—which is the name of the sandy descent to the beach on the south side of Pari-tutu), he knew at once that his sister's bones were being used as fish-hooks in the very canoe in which he was. This was a most disconcerting position for Pakau. At last he came to the conclusion that he must get ashore as soon as possible. To this end he feigned to be ill and asked the fishermen to put him ashore, where he pretended to be very ill indeed—so much so that the people gathered round to hear his last wishes. He then urged them to carry him back to his own home at Turangi, so that he might die amongst his people. Some of the chiefs and people consented and gathered together for that purpose, but when Pakau saw them he said, "*Ehara tenei i te ope rahi, e kore e pau nga kumara o Tonga.*"—"This is not a very large party ; they will not be able to consume all the *kumaras* of Tonga.") Now Tonga is a place near Turangi, celebrated for the excellence of the *kumaras* formerly grown there in great profusion. The Maoris believe that the excellent crops there obtained were due to the *māna* of their god Rongo, a stone representation of which Ngati-Rahiri formerly possessed. Many generations after this time the image was borrowed by the people of Puke-ariki *pa* (New Plymouth Railway Station), who ever afterwards stuck to it and finally hid it there. In the excavations made by Europeans at this old *pa* the stone image was found, and it is now in the Nelson Museum.* The "saying" applied to Tonga was: "*Otonga kai kino*," which may be rendered, Otonga the gluttonous.

But to return to Pakau. After his speech, a much larger number of people assembled in order to carry back the young chief with dignity suited to his rank. Before this, however, Pakau had found means to communicate with his own people and tell them of the fate of Kopiri-taunoa's bones, and to urge them to prepare for revenge when he and the Nga-Potiki-taua party arrived. To this end the Ngati-Rahiri built a large new house, and surrounded its walls with dry *manuka* sticks and other inflammable matter.

So Pakau started away from Nga-Motu, being borne along on an *amo*, or stretcher, for he still pretended he was too ill to walk. The party was a very large one, and on their arrival at Turangi they were

* It is shown in Plate No. 10.

received by Ngati-Rahiri in (apparently) the most friendly manner and invited into the new guest-house, whilst food was being prepared for them. All the dogs in the place were now tied up and beaten with sticks to cause them to howl, and this noise made Nga-Potiki-taua think they were being killed to furnish them with a meal. The guests were delighted with the anticipation of a feast of dogs' flesh and the meally *kumaras* of Tonga, and in the meantime amused themselves with *hakas*, dances, etc., within the house. Ngati-Rahiri had gathered round the door of the house all armed with short weapons concealed under their mats, ostensibly to witness the *hakas*, but in reality to fall on any of the guests who should attempt to escape when the time came. All being ready, Korehe gave the signal, and the house was set fire to in dozens of different places. The walls were so densely packed with *manuka* that there was no forcing a way through, and those who attempted to escape by the door were knocked on the head at once by the men who guarded it. Thus—says my informant—the whole of the large party of Nga-Potiki-taua were destroyed and the death of Kopiri-taunua avenged.

It is said that the foundations of this house—Te Paro-o-tuwhera—may be seen to this day, and that it would hold a thousand people.

Some years after this event Pakau-moumoua, who had originated the above massacre, paid a visit to his wife's relatives who were living at Raoua, on the Taranaki coast, and he there occupied a house with a few other people. The Taranaki people, on hearing of this, thought it a good opportunity to wipe out the loss of their relatives, the Nga-Potiki-taua, who had been burnt, and made preparations to that end by attempting to surprise Pakau in his house at night. As they came up to the attack Pakau shouted out: "*Kaua ahau e taia potia, tuku atu tama a Kura-poupou ki waho!*"—"I don't want to be killed in the dark; let the son of Kura-poupou (see Table 47) go forth!" The attacking party, hearing this, thought Pakau had a party of his own people with him, so withdrew, and thus allowed Pakau to escape in the darkness.*

TAKING OF WAI-MANU.

(1770.)

We have no certain information as to the length of time that elapsed after the defeat of Taranaki (or Nga-Potiki-taua), north of the Wai-whakaiho river, as described in Chapter IX., until the Ati-Awa *hapus* again began to occupy their old territories from Wai-o-ngana to Nga-Motu. But, apparently, it was not very long; and at about the year 1770 we find the Rewarewa *pa* at the mouth of the Wai-whakaiho, north bank, and the Wai-manu or Puke-pupuru *pa*

* For part of this story I am indebted to Mr. A. Shand.

both occupied by Ati-Awa. "The latter *pa*" (says Mr. Skinner) "was situated partly on Town sections 853 and 854 and on Mount McCormick reserve, Town of New Plymouth. It was occupied by the Ngati-Tu-pari-kino section of Ati-Awa, and they also occupied the valley of Te Henui river and the country between there and Wai-whakaiho, besides portions of the Huatoki valley and the eastern part of the Town of New Plymouth. Some of their *pas* were: Whare-papa (Fort Niger), Te Kawanu (at the mouth of the Huatoki, where the railway goods shed now stand); * Pu-rakau, north bank of the Henui river—a little seaward of Devon Street; Puke-wharangi (on Section 20, N.R., east of Te Henui river and between there and the Mangaorei road); Parihamore and Puke-tarata (on Education Reserve Y, inland of the Cemetery, in a bend of Te Henui river, south bank); and Puke-totara, where most of the few remaining members of the *hapu* still reside.

"At this same period Rangi-apiti-rua, of Nga-potiki-taua, was chief of the Puke-ariki *pa* and possibly the builder of it. The outworks of this great fort extended from the junction of Queen and St. Aubyn Streets, Town of New Plymouth, as its north-west corner, to the present site of the Borough Council offices as its south-east corner, and seaward to and embracing what is now the passenger platform of the Railway Station; the hill has been entirely cut away for railway and other improvement purposes. Rangi-apiti-rua was what is called a *Kai-whakaru*, or related to both Taranaki and Ati-Awa, and a chief of both tribes. But he was distrusted and disliked by both, and considered a mischievous, plotting, and deceitful man."

"The chiefs of Wai-manu *pa* (Ati-Awa) were two brothers called Wero-manu and Manu-kino, and neither of them were on good terms with the people of Puke-ariki" as was but natural seeing the serious fighting that had taken place not many years ago when Taranaki was so severely handled by Ati-Awa. Mr. Skinner continues:—

"The people of *Wai-manu had certain fishing rights in the Hua-toki stream and in the early spring the *piharau* or lamprey fishing time came on, and the usual traps were set in the river, near a large stone called Pai-are, situated immediately at the back of Nathan's stores, in the prolongation of Currie Street. On going one morning to gather in the fish it was seen that the traps had been tampered with and the fish stolen. The same thing occurred three mornings following and it was then decided by the Wai-manu people to set a watch, which was accordingly done; the men hiding and holding up fern fronds in front of their faces so they should not be seen. Just before dawn the watchers saw some men approaching from the southern side of the stream descending the bank through what is now Mr. R. C. Hugh's

*The *Marae*, or plaza of Te Kawanu *pa* was where Currie Street now runs between the *pa* and Devon Street; it was called Kai-aro-hi.

garden. These men at once began to search for the lampreys, and whilst doing so were surprised by the watchers, who succeeded in killing one of the marauders. They proved to be some of Te Rangi-apiti-rua's people who had been sent by him to rob their neighbour's traps. The body of the slain was taken to Wai-manu and put to the usual purpose."

"Although caught in the act of stealing, and therefore liable in accordance with Maori law to suffer the extreme penalty, this did not render the people of Wai-manu safe from the claims of the law of *utu*; and the more so, as they were numerically much weaker than the people of Puke-ariki. Accordingly, Te Rangi-apiti-rua made preparations to exact revenge for the loss of his man. Early one morning the Wai-manu *pa* was surprised by Te Rangi-apiti-rua and his party, and, fortunately for the inmates, this attack was not entirely unexpected. They had made their *pa* as secure as possible, but the difference in numbers between the attacked and the attackers was so great that they could not expect to hold out very long. In view of this fact one or two messengers were sent off directly the attack commenced to Potaka, the principal chief of Nga-puke-turua *pa* (near Sentry Hill) to beg him to come to their rescue before it was too late. In the meantime a stubborn defence was made by the inmates of Wai-manu. At last they were driven from the shelter of the *pa*, but keeping together they retreated along about where Gill Street is now, disputing the ground as they passed along towards Te Henui, and showing a brave front to their enemies. Almost exhausted they had reached Kerau (about the junction of Gill and Hobson Streets), when the rescue party of some seventy men under Potaka came on the scene by way of Te Henui beach and up to the retreating Wai-manu people by Tai-rau.* The fighting immediately stopped and Potaka told Te Rangi-apiti-rua he had taken sufficient *utu* and bade him return to Puke-ariki. Taking the Wai-manu people under his protection Potako returned to his home at Nga-puke-turua."

RANGI-APITI-RUA VISITS POTAKA.

It has been stated that Te Rangi-apiti-rua was a *Kai-whakarua* or related to both tribes—a word that means one who eats on both sides—and it appears from Whatitiri's account that after defeating and slaying many of the people of Wai-manu, he was seized with regret for some of his relatives who had been killed there, and decided, in order to equalize matters, to incite Ati-Awa to attack the Nga-potiki-taua people (of Taranaki), then living at the Sugar-loaves Islands. To forward this end he decided to risk a visit to Potaka at Nga-puke-turua, well knowing, however, that in doing so he carried his life in his hand,

* About town sections 1950, 1954, etc.

for the people there were smarting under the loss of relatives at Wai-manu. He decided, however, to trust Potaka, to whom he was related. So he proceeded to the *pa* and entered it secretly just after dark and sat himself down close to Potaka's house waiting until the latter should come forth, with the idea of calling his attention. Presently Potaka's son came out, and seeing a man sitting there, returned and said to his father, "*He tangata kei te noho mai i waho ; he horu-kuri te kakahu.*"—"There is a man sitting outside there, dressed in a dog-skin mat.") Potaka thought for a bit, then came to the conclusion it must be Te-Rangi-apiti-rua, so said to his son, "That is your *papa* (elder relative), do not say a word to anyone." Potaka then went out and brought the old man into the house, where he was given food, etc. ; but not a hint was given to the rest of the people in the *pa* that a visitor was within its precincts.

In the morning Potaka went outside, and getting on the roof of his house, shouted out, "*Kua horo te pa ! Kua horo te pa !*"—"The *pa* has fallen, the *pa* is taken !") This roused all the people, who came rushing into the *marae* to find out what was the matter. On hearing that Te Rangi-apiti-rua was there an immediate outcry was raised that he should be brought forth and killed. Potaka then led forth Te Rangi-apiti-rua and set him down on a mat in front of all the people, and then said, "Who will strike the first blow at your relative ?" This silenced the people—not one would undertake the job, and soon one after another came up and rubbed noses with the visitor.

After a time the two chiefs entered into a conversation and a consultation. Te Rangi-apiti-rua said, "Have you got a *koke* ?" (canoe) "Yes," said Potaka, "but it is a very small one." When Te Rangi-apiti-rua saw it he found it too small for his purpose, which he had explained to Potaka, and secured the latter's consent to his plan. This plan was to make a naval demonstration against the Nga-potiki-taua people living about the Sugar-loaves, and so avenge the deaths of those that fell at Wai-manu. It will be observed that the wily Te Rangi-apiti-rua was willing to sacrifice his friends living beyond his home to secure to his Ati-Awa relatives some *utu* for their losses, but not those who had done the mischief. This was *tikanga-Maori* (Maori-custom). It was to this end he proposed an expedition by water, probably thinking if it went by land his own *pa* might be attacked. Potaka pointed out that an old woman (name forgotten) had a fine large war-canoe at Waitara. So both these schemers started off for that place, and on arrival at Ao-rangi, the *pa* of Miro-ora of Ati-Awa, explained to that chief the proposed plan, to which he agreed. The canoe—a very large one—was now prepared for sea, and then Te Rangi-apiti-rua returned to his home—which Whatitiri says was then at Pukaka (Marsland Hill)—so as not to appear to his people to have

have had anything to do with the plot. Potaka also returned to Nga-puke-turua to carry out his part of his scheme.

ATTACK ON THE SUGAR-LOAF ISLANDS.

Mr. Skinner adds: "To get the assistance of the Nga-puke-turua and Waitara people, Te Rangi-apiti-rua told them of a sacrilege that had been committed on the remains of their ancestor Rata-nui. Two brothers, members of the tribe living around Nga-motu, had gone on a visit to Puke-aruhe, and while there had stolen the two shin bones of Rata-nui, who had been buried in the south-western corner of the *pa*—at the back of the present school-house. Rata-nui was an ancestor of both Potaka and Te Rangi-apiti-rua and had been a great chief of both Ati-Awa and Taranaki in his day. The bones had been stolen for the purpose of making fish-hooks—for it was a strong belief of the Maoris that hooks so made were particularly efficacious in catching fish. These stolen bones had been taken away to Te Ngahoro *pa* (called now Major Lloyd's *pa*, Omata District)."

"Immediate revenge was determined on, and one party, under Miro-ora, left the Waitara river in the war-canoe already referred to, the name of which was "Eanga-nui" (the great revenge or compensation). She was a very large canoe, so much so that the whole of the party, numbering two hundred, proceeded by her to attack the Nga-motu islands. The canoe left the Waitara at night, timing its arrival at the islands just before daybreak. As the canoe drew near to Motu-o-Tamatea (the Sugar-loaf just to the north-west of Paritutu, an island at high water), the people in the *pa* there were roused by hearing a canoe song, and on looking down from the summit beheld a large canoe paddled by only a very few men, whilst some others were apparently hauling in fish as fast as they could. The bulk of the two hundred warriors were hidden in the hold of the canoe so that the Nga-potiki-taua people should not guess their number. The gleam of the shining sides of the *Kahawai* fish was seen as they were hauled in. As a matter of fact Miro-ora had brought from Waitara with him a few *Kahawai* to delude the other people into thinking that a great shoal of that fish was near the island. It was the same fish over and over again that were hauled in, together with the white whale-bone *meres*, of the warriors who manned the canoe, which the dim light before daybreak prevented the islanders from recognising. Tai-whaka-pu was chief of that section of Nga-potiki-tau that occupied the island, though his home is said to have been at Tapuae-haruru river; and as the canoe drew near he recognised Miro-ora and called out to him—"E Miro! He whetu te *pa*!"—"O Miro! are you using stars for the hooks!"; implying that the fish could not see the ordinary glistening shell-hook (or *pa*) at that early hour. Miro-ora replied—"There is a great shoal of *Kahawai*. Launch your canoes

and help to catch them." The people of the island now rushed down to get ready the canoes, whilst Miro-ora and party slowly passed on beyond the island, still, apparently, hauling in fish as fast as they could, until they got opposite the Omata *pa*. By this time it was daylight, and the people of that and other *pas* about, thus seeing as they thought a great catch of fish in prospect, all put out to sea in their small fishing canoes. In the meantime Mira-ora had manœuvred so as to get inshore of the other canoes, and as soon as this was accomplished he gave the word and immediately two hundred paddles were flashing in the sunshine as the great canoe bore down on the fleet of fishermen. These canoes were capsized and the occupants killed as the heavier vessel passed over them, and before very long the whole party and their canoes were destroyed. Many men were killed with the paddle, for which purpose it is well suited, being sharp at one end, with a lanceolate blade, and usually made of some heavy wood, such as *manuka*. From two to three hundred people were killed in this naval engagement.

After this second victory over Nga-potiki-taua, Miro-ora and his party returned to their home at Waitara.

POTAKA TAKES NGA-HORO PA.

It was stated a few pages back that Potaka, after he and Te Rangī-apiti-rua had arranged with Miro-ora the attack on the Sugar-loaf islands, returned to his home at Nga-puke-turua, near Sentry Hill. Here he arranged to second Mira-ora's efforts by an expedition by land to further harass the Nga-potiki-taua people. Mr. Skinner says: "Potaka came overland by way of the beach (at the same time Miro-ora came by sea) and was lying in ambush in the scrub close to the *pas* (at Nga-Motu). Seeing that the *pas* were deserted by nearly all but the old people, women, and children, he gave the signal and his party rushed the defenceless *pas*, and setting fire to the *whares*, made Mira-ora acquainted with the fact that the shore party had begun their work, which was the signal for him to commence his attack on the canoes. Those who succeeded in reaching the shore were at once cut off by Potaka and his followers, now in occupation of Miko-tahi (the island at the base of the present breakwater) and Te Motu-o-Tamatea. A few canoes only escaped and succeeded in making their way down the coast to Tapuae river."

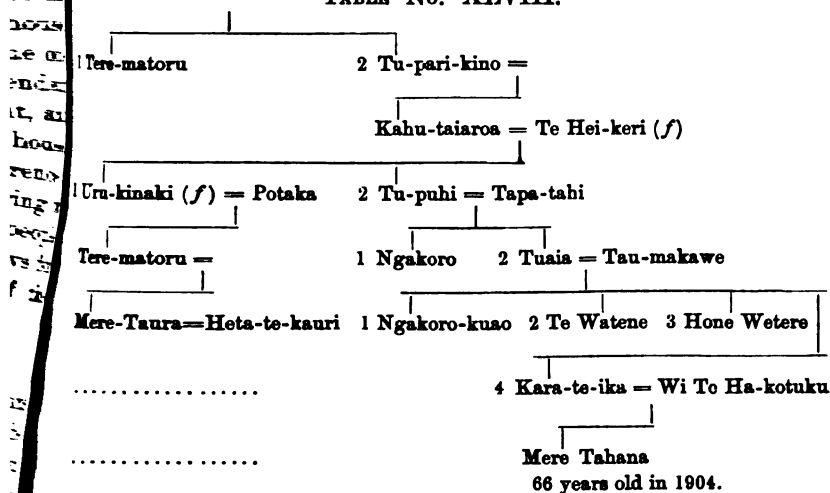
Potaka and his party went on to Nga-horo (Major Lloyd's *pa*, Omata) to carry out the search for the bones of the ancestor Rata-nui, reported by Te Rangī-apiti-rua to Potaka. "The bones were found at that *pa*," says Mr. Skinner, "hanging up in the roof of one of the houses. They were quite intact, nothing having been done with them in the way of making fish-hooks, needles, etc., the Ati-Awa having followed up their loss so quickly. The bones are said to have been

discovered in a curious way—curious to us, but quite naturally to the Maoris. As Potaka or some of his family were searching the house they heard a peculiar sound, a kind of humming noise, as if some one were singing over a tuning fork. Being a blood relation or descendant of Rata-nui's, Potaka at once understood what the noise meant, and advancing discovered the bones concealed in the roof of the house. The Maoris tell me that in olden times this was a common occurrence the bones of a relative made their presence known by this singing or humming noise. Certain bones had the power of warning the people of approaching danger, and would also foretell propitious days for fishing." This was not only a Taranaki but a general belief of the Maoris.

PARI-HAMORE PA.

The above named *pa* is situated on property marked on the plans of the Town of New Plymouth as section F, immediately behind the Public Cemetery, and not very far from Te Henui river. It has been a strong place in its time, though not very large. The *maioro* or ramparts are still in fair preservation. The site is a fine one; the views both up and down the Henui valley being very picturesque. Separated from Pari-hamore (the "bare cliff") by a hollow basin and about an eighth of a mile from it to the east is Puke-tarata, another excellent specimen of the fortified *pa*, still in good preservation. These *pas*, besides several others, after the re-conquest of the country by Ati-Awa, were held by the Ngati-Tu-pari-kino *hapu* of that tribe, and at the time of re-occupation the principal chief of Pari-hamore was Whakamoumou-rangi, whose people cultivated the adjacent lands, caught eels in the bright waters of the Henui and fish in the sea about a mile distant from the *pa*. Pari-hamore *pa* at that time possessed two things which rendered it somewhat famous in the discussions that went on when the tribes met at feasts or other gatherings. There were a *tītōki* tree, renowned for its abundant crop of berries, from which the sweet-scented oil was made, used in old times on the hair and the body; and also for the possession of a young girl, whose beauty was the pride of the tribe and the subject of admiration of all the young fellows of the district. This lady was Uru-kinaki, daughter of Kahu-taia, a chief of Pari-hamore *pa*. To preserve the descent from her I quote the following table:—

TABLE NO. XLVIII.



In the above table, Tu-pari-kino is the eponymous ancestor from whom the *hapu* that owned all the country round the *pa* take their name, and the two Meres (Mary) are both well-known ladies now living.”*

The chief Potaka, who, as we have seen, distinguished himself in the taking of Nga-horo (Major Lloyd's) *pa*, was at the time of the incidents about to be described living at Para-iti, a place inland of the Bell Block. The fame of Uru-kinaki had, of course, reached his ears, and he, though probably somewhat advanced in years, became desirous of possessing the famed beauty. Possibly he thought he would not be an acceptable suitor to the young girl, so decided to make sure of a successful issue to his suit by proceeding against Pari-hamore in force. There would not be much difficulty in finding an excuse for this—his “family records” would no doubt disclose some death unavenged, or insult not squared. However this may be, Potaka raised a *taua* of his own people and marched on Pari-hamore, where they encamped in the hollow between the two *pas* already described. But Puke-tarata *pa* was not occupied at that time.

The siege had lasted some time and provisions began to fail within the *pa*. Starvation stared the people in the face. It was therefore decided by Whakamoumou-rangi to attempt negotiations. To this end one of the women of the *pa*, standing on the parapet, called out: “*E Po'! Ka kawa te waiu!*”—(“O Potaka! The milk is bitter!”—meaning that through want of proper food the mothers' milk was bitter and not nourishing the babies.) Potaka now saw his opportunity, so replied: *Tukua a Uru-kinaki kia heke ki raro*—(“Let

* Mere Tahana died in 1907.

Uru-kinaki be sent down to the camp.") It was at once understood what this meant; that Uru-kinaki was to be the price of peace. What the lady herself thought is not recorded. But her people dressed her up in the finest mats, adorned her hair with plumes, anointed her with the famous *titoki* oil of Pari-hamore, and sent her down to the enemy's camp, to the great admiration of all beholders. Here Potaka met and claimed her as his wife, and then gave orders to return home with his prize. He shouted out to the people of the *pa*: "*E noho ra i ta koutou pa. E wera taku whare, ka whati te ope*"—"Remain in peace in your *pa*. When my house is set fire to you will know the *ope* has left.") And so Uru-kinaki was taken to the home of Potaka and became his wife, and they have many descendants still living at Puke-totara and other parts.

The above incident is believed to have occurred some years after the re-conquest of the country from Nga-Motu to Wai-o-ngana by Te Ati-Awa.

WHAKAREWA.

(1740.)

The following incident falls within the life-time of Te Rangi-apiti-rua, but whether before or after the conquest of the Nga-Motu country by Ati-Awa my informants cannot say, but probability seems to indicate that it was before.

I translate from Sir George Grey's "Nga Mahinga," p. 182, adding somewhat thereto from information derived from the Taranaki tribe:—"Now a war-party of Ngati-Awa and Ngati-Toa (the latter tribe was not there) was raised to proceed to Taranaki to attack the *pa* of Rangi-ra-runga (Rangi-mohuta, say Taranaki), which was named Whakarewa, a very large *pa* with high ramparts. (It is situated on section 28, block IV., Cape Survey District, three miles west of Okato Township, and, thanks to the Taranaki Scenery Preservation Society, is securely fenced in and protected. The *pa* is in good preservation, and is situated on one of those volcanic hillocks so common to that part of the country. Trees of many species cover the surface.) "Rangi-mohuta possessed a beautiful daughter named Rau-mahora, the fame of whose beauty had reached even to Te Raagi-apiti-rua at his *pa* of Puke-ariki, Town of New Plymouth. He was a chief of Ati-Awa and had a son named Takarangi, who was a great warrior. The latter had heard also of the fame and beauty of Rau-mahora and his curiosity was aroused to behold her."

"In those days of old a quarrel arose between Te Rangi-apiti-rua and the father of Rau-mahora, hence the war-party of Ati-Awa proceeded to the latter's *pa* and laid siege to it. This continued for a long time; the place was invested very closely day and night, but the besiegers could not take it. The latter were very anxious to fight with

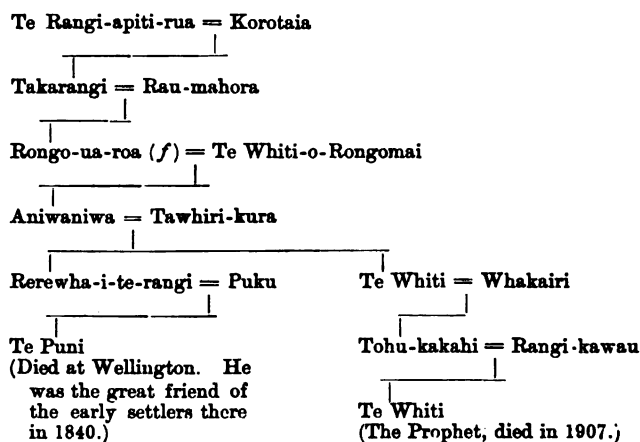
the inmates of the *pa*, but they would not come outside. The time came when the food and water supply in the *pa* fell short, and starvation stared them in the face. Rangi-mohuta, the chief of the *pa*, could no longer bear to witness the sufferings of his daughter Rau-mahora for want of water; so he stood forth on the parapet of the *pa* and called out to the besiegers: "*E te taua nei! Homai he wai noku; ma te rangatira e tiki.*"—"War-party ahoy! Give me some water. Let the chief fetch it!") This was consented to and one of the war-party went to fetch some water, but another man seeing this smashed the calabash in the other's hand, and so the old man was disappointed. This was done several times, and then the chief of the *pa*, standing on the parapet, saw one of the chiefs of the besiegers passing who had a distinguishing mark on his head, an ivory comb and heron's plume, which is the sign of a chief. The word of the chief of the *pa* now came forth: "Who art thou?" The other returned, "It is I, Takarangi!" Then said the chief of the *pa* to him, "*E horo ranei i a koe te tau o Orongo-mai-takupu?*"—"Can you swallow (or cause to fall) the reef at Orongo-mai-takupu?"—the meaning of which is: Could the young chief overcome or rule his men.) Takarangi replied, "*E horo! Taku ringa te ngaua e te kuri!*"—"I can! Not a dog will bite my hand!") Takarangi said this, knowing that it was the father of the beautiful Rau-mahora, and he was troubled at the thought that she was suffering from thirst. And so he forthwith arose and proceeded to fetch some water for the girl and her father. He dipped from the spring Oringi, which bubbled up from the ground (the spring is about one hundred yards to the east of the *pa*). The people of the war-party did nothing, because the waves of ocean became calm for fear of this man—that is his anger. So Takarangi took the water to the *pa* and gave it to the chief, saying to him, "Behold, I said to you, this hand of mine would not be bitten by a dog. See then! here is water for thee and the girl." Whilst they both were satisfying their thirst, Takarangi was looking at the girl, and she at him, and thus they remained for some time. The old man, after drinking, said, "*Ka horo nga tai o Motu-takupu*"—"The seas are breaking on Motu-takupu," or, in other words, his throat was wet, *i.e.*, satisfied with the water). And when the men of the war-party looked, behold! Takarangi was standing by the side of the girl, and they said to one another, "Friends! much greater is Takarangi's desire for Rau-mahora than for fighting."

"Seeing the state of affairs the father of Rau-mahora began to think; and then said to her, 'O Lady! would you like this man as a husband?' She replied, 'It is well!' And so the father gave his consent that his daughter should marry Takarangi. The young woman then proceeded to the stream to wash, and put on her finest garments, with an ivory comb in her hair, and then went forth from

the *pa* and joined Takarangi; thenceforth becoming his wife. Hence ended the fighting, and the *taua* returned to their homes at Puke-ariki and Pu-kaka (Marsland hill), and never returned again in anger; for a permanent peace was thus made by the union of Rau-mahora and Takarangi."

"The descendants of that woman are those now here—Te Puni and his family and their children; thus —"

TABLE NO. XLIX.



After the reconquest of Nga-Motu by Ati-Awa, peace was made (for a time) between that tribe and Taranaki, and in order that no further troubles should arise, two chiefs were appointed "Wardens of the Marches," Te Whare-pouri on behalf of Ati-Awa, and Rua-turi-whati on the Taranaki side. It was their business to see that "*Kia kaua e pikitia a Nuku-tai-pari*."—"Nuku-tai-pari should not be crossed by a hostile party"—that place being the boundary determined on; it is the sandy gully leading down to the beach immediately to the south of Pari-tutu, the main Sugar-loaf.

It seems probable that the marriage of Takarangi and Rau-mahora took place somewhere about 1740, and, as an old man, Takarangi was taken prisoner at the fall of the Rewarewa *pa* in 1805—see *infra*.

HINGA-KAKA.

TE TIPI AND INU-WAI'S INCURSION.

(1780.)

We now come to a very great defeat suffered by the Taranaki-coast tribes. But first let us relate the cause of it.

TABLE No. L.	For reasons unknown, but probably from the
7 Tipi	love of <i>patu-tangata</i> (man-killing) that had grown
Inu-wai	from generation to generation in ever increasing
5 Puhue	proportions, a war-party of Ngati-Haua, of the
Ngapake	Thames Valley, and Waikato under the chiefs Te
Tuhua	Tipi and Inu-wai, made an incursion into Taranaki.
.....	These two men were priests, and also warriors, pro-
.....	fessions that did not clash in Maoridom. They

started from their home at Te Aitu on the upper Piako river, one hundred strong (*i.e.* 200) all picked men. They came by way of Mokau, Waitara, Taranaki, Ngati-Ruanui, Whanganui and Rangitikei; then turning to the East they crossed the Ruahine range by Te Ahu-o-Turanga track, and made their way to Ahuriri, from whence they returned home by way of the Titi-o-kura saddle and Taupo to Maunga-tautari, near Cambridge, where, after a time, the party took part in the defeat of the West Coast tribes at Hinga-kākā.*

Such is the Waikato account of this lengthy expedition, but I have never heard any local confirmation of it, that is, of details as to what this party accomplished on their way through Taranaki, though it is said that it was in revenge for the injuries inflicted on the Coast tribes at that time, that they combined to proceed to Waikato, when Hinga-kākā battle was fought and lost.

In order to fix the date and preserve the record, I quote the following portion of a Ngati-Toa genealogy—supplied by Mr. A. Shand. It may be added that through inter-marriages these people are as much Ati-Awa as Ngati-Toa :—

* This account is abbreviated from J. White's "Ancient History of the Maori."

TABLE No. LII.	Inu-wai and Huahua (of Waikato) and four others
10 Tu-heiao	of Ati-Awa were all born six generations ago, or
Manu	about 1750, and as they must have probably been
Tara-hui	thirty years old when the battle took place, we may
Rangi-tiariari	fix an approximate date at 1780. Colonel Gudgeon,
Huahua	to whom I am indebted for Table 52, says, "Tautara
5 Tautara	was not alive when Tangi-mania was fought in 1818,
Te Pako	nor Huahua when Huri-moana was fought in 1810."
Nga mo	
Nga-pawa	

..... The Taranaki war-party that went to Waikato to avenge the injuries inflicted by Tipi, Inuwai, and others as related last page, was composed principally of Ati-Awa, Taranaki, Ngati-Ruanui, and probably others, and was a very large party. They were very successful at first, carrying everything before them until they came to Nga-roto, near Te Awa-mutu, on the Auckland-Wellington railway line one hundred miles south of Auckland. Every *pa* they besieged was taken and in every skirmish they engaged in they conquered. But we have no detail of these transactions. As the war-party came up to Nga-roto—which was an open country with several little lakes (hence the name) and patches of tall *manuka* scrub, still existing in 1863—the Waikato assembled to meet them, and with them were the travel-stained veterans of Tipi and Inuwai. Ngati-Apa-kura, of Waikato (afterwards of Kawhia), were there, and Colonel Gudgeon says, before the battle took place, Huahua, of Ngati-Mata-kore, said to Tiriwa, of Ngati-Apa-kura, "*Mau te titi, maku te whewhera*"—"Be you the wedge, I will open up the hole.") But Tiriwa answered, "*Mau ano te titi, maku ano taku whewhera*"—"You be the wedge, I will open up my own hole.") The Ati-Awa at first were carrying all before them until they were met by Ngati-Apa-kura, who attacked them fiercely and stopped their progress, and eventually reversed the order of things, causing Ati-Awa to retreat. But they were followed up with such success that they were nearly all exterminated. "*Kaore i hoki mai tetahi morehu*"—"Not one survivor came back") says old Rangi-pito of Ati-Awa.

When Waikato had defeated the Ati-Awa, they were greatly rejoiced, because up to that time Ati-Awa had been most successful. The Waikato jumped on the dead bodies in their rage, shouting, "*To puku! horo tangata, horo whenua!*"—"Thy belly! O man eater, O land eater!")

A great many of the Taranaki chiefs and leaders were killed in this decisive battle, amongst whom were Pikau-te-rangi (an ancestor of Tungia), Maui, Te Maunu-kuao, Te Ra-ka-herea, Tahua-roa, etc., but I cannot tell whether Rangi-pito is correct in saying every soul of the war-party perished. This defeat appears never to have been avenged, at any rate by active operations in the enemies' (Waikato) country.

Te Maunu-kuao, one of those killed, had a second name, Te Kaka-kura, so called because of the redness of his face, a point which was much admired. A "saying" about him was, "*Te ra i whanau ai a Te Maunu*"—"The day that Te Maunu was born"—or, perhaps, "Te Maunu was born of the sun."*

In Sir George Grey's "Maori Proverbs" will be found the following reference to Hingakaka :—" *No nawhea taku katanga; no Hingakaka ano. Ko te rua tenei, koia tenei.*"—"This is the first time I have laughed for a long time: this is the second time I have laughed since the battle of Hingakaka"—a battle fought near Otawhao, where the Ngati-Awa were defeated by the Waikato tribes with immense loss). *Hingakaka*, they fell into their enemies' hands as fish hauled up in the kind of net called *kākā*, hence the name of the battle. Te Mangao is the name of the place where the battle of Hingakaka was fought; it is about a mile and a-half from Otawhao."

*From Mr. A. Shand.

CHAPTER XI.

THE DOINGS OF NGATI-TAMA

On the Northern Frontier.

IT has frequently been mentioned in former pages that the brave little tribe of Ngati-Tama that occupied the country from the White Cliffs to Mohakatino river, were constantly at loggerheads with their northern neighbours of Mokau, where dwelt the southernmost *hapus* of the great Ngati-Mania-poto tribe—Ngati-Rakei, Ngati-wai-korora, Ngati-Mihi, Ngati-Ihia, and others—which have been referred to under the name of the “Tainui” tribes, for it was in that canoe their ancestors crossed “The great ocean of Kiwa” in 1350 when they first settled in New Zealand.

By their numerous strongholds situated along the coast, the Ngati-Tama for many generations held back the power and might of the Tainui tribes, and in nearly all instances were able to inflict defeat on the northern invaders. The first instance we have record of is when the great chief of Waikato, Runga-te-rangi, a grandson of Mania-poto, who lived twelve generations ago, was killed by Ngati-Tama at, or near, the Kawau *pa* when leading a hostile expedition against the latter tribe. This man, according to Maori ideas, was of supreme rank, for he was of the *Kawai-ariki* or agnate line of descent from Hotu-roa, captain of the “Tainui,” and therefore combined in himself all the powers of chieftainship, together with those of a sacerdotal character pertaining to the *ariki* of a great tribe. His death occurred somewhere about 1625 to 1630—as near as can be made out. The father of Runga-te-rangi was Te Kawa-iri-rangi, and he was killed in some expedition to Tamaki (Auckland Isthmus). After his son's death at Te Kawau *pa*, a “saying” became common among the Waikato tribes:—“*Pou-tama ki runga ; Tamaki ki raro*,” the meaning of which is, there is always war at Pou-tama in the south, or Tamaki in the north. This death led to many expeditions against Ngati-Tama in order to wipe out the sense of defeat felt by the Tainui tribes ; but the plucky little tribe (of Nga-Tama) held their own and invariably beat off their opponents, until the early years of the nineteenth century, when, as we shall see, they had to succumb to superior force and to muskets. Many a noted Waikato or Ngati-Mania-poto chief fell under the *taiahas* of Ngati-Tama during this period, amongst whom were Maunga-tautari, Hanu, Tai-porutu, Pehi, Ahiweka, Whiti, etc. Few particulars of these obstinate fights have been preserved, at any rate with sufficient detail to enable us to place

them in their proper sequence. The following notes, however, have been secured by Mr. W. H. Skinner and myself in reference thereto; and the localities will be seen on Map No. 3. :—

Mr. Skinner says : “ The Ngati-Tama tribe possessed all the lands along the coast from the Mokau river to Titoki, a place two miles south of Puke-aruhe *pa*, at the southern end of the White Cliffs. Strictly speaking, the Mohaka-tino river was their northern boundary, for the strip of country between there and Mokau was never occupied permanently by Ngati-Tama; it was a neutral or debatable ground between them and Ngati-Mania-poto. To the ancient Maori this country of the Ngati-Tama was an ideal one—a land to be desired and fought for. It offered numerous sites to the old warriors, perfect in their way, for their *pas* or fortified villages; positions of such great natural strength and the advantages surrounding them that it was scarce conceivable to improve upon them. The narrow strip of level or undulating land—about half a mile wide—between the sea and the foot of the wooded ranges, was rich and easily worked, and more than ample for all their wants in the growth of *kumara*, *taro*, and other vegetables. Two fine streams, the Tongaporutu and Mohaka-tino, besides numerous smaller ones, abounded with eels, whilst the forest ranges offered good returns to the bird-snarer. At their feet the ocean literally teemed with life.

“ Owing to the attraction offered by the numerous mussel reefs along this part of the coast, together with the sea itself, a plentiful harvest was always provided to the fishing fleets that issued from the rivers and sandy coves in proximity to the *pas*, during the proper season and favourable weather.

“ For a period of two hundred and fifty years or more warfare had existed between Ngati-Tama and Ngati-Mania-poto.”

THE DEATH OF WHITI.

“ Whiti was the name of a Ngati-Mania-poto chief who was killed at Te Horo, the northern end of Pari-nihi cliff, where the old path left the beach and ascended the cliff to avoid the Taniwha point—a place which is identical with the tunnel that now pierces the cliff, running up at a steep grade from the beach below to a gully at the back of the cliff. Whiti was returning with his party from a raid into the enemies' country—unsuccessful apparently, for he was closely followed by the Ngati-Tama people of Puke-aruhe and Otu-matua *pas*—and they were making a running fight of it. The northern *taua* was brought up by the cliff at the foot of Te Horo; there was no escape, except by the steep path that ran sheer up the cliff. At intervals stakes were driven into the ground, to which were attached supplejack ropes, without the aid of which it was scarcely possible to reach the top. Once on the summit, they were safe for the time being.

“ One by one Whiti's men ascended the cliff, until at last only their

brave leader was left below. And now having nobly covered their retreat, he stood, a true warrior at bay, facing his swarming enemies. Not one of his opponents dare attack him. Watching his opportunity he turned suddenly and made a spring up the smooth worn surface of the bare cliff; once past this he was safe, but the fates were against him. Exhausted no doubt by the exertions of his defence, he failed in the attempt and partially slipped back, or hung for a while on the lower edge, and before he could recover himself his enemies below caught him by the ankles and dragged him back to the beach, where he was killed before the eyes of his own people on the cliff above, who were unable to render him any aid.

"This event took place some six or eight generations ago."

It is somewhat difficult to understand how Whiti and his party managed to pass the Ngati-Tama fortresses that existed between the scene of his death and Mokau. Possibly Ngati-Tama were away at the time.

WAIANA CAVE.

Just inside the mouth of the Mohaka-tino river, on the south bank, inside a little island, there formerly existed a cave in the cliffs called Waiana, which has now disappeared owing to the erosion of the cliffs by the sea and the river.

"Many years ago, but sometime after the death of Whiti, a party of Ngati-Mania-poto came across the debatable land between there and Mokau and camped in this cave. It was a time of peace—if it were possible for such a thing to exist—between the two tribes. But Ngati-Tama at once decided to entrap and kill the party in order to equalize some of the *utu* owing. Accordingly, a great show of friendship was made and preparations undertaken for a feast of *pipis* and other Maori delicacies. The Ngati-Tama, whilst the food was preparing, and apparently unarmed, approached and intermingled with the visitors. But they had concealed weapons about them. A *tangi* was now held, and mutual good wishes and satisfaction expressed at the state of peace which now obtained. All this time Ngati-Tama had been gradually encircling and mixing up with Ngati-Mania-poto according to a prearranged plan. At a given signal they fell among the visitors and killed nearly the whole of the party, including an important chief named Niwha. This man was an ancestor of Niwha who now (1894) lives at Te Kauri village, Mokau Heads."

DEATH OF TAI-PORUTU.

(1780.)

The amount of fighting between Ngati-Tama and the Tai-nui tribes to the north has been so constant, and the events so numerous, that it is impossible to describe them all, or even to place them in the proper sequence until the opening years of the nineteenth century. But the

death of Tai-porutu rests on somewhat surer *data* than usual. Tai-porutu was the principal chief of the Ngati-Haua* tribe of Matamata, Upper Thames Valley; his son was Te Waharoa, whose son was Wiremu Tamihana Tarapipipi, the so-called "King Maker." Mr. J. A. Wilson, in his interesting "Story of Te Waharoa," says Te Waharoa was upwards of sixty years of age when he died in 1839, and that he was born just at the time Tai-porutu was killed. This takes us back to the year 1780, and it seems probable to me that it was during the expedition of Tipi and Inuwai already described that Tai-porutu's death occurred, for it was Ngati-Haua who formed the bulk of that war-party.

Whether it was in retaliation for the Wai-ana massacre described above, or to settle some other account with Ngati-Tama, a party of Ngati-Haua and Ngati-Mania-poto came down the coast and got as far as the Kawau *pa*, the great stronghold of Ngati-Tama, a description of which will be found in Chapter I. Mr. Skinner adds, "On the hard sandy beach below and to the north of Te Kawau, called Rangi-kaiwaka, was fought many a pitched battle, and here has been heard times beyond measure the thundering chorus of the *ngeri* or war-dance, the forerunner of a coming fight. A quarter of a mile to the north of Te Kawau, a rocky ledge ran from the base of the cliff seaward, separating the Rangi-kaiwaka beach from that of Pou-tama, which latter ran unbroken to the Mohaka-tino river two miles distant. Many of the battles fought here centred around this ledge of rocks; the first party to gain the advantage of its slippery summit bade defiance to their less successful foes below."

It was during one of the battles fought on the beach just described that the *taua* above referred to were defeated by Ngati-Tama, and Tai-porutu killed or wounded. His body was then taken up to the Kawau *pa* and suspended head downwards in the main gateway or *waha-roa* of the *pa*; he was crucified, in fact. Hence comes the name Waha-roa, of the Ngati-Haua family, which was given to Te Waharoa by his mother soon after his birth, when the news of Tai-porutu's death reached her.

Colonel Gudgeon says that the Whanganui tribe Ngati-Hau were assisting Ngati-Tama at the time that Tai-porutu was killed, which is confirmed by W. Te Awa-i-taia's account in "Ancient History of the Maori," Vol. 6, p. 1.

DEATH OF PEHI-TAHANGA.

Mr. Skinner continues, "During one of the periodical raids of Ngati-Mania-poto into the Ngati-Tama country, a night attack or surprise was attempted on Te Kawau *pa*. The following is the

* Not to be confused with Ngati-Hāua of Upper Whanganui, for the two last syllables (*haua*) are pronounced quite differently in the latter tribe's name, like *ha-ua*, not *hāua*.

Ngati-Mania-poto account as told by Toiroa, of Mokau Heads: 'A *taua* of our tribe had come to Pou-tama to obtain revenge for the death of one of our chiefs, and they nearly succeeded in taking the *pa*. The only approach to this stronghold was by means of steps cut into the sandstone rock on the landward face, up which only one man could go at a time' (or was it not rather by ladders which could be drawn up into the *pa*.—W. H. S.) 'It was night, or early dawn, and part of the *taua* had gained the summit of the island *pa*, where they were discovered by Ngati-Tama within, and the *taua* was quickly driven over the cliff or back by the way they came. As it was only possible for one man at a time to get down, the *taua* was caught in a trap, and a chief of very high rank in the Ngati-Mania-poto tribe, named Pehi-tahanga, in trying to escape, fell over the precipice into the gut (see Plate No. 2) that runs between the island *pa* and the main land, a height of one hundred feet or more. Falling on to the rocky ledge below, he was killed, or so injured that he fell an easy prey to Ngati-Tama. His body was cut up and eaten with great ceremony at the feast called *Te ohu*, at the planting of the *kumara*. His son, in consequence, afterwards took this as a name, Te Ohu. Pehi-Tahanga was an uncle? or near relative of Wahanui's.' "

The following is the *haka*, or *ngeri*, sung by one of the Waikato parties that came to avenge the death of Pehi-Tahanga—see "Nga Moteatea," p. 209:—

Rokohanga mai taku ipo,	When evil counsel to my lover came
O, e atawhaitia ana,	In the midst of those that loved him,
A, ka riro i te ko muhumuhu,	'Twas whispers of fame to come,
U, ka riro i te korororero,	And strong persuasion together
O, ka tu ra ka haere,	That induced him to arise and join
E, ki te tiki ra i Te Kawau,	In the vain hope, Te Kawau to take,
U, kia riro mai Tu-poki,	With Tu-poki its chief to slay
I, kia riro mai Raparapa	And his valiant brother Raparapa
A, kia riro mai to kai	'Twas there thy food would be
Ngohe ngohe te riri.	And war be easily ended.

The first line of this *ngeri* is sung by one voice, all the rest by the whole of the war-party, excepting the first letter of each line, carried over from the last of the previous line, which is sung by the fogle-man.

DEATH OF AHIWEKA.—RAPARAPA, AND TU-POKI.

It was at the end of the eighteenth and the first twenty years of the nineteenth century that flourished the Ngati-Tama hero, Raparapa and his almost equally famous elder brother Tu-poki, both mentioned in the *ngeri* above. Their home was Te Kawau *pa*. They were the leading chiefs of Ngati-Tama in those days, and their war-like deeds are sung of to this day. Rangi-pito, whom I shall have very frequently to quote in what follows, says of Raparapa, "He was a comparatively small, spare man, but very active, and strong in the limb, with small

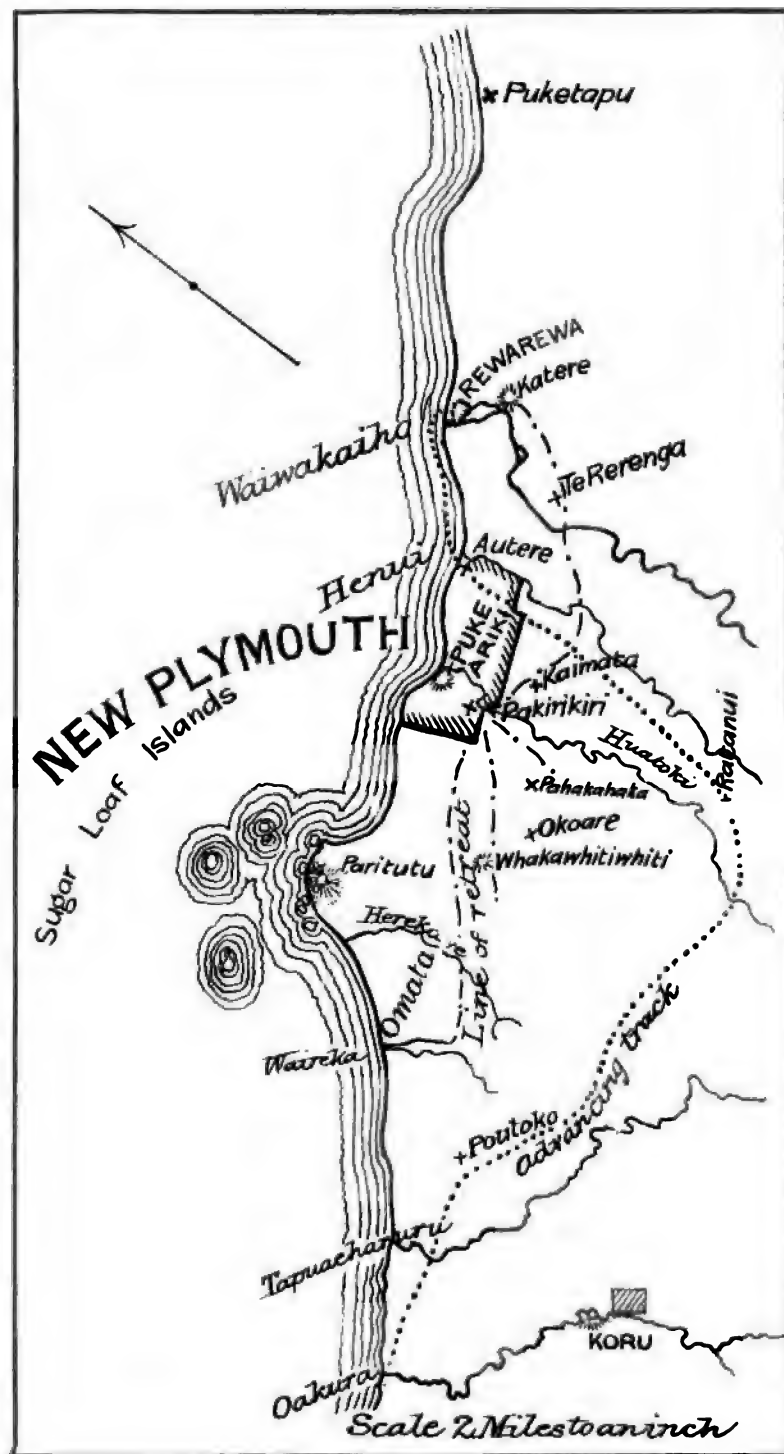
muscular calves; he was a great *toa* or brave, who, with his valiant brother Tu-poki and their tribe, had often hurled back the *élite* of the northern tribes from their rock-bound home at Pou-tama." Another account of the same man obtained from Wi Ari by Mr. W. H. Skinner is, "He was a man below the medium height, not heavily built, but his joints were of phenomenal size (? double jointed). He was possessed of enormous muscular strength and great activity, and above all was a *toa* (warrior)."

Mr. Skinner adds, "As showing Raparapa's great strength and activity, he, on one occasion, rushed down from the Kawau *pa* and dashing into the rear of a retreating *taua* of the enemy on the beach below, seized a full-grown warrior" (named Ahi-weka) "by the *tatua* or belt, and throwing him over his shoulder, ran back with him to the base of the cliff, and then unaided bore his prisoner up the steep face by the way that has been described to the summit of the *pa*, where he was despatched at leisure." This was a feat of no ordinary strength. I have no means of fixing the exact date of this event, but it was about the year 1800. Wiremu Nero Te Awaitaia* says the tribes that formed this large war-party were Waikato, Ngati-Haua, Ngati-Mania-poto, even some of Ngati-Paoa and Ngati-Maru of the Thames Gulf, and a few of Nga-Puhi from the north. They mustered a thousand warriors and were met by an equal number of Ngati-Tama (and, as Te Awa-i-taia says, some of Ngati-Hāua of Whanganui). A battle was fought on the Pou-tama beach and the allies defeated, and then returned to their homes without much satisfaction for the death of Tai-porutu, which was the object of this great *taua*. Te Awa-i-taia says the Whanganui chief Tangi was killed in this battle.

The same Maori writer says that, "There was the great expedition of Te Waharoa, Pohepohe, Tu-te-rangi-pouri, and all Ngati-Mania-poto when Poroaki and his party were slain at Pou-tama by Ngati-Awa"—which preceded the above; but I am unable to place it—probably it was either in the same or preceding year as that in which Ahiweka was captured (*i.e.*, in 1800). It was in one of these expeditions that Maunga-tautari, a great chief of Ngati-Haua, was slain.

Mr. Skinner says, "Tu-poki, the younger brother of Raparapa, is described as a man of great size and strength, but slower in his actions than his brother." We shall come across these two men again in the course of this narrative.

* "Ancient History of the Maori," Vol. 6, p. 2.



THE CAPTURE OF THE REWAREWA PA BY A *TAUA* OF THE
TARANAKI TRIBE.
1805-10.

The next event in the history of this coast was the capture of the Rewarewa *pa*, which Mr. W. H. Skinner thus describes :—

“ The Rewarewa *pa* stands at the mouth of the Waiwakaiho river, which falls into the sea about two miles north of New Plymouth. The *pa* was situated on the north bank of the river, between a bend immediately inside the mouth and the sea, and at the time of this story—early in this century or about 1805-10—was occupied by the Ngati-Tawirikura, a subdivision of the Nga-Motu *hapu* of the great Ati-Awa tribe.*

Before relating the storming of this stronghold, it will be necessary to give a short account of the action that led up to this event, and which was the direct cause of the terrible revenge measured out to the inhabitants of the Rewarewa *pa*.

The people of Rewarewa, combined with those of the great Puke-tapu *pa*—the chief stronghold of the powerful Puke-tapu *hapu* of the same Ati-Awa tribe—in all from eight hundred to one thousand warriors—had some time previously made a raid on the Taranaki tribe, attacking and capturing the then celebrated fighting *pa* of Koru. This *pa* probably takes its name from *koru*, a bend or fold, as it is built on a deep bend of the Oakura river, just below the present township of Koru, which is named after the *pa*. It is situated about nine miles south of New Plymouth, and is a favourite resort for picnics at the present time. The old fort is approached by crossing a most picturesque suspension bridge, which spans the rocky bed of the Oakura beneath the wooded slopes of the now deserted stronghold. The whole of the *pa* and its outworks are now covered with a dense growth of *karaka*, *reucareuca*, *ngaio*, and other native shrubs, and on my last visit was in an almost perfect state of preservation, excepting, of course, the palisading, which has decayed. Koru is unique amongst old Maori strongholds in the Taranaki district, in the kind of protective works adopted; some of the walls are built up with rubble work, the stones for which were obtained from the bed of the Oakura, which flows immediately beneath. These stone walls—or rather walls faced with stone—run up in some places to a height of fifteen feet, and all the minor outworks are faced with stone in the same manner. Tu-makuru and Mona were chiefs of the Koru *pa* at this time. In this affair the former is said to have killed two Ati-Awas with one thrust of his *tao*, or double-pointed spear, or by a right-and-left thrust. Tu-makuru made good his escape, but Mona was killed in a hand-to-hand fight by the *taiaha* of one of the Ati-Awas.

* See locality plan, opposite page.

After the capture of this *pa* by Te Ati-Awa, and when all the fighting was over, feasting and the recounting of deeds of valour and daring as a matter of course followed; then it was that a great dispute took place between the two *hapus*. It so happened that the contingent from Rewarewa consisted almost exclusively of chiefs, and several of these were men of high rank in the Ati-Awa tribe. The Puke-tapu men, on the other hand, though outnumbering their friends by two to one, contained few men of high rank among them. The aristocratic contingent from Rewarewa taunted their friends of low degree from Puke-tapu with only playing a secondary part in the affair of Koru; they intimated that they were there picking the bones of an enemy who, had it not been for the particular prowess of the Rewarewa people, would have been eating them—the lowly men of Puke-tapu, instead—in fact they took all the credit to themselves, leaving none for the brave fellows of Puke-tapu. The Puke-tapu men withdrew to their homes—the country round about what is now known as the Bell Block—very *pouri*, to bide their time for taking *utu* for the insulting swagger of their Rewarewa kin. An opportunity was not long wanting.

At this time the country in and around the present site of New Plymouth was constantly being overrun by war-parties of the Taranaki and Ati-Awa. Originally the boundary between these two tribes was the Manga-o-raka river—six or seven miles to the north of New Plymouth—but in course of years the Ati-Awa had driven their neighbours further and further to the south, and at the time of this story the line of demarcation between these two hostile tribes was fixed about the base of Paritutu, the highest of the Sugar-loaves, about two miles to the south of New Plymouth—see Chapter IX. Evidence of the Taranaki occupation of this debatable strip of country is to be seen on every hand; a few of their principal strongholds may be mentioned: Pu-kaka, immediately at the back of St. Mary's Church, New Plymouth, and now known as Marsland Hill; the top of this great *pa* was afterwards levelled off for military purposes, and during the Maori wars of 1860-5 was the headquarters of the Imperial forces in this part of New Zealand; Pu-kiekie, just to the south of the last-named *pa*, in Victoria Park; Wharepapa, or Fort Niger; Mataitonga, or Fort Murray, both in the town of New Plymouth, and both used during the Maori war in 1860-5 as military stations; Puke-he, now known as the Mission Hill, near the Breakwater; Okoare, just at the back of Mr. F. Watson's farm-house, Westown; Whakawhitiwhiti, in the same neighbourhood; besides a number of others.

The Taranaki tribe, smarting under the slaughter at Koru, determined to have *utu* for their fallen chiefs, and soon after an incident occurred which determined Taranaki to proceed forthwith to satisfy their craving for revenge. A certain man of Taranaki, whose name is forgotten, visited Kairoa *pa*, situated behind Matai-tawa. He

was not a chief or man of much importance, but was related to both Ati-Awa and Taranaki. Some of the Kairoa Ati-Awa, finding this man outside the *pa*, set upon him and tried to kill him; indeed, thought they had done so, for the poor fellow was terribly knocked about the head—so much so that he became unconscious. His jaw was also smashed by a blow. After a time the man came to, and finding his foes still about, feigned death, until he got a chance to creep away into the bush, from whence he made his way with great difficulty to his home. Arrived there, and on beholding the pitiable state in which he was in, he was asked, "*Na wai koe?*"—"Who maltreated you?" "*Ku—u—ku—u—kai—roa*," said he, not being able to speak distinctly on account of his fractured jaw. This incident was the "last straw." It was at once decided to send forth a party to obtain revenge. This *tau*, numbering about two thousand in all, struck into the bush about the Tapuae or Poutoko,¹ and kept along inland so as to avoid observance by the Ati-Awa in the Pahakahaka² Fort, and stragglers from Pukeariki.³ They seem to have turned down towards the beach near Ratanui,⁴ passing through the upper end of what is now called "Brooklands," on to the present line of the Avenue road, striking the beach at Autere—Major Brown's former residence at the mouth of the Henui River. They must have kept under cover near here for a day—they certainly would have been seen and the alarm given had they ventured on to the beach in the daylight. But it is clear the people of Rewarewa expected an attack, though not knowing the precise moment when it would occur. Rakei-roa, one of the chiefs of the *pa*, said, "*E kore e tata mai i te arainga o nga toka a Tarai*."—"They will not come near us owing to the obstruction of the rocks of Tarai"—rocks of Tarai being used for the chiefs of the *pa*.) The following is the *mata*, or *ngeri*, used by Taranaki at the attack:—

I a matiti, e kai ana au	In the days of summer, I shall be eating
I te aitanga matua	The senior line of descent,
O Tuhoto-ariki.	From Tuhotu-ariki.

At this time the country was covered with a dense growth of *karaka*, *ngaio*, fern trees, and such like scrub, affording splendid cover for

1. Tapuae, a small river which falls into the sea about seven miles south of New Plymouth. Poutoko, on the high ground above the valley of Tapuae, towards New Plymouth, the *pa* formerly occupied by Tamati Wiremu Te Ngahuru before the war.

2. Pahakahaka: this *pa* is near "Woodleigh," and is cut through by the Frankley Road.

3. Pukeariki, Mount Eliot, formerly the Signal Station for the Port of New Plymouth, now cut away to make room for the Railway Station and other improvements.

4. Ratanui, formerly Major Brown's farm on the Carrington Road. [? Is this a *bona fide* Maori name; was it not so named by Major Brown from the great *rata* growing on the hill there?]]

marauding parties of natives. The story goes that they came on to the beach before dawn and hurried along, crossing the Henui river, and reached the mouth of the Waiwhakaiho river just before daybreak. They crossed the river and crept stealthily towards the *pa*; the doomed inmates, all unconscious of the vicinity of their old foes, slept on. A halt was called, and Koroheahea,¹ a chief of high rank in the Taranaki tribe, advanced alone in the grey dawn to spy out the strength of the enemy's fortifications. He had almost made the circuit of the *pa*, in vain searching for a weak spot, for the works were in good order and the palisading of the best and strongest workmanship. Presently he came to the gateway, and cautiously approaching, he saw that the watchman was not at his post, so quietly and deftly undoing the fastenings he slid back the heavy piece of wood in the gateway and then, shouting his war-cry (see p. 201), he gave the signal for the onslaught; but before his companions reached him he had to defend his life in a fierce hand-to-hand fight with the inmates of the Rewarewa *pa*, who were now making frantic efforts to regain the gateway. Koroheahea stood his ground bravely, and killed three chiefs with his own good spear before he was killed himself with a blow from a *mere*. A desperate hand-to-hand fight ensued, but the Taranaki *taua* outnumbered the Ati-Awa at all points, and a dreadful slaughter followed.² The Rewarewa people were caught in a trap; the attack had been made along the sea and eastern fronts, and the inmates of the *pa* were driven back on to the cliff overhanging the Waiwhakaiho river; there the dead lay literally in heaps. Two of the principal chiefs, Te Puni and Rawa-ki-tua,³ made a bold stroke for liberty, plunging headlong from the cliff into the river below, and rising safely

1. Koroheahea was the *tupuna*, or grandfather of Te Kahui, the well-known late chief of Rahotu, near Opunake, and also a near relative of Wiremu Kingi Matakatea, one of the principal chiefs of the Taranaki tribe, whose old *pa*—successfully defended by him against the Waikato tribes—was Te Namu, Opunake. Wiremu Kingi, in 1834, saved Mrs. Guard and her two children from being murdered when the "Harriett" was wrecked at the mouth of the Okahu river, a few miles south of Cape Egmont; and again in August, 1862, protected and brought safely through the enemy's country the passengers and crew of the "Lord Worsley," when that steamer was wrecked in Te Namu Bay, Opunake. W. Kingi died in February, 1893, at a very advanced age.

2. There were three chiefs of very high rank in the Ati-Awa tribe killed here—Rerewha-i-te-rangi, the father of Te Puni, was one of them.

3. Te Puni and Rawa-ki-tua. These chiefs afterwards led their *hapu* in the migration south, occupying what is now the site of the City of Wellington.—See *Journal of the Polynesian Society*, Vol. I., p. 88. Te Puni, at this time, was a young man of from twenty-five to thirty years of age. When the Europeans first came to Wellington in 1840, Te Puni's age was estimated at sixty years; this would make the date of the capture of the Rewarewa somewhere between the years 1805-10. Other information is to the effect that this event occurred many years prior to the sailing of Te Pehi for England in a whaler in 1826.—See *New Zealanders*, p. 317.

to the surface, they struck out for the far side of the stream, which having reached, they ran across the sand-hills and came on to the beach between the Henui and Waiwhakaiho rivers. Running for bare life, they soon reached Pukeariki; here they told their sad story and called on friends and relatives to avenge their loss. It was at once decided to carry out the request—if possible. Messengers were sent off to Puketapu, appointing the following morning as the time for the combined attack on their enemies, now in occupation of the Rewarewa *pa*. Other messengers were sent to the Ngati-Tama in the north—the great fighting *hapu* of the Ati-Awa tribe, asking immediate help. Meantime, things were brisk in the captured *pa*. Between two and three hundred bodies lay stretched out in the *maras* of the fort; the place was one great shamble. In the words of my informant—Heta Te Kauri of Puke-totara—"they were piled up in great heaps like dead sheep," whilst active preparations were being made for the feast that was to follow.

A few of the Ati-Awa that had escaped the general slaughter made their way to Puketapu. Upon hearing the tidings the great war trumpet was sounded, and the whole *hapu* were soon gathered into the *pa*, and everything made ready to repel an attack. Later on in the day the emissaries from Puke-ariki reached Puketapu, with their scheme for a combined attack as mentioned before. A council of the whole of the inmates of the *pa* was called, and it was then decided that no help should be given, or revenge taken—at least for the present—for the capture and slaughter at the Rewarewa *pa*; for said they, "are not these the boasters who said we were of no account, common fellows, not *toas* (warriors) like them; where is the bravery they boasted about when we stormed Koru? that bravery which they said belonged only to them, the *rangatiras* of the Rewarewa. This is our *utu* for their insults." So they remained quietly in their *pa*, whilst the feasting of their hereditary enemy on the bodies of their own tribesmen went merrily on. In this way did the men of Puketapu get *utu* for the insults heaped on them by the Rewarewa chiefs, after the capture of Koru.

As mentioned before, the Rewarewa *pa* was stormed just before dawn, and later on in the day the Taranaki *taua* moved inland and took up a position at Wanangananga, now called Katere-ki-te-moana—the rise seaward of Devon road, at the top of what is now called Mangaone Hill. The change of names was made at the time of the purchase of the Hua and Wai-whakaiho block, about 1844 or 1845; the owners refused to sell this portion of the block. The word denotes "let it float away to sea," or "float it out to sea," hence the name "Katere-moana." There a great cannibal feast was held, lasting some days, at the end of which time all that remained of their victims was carefully baked, and then packed away in *calabashes* after the manner

of what we call "potted meat." Certain bones also of the higher chiefs were—after being carefully picked and scraped—packed away in their *pikau*s and taken with them for future domestic use, such as combs, flutes, fish-hooks, ornaments, etc. They were so elated with their late victory that it was decided to surprise Puke-ariki on their homeward march.

Everything being in readiness, they left Katere soon after midnight, timing themselves to reach Puke-ariki just before dawn—the favourite time for Maori attacks. Keeping the Wai-whakaiho Flat on their right, this great *taua*, now increased in numbers by the captives from Rewarewa, passed on through Te Rerenga, or what is now the Glenarvon Estate, keeping on the high ground just at the back of the homestead, thence down into the Wai-whakaiho valley, crossing the river just below the deep pool used for swimming matches at picnic times, then up to the western slope, and on to Puke-o-tipua, now known as Shuttleworth's Hill. Crossing the Mangaorei road—Hospital road—just seaward of Mr. Campbell's residence, they passed on through Mrs. Randolph Smith's farm and over the Henui stream just above Puke-tarata, into Sole Brothers' farm, over the present line of the Avenue road, passing through Hawehawe, close in front of Mr. C. W. Govett's residence into the Kaimata¹ clearing, now the site of the homestead on Brooklands. From here they went down across the Pukekura² stream, about the upper end of the Recreation Grounds, passing through Tarakete, or Gilbert's farm, and coming on to the Carrington road at its junction with the Mill road, thence down the spur on which the Mill road now runs towards the Huatoki river. A halt was called on the brow of the hill, and after a short *korero* (talk), four or five hundred men were sent on as an advance guard to break a track through the dense fern and scrub, and make good the crossing of the Huatoki; this party consisted of common men only—privates, as my informant put it—the chiefs remained with the main body on the hill.

We will now leave the advancing *taua* for a short time, to see how things are going on at Puke-ariki and its neighbourhood. When it became known that the enemy had captured the Rewarewa *pa*, all the outlying forts were abandoned and the *hapu* concentrated within Puke-ariki *pa*. Within these lines, what remained of the *hapu* had gathered. On the refusal of the Puketapu *hapu* to assist in a combined attack on the Taranaki people, fears were expressed that the enemy would attack Puke-ariki, the inmates of which were numerically much

1. Kaimata, now Brooklands, once the residence of the late Captain Henry King, R.N., now occupied by Mr. Newton King.

2. Pukekura, name of the stream running through the Puke-kura Park (late Recreation Grounds), which joins the Huatoki river at Pitawa, just above Carrington road railway bridge.

weaker than the *taua*. Accordingly an appeal for help was sent off immediately to the Ngati-Tama, another *hapu* or subdivision of the Ati-Awa tribe, and who were renowned throughout the land as great *toas*.

The Ngati-Tamas decided at once to send help to their tribesmen; three hundred *toas*, or warriors, were quickly assembled in the vicinity of the Tonga-porutu river, and this war-party is said to have covered the distance between there and Puke-ariki—about forty miles—in five hours. It was a night march, made so that the enemy should not know of the reinforcements coming into Puke-ariki, and so timed that the flowing tide would, before daybreak, effectually wash out all traces of a large body of men having passed along the beaches to the southward.

We will now turn our attention to the advancing Taranaki *taua*, whom we left breaking a track through the dense growth down into the Huatoki Valley. As mentioned before, the main body stayed on the brow of the hill overlooking the valley, waiting until the track should be opened out down to the river. It was now getting on towards day-dawn—"the time of the calling of the birds," as the Maoris poetically term it—and the chiefs, fearing the daylight would be upon them before they could reach Puke-ariki, and becoming impatient of delay, one of them unguardedly called out to the advance party, now well down the hill, to push on. In the stillness of the early morn this was heard by one of the Ati-Awa scouts on Pukaka, who immediately gave the alarm to the inmates of Puke-ariki. Prompt action was at once taken, and a plan arranged to surprise the approaching *taua*. About four hundred of the best fighting men filed out quietly, and passed along what is now Brougham street (New Plymouth) up the spur between the Huatoki river and the Mahoe stream.¹ At a spot called Mawera—junction of Powderham and Brougham streets—they turned slightly to their right, passing through Puta-taua, the present site of St. Mary's Parsonage garden, and took up a position on the seaward face of the rise upon which the residence of Mr. W. D. Webster now stands. Here they decided to await their foes, as from this vantage ground they could overlook the slope down to the River Huatoki, and watch every movement of the Taranakis, who could now be plainly heard approaching straight for the rise, behind which they were concealed. The Ati-Awa of Puke-ariki, seeing their opportunity, divided their party into two, forming a well-laid ambushade, a practice in which the

1. Pukaka: Marsland Hill. Huatoki: small river running through New Plymouth and crossing main street of town alongside the railway line. Mahoe: a small stream, one of the branches of which took its rise near the junction of Brougham and Powderham streets; this stream joined the Mangaotuku, just about where the Criterion Hotel now stands.

Maoris were acknowledged masters. The advance party of the Taranakis was now almost in their midst; the wily Ati-Awa lay crouched in the fern at either hand, awaiting the pre-arranged signal for the onslaught. Their foes were now well into the net, but still the signal was delayed, and it was not until the head of the Taranaki column had passed through and beyond the ambushade that their leader thought fit to give the signal. And now with a blood-curdling yell Koronerea¹ sprang into the air, and *mere* in hand, gave vent to the truly awful notes of the war-dance. As one man his four hundred followers answered back his cry, and then fell on their enemies from both sides at once, who, completely taken by surprise, had no time to rally and form up in the narrow track, and were struck down as they stood. Those in the rear, seeing what had happened to the advance guard, and thinking the Ati-Awa were far more numerous than really was the case, were seized with a panic, and broke and fled down the slope at the back of where the Windsor Castle Hotel² once stood, and by Mr. Andrew Morton's garden to the river. Meeting on their way the advance of the main body, a dreadful scene ensued; the river with its steep banks cut off all hope of a hasty retreat along the way they had come, and the under-growth around was so dense that they could not escape in any numbers to the right or left. The panic-stricken advance party, pressed back by sheer weight of numbers those who had reached the seaward bank of the stream, and who were climbing up the steep bank of the river; the Taranakis struggled for a moment on the brink, and then with a dull groan of despair, reeled backward into the bed of the Huatoki river a heaving mass of humanity, forming a slippery causeway of the dead and dying, over which their tribesmen essayed to pass to the further side, the causeway ever rising higher until—as my informant said—'the Huatoki was choked with the dead of Taranaki.' The Ati-Awa crossed over the river on the bodies of their routed enemies, and pursued the broken *taua* but a short distance up the spur, having already in their opinion taken sufficient *utu* for the slaughter at the Rewarewa *pa*. The main body of the Taranakis fled up what is now known as the Carrington road, through Broadmoor's farm, across the back of Woodleigh, and thence by Okoare, Ararepe, Ratapihipihi, and Tapuae-haruru³ into their own country. Small bodies of the fugitives escaped up the western slope of the Huatoki valley, and

1. Koronerea died about twenty-five years ago at a very advanced age, and was buried at Puketotara. The head chief of Puke-ariki was Rangī-apiti-rua. Koronerea was the fighting chief of this sub-division of the *hapu*.

2. The Hotel stood in Bulteel street, on section 785, town of New Plymouth, it is now removed.

3. Okoare, the old *pa* behind Mr. F. Watson's homestead. Ararepe, and Ratapihipihi around Rotokare lake, between Elliot and Barrett roads. Tapuae-haruru, the river just beyond Omata.

by Otumaikuku and Pipiko,¹ others by way of the Waimea² stream, coming together again in the neighbourhood of Tukapa,³ and joining the main body towards the Herekawe⁴ stream. In this affair only two men of rank were killed, most of the Taranaki chiefs being in the rear holding themselves in reserve for the actual assault on Puke-
ariki.

This slaughter, called 'Pakirikiri'⁵ took place near the site of the old mill (now demolished) known as 'White's,' that used to stand on the Huatoki immediately below the Gaol, and just down the stream from the small bridge that spans the river on the Mill road. The Ati-Awa ambuscade was laid in what is now Mr. W. D. Webster's garden, between Fulford and Bulteel streets, New Plymouth.

This is the story as told to me by Heta Te Kauri, of Puketotara, a member of the Ngati-Te-Whiti *hapu* of the Ati-Awa tribe. The capture of Rewarewa *pa*, according to the Taranaki version, was given me by Te Kahui—see Koroheahea—and all the main points verified by Piripi Ngahuku of the Ngati-Te-Whiti *hapu* (Moturoa) of the Ati-Awa tribe."

It would appear from the following that Takarangi, whose marriage with Rau-mahora has already been described in connection with the siege of Te Whakarewa (*circa* 1740) was in the Rewarewa *pa* at the time of its fall, and there taken prisoner by Taranaki. The following from "Te Waka Maori" Newspaper, 1877, p. 47, alludes to this event, and it is inserted here to preserve it in more permanent form:—

"Nikorima Te Rangi-noho-iho who died 27th July, 1876, at Taranaki was—says his son Tamati-Kaweora—the last of the ancient chiefs of the tribes of Taranaki. He lived before the coming of Capt. Cook, and we are of opinion he must have been nearly two hundred years old (*sic*) for he was a grown up man when the first ships were seen off this coast, which ships the Maoris called 'Te Tere-a-tupaenga-roa,' (the fleet of the horizon). Nikorima was a chief of high birth, and a great warrior of Ngati-Haumia and Nga-Ruahine *hapus* of Taranaki tribe. He was a descendant of Ao-nui, 'nana i

1. Otumaikuku and Pipiko. The locality around the site of New Plymouth Hospital; this building stands on part of the Pipiko reserve

2. Waimea, the name of stream that crosses the Frankley road, and flows into the Huatoki at the tannery, about a quarter-of-a-mile inland of the Hospital gates.

3. Tukapa, this locality is still known by its old name.

4. Herekawe, the name of a stream that crosses the Main South road, about three miles from New Plymouth, in the Omata District.

5. Pakirikiri, a name given to this battle in derision, on account of the large number of common people—*tangata-ware*—that were killed. Pakirikiri is the name of the fish called "Rock-cod."

karihi te niho o Taranaki' (who pricked the teeth of Taranaki, see *ante*, Chap. IX.), also of Tu-te-pupu-rangi, and Rua-korero, (see Table III.), and of those later chiefs Tu-haka-raro, Te Rangi-i-runga, Tu-te-raina and Rangi-manihi. The first war-like expedition in which he took part was that under Te Rangi-i-runga, at Patu-pohue, where he himself killed two men. The next in which he joined was also under Te Rangi-i-runga to Te Aho-roa, Waipa, (? Hinga-kaka, see *supra*) and there three men fell by his hand. He was also at the battle of Rewarewa (see *supra*) where he took Takarangi, a chief of Nga-Motu, prisoner, besides a woman. Nikorima had a narrow escape at the battle of Tawhiri-ketetahi where he received two spear thrusts, one by Whakataka, the other by Tihau. The spear was armed with the spines of the sting-ray (*he tete tara whai*) and was plumed with red feathers (*puhi ki te kura*). A thrust from behind penetrated his back and came out at his belly. A large party of Ngati-Rua-nui once invested his *pa*, Puke-kohatu; all but some boys were absent. He blocked up one of the entrances to the *pa*, and the ladder of the other he threw over the cliff so that there was no way by which the war-party could enter. His arms on this occasion was a spear named 'Nawenawea,' and a *tipua*, *ara*, *he karakia*, (an incantation) named 'Rua-hoata.' His plumes were made of hawk's feathers, and he proved his valour here, for the enemy did not take the *pa*."*

* Knowing the very great age to which the Maoris lived, it is not impossible Nikorima might have been born about the time of Captain Cook's last voyage in 1777; and that the Taranaki natives may have seen his ship pass. This would only make Nikorima about 100 years old, not an uncommon age for a Maori. The "first ship" to visit the coast came about 1825.

SAMOAN PHONETICS IN THE BROADER RELATION.

PART III.

BY WILLIAM CHURCHILL.

ALTHOUGH the passage from the surd to the sonant of any consonantal series would seem to be so simple as to be the most frequent type of mutation, and such it is in the language family which finds its expression in Grimm's law, we do not find it so in the Polynesian. In the spirant class we might fill pages with examples of the change from *f* to the aspiration and thence to extinction. The easy mutation from *f* to *v* is by no means frequent except in the passage from Samoan to Viti, which has no spirant other than the sonant. In the following table we have assembled typical examples of the frequent change from *f* to *v*.

Samoa	<u>fatu</u>	<u>fafa</u>	<u>fasi</u>	<u>fafie</u>
Futuna	<u>fatu</u>	<u>fafa</u>		<u>fafie</u>
Rotuma	<u>hoth</u>			
Viti	<u>vatu</u>	<u>vava</u>		
Tonga	<u>fatu</u>	<u>fafa</u>	<u>fahi</u>	<u>fefie</u>
Niuē	<u>fatu</u>	<u>fafa</u>		
Tahiti	<u>fatu</u>	<u>vaha</u>	<u>vahi</u>	<u>vahie</u>
Marquesas			<u>vavahi</u>	<u>vehie</u>
Hawaii	<u>haku</u>	<u>waha</u>	<u>wahi</u>	<u>wahie</u>
Rarotonga	<u>atu</u>		<u>vai</u>	<u>vaie</u>
Maori	<u>whatu</u>	<u>waha</u>	<u>wahi</u>	<u>wahie</u>
Paumotu			<u>vahi</u>	
Mangareva	<u>atu</u>			<u>vehie</u>
Sikayana	<u>fatu</u>			
Aniwa	<u>fatu</u>			
Nukuoro	<u>hata</u>			

The Polynesian group which employs both spirants as in Samoan comprehends Tahiti, Futuna, Uvea, Niuē, the Marquesas, Paumotu and Nukuoro. Rarotonga has the *v* alone. In Hawaiian and Maori both spirants are weakened to the nearest semivowel, *w*, to which the

Maori adds *wh*, the aspiration of the same. In Tongareva, which uses *f*, the sonant spirant is replaced by *w*. This table exhibits the mutation of *f* to *wh*, it being a rule with scant exception that the Samoan *f* which passes over to Maori *wh* appears in Tahiti as *f*, rather than *h* or *v*.

Samoa	afā	afato	fiti	fe'e	fafaga	fetū	fatu
Hawaii			hiki	hee	hanai	hoku	haku
Tahiti			hiti	fee	faai	fetū	fatu
Maori	awhā	awhato	whiti	wheke	whangai	whetu	whatu

We are next to note a mutation which is anomalous, from the weaker to the stronger consonant, from the spirant to the mute. In a few rare instances we encounter a progression from *f* to *p*, which in Viti, having no *p*, becomes *b*, or less commonly *v*.

Samoa	fana	folau	ufi
Futuna	fana		ufiufi
Uvea	fana		uufi
Rotuma	fan		
Viti	vana	bola	ubi
Tonga	fana		uufi
Niue	fana		ūfi
Tahiti	fana		uhi
Marquesas	pana		
Hawaii	pana		uhi
Rarotonga	ana		ui
Maori	pana	pōra	
Moriori		poro	
Mangareva	pana		uhiuhi
Aniwa	fana		
Nukuoro		horau	

The sonant spirant *v* appears in all the Polynesian languages except Hawaiian, Maori and Moriori, and in these it passes into *w*, its sole change. Tongareva has both *v* and *w* but the material is too limited (no more than four words) for study.

In the following conspectus we have the record of the mutations of the spirants.

	<i>F extinct</i>	F-H.	F-V.	F-HW.	F-P.	F-B.	V-W.
Samoa							
Futuna							
Uvea							
Rotumā		--					
Viti			--			--	
Tonga							
Niue							
Manahiki							
Tahiti	--	--	--				
Marquesas		--	--		--		
Hawaii		--			--		--
Rarotonga	--		--				
Maori		--		--	--		--
Moriori					--		--

	<i>F extinct</i>	F-H.	F-V.	F-HW.	F-P.	F-B.	V-W.
tu		--	--				
reva	--	--	--		--		
na							

ig Java
ro

--

last in this study of Samoan phonation we arrive at a complete dental series, one which for sense differentiation of sound employs all geography of the mouth, its posterior, medial and anterior the palatal, lingual and labial mutes. Yet such is the quickness of the language, so instinct is it still with activity of change the series has become imperfect. In the era since intercourse has begun with the other peoples of Nuclear Polynesia that palatal mute *k* has dropped off and is designated by the mere soundless gap which we denote by the inverted comma. In the half century which has elapsed since the reduction of Samoan speech to writing the lingual mute *t* has moved backward in the mouth to the place left vacant by *k*. This is precisely half the change which is now taking place simultaneously interchange of *n* and *ng*, lingual replacing palatal, and palatal replacing dental.

The true *k* remains active in Futuna, Uvea, Viti, Tonga, Niuē, Tonga, the Marquesas, Mangareva, Paumotu, Tongareva, Maori, Nukuoro, Sikayana. It is extinct in Samoa, Tahiti and Hawaii, and sometimes in the Marquesas. In a few instances it passes asopalatal in Viti *ngg*. We note an instance in which it passes over to *t*, the converse of that movement now so strong in Samoan; the fact that the Samoan in this instance is a preduplication forms a line to the opinion that the vocabulary form *ta'alo* was really an example of the beginning of kappation from *tatalo*, thus the process becomes of the normal type.

In the following table we record these changes, together with a conspectus of the languages in which they are found.

				<i>K extinct</i>	K-NGG	K-T
	a'a	a'e	va'a	ta'alo	--	
	aka	ake	vaka			
	aka	hake	vaka			
i			ak			
	waka	cake	waqa	tatalo	--	--
	aka	hake	vaka			
	vaka	hake	vaka			
hi			vaka			
	aa	ae	vaa		--	
sas	aka	ake	vaka, vaa		--	
	aa	ae	waa		--	
iga	aka		vaka			

Maori	aka	ake	waka	tikaro
Paumotu	aka	ake	vaka	
Mangareva		ake	vaka	
Sikayana			waka	
Aniwa		ake	vaka	
Nukuoro	aka	ake	vaka	

The lingual surd mute *t* is found in all the languages of this family, except Hawaiian in which it has already become the *k* into which it is rapidly turning in Samoan. Its other changes are in the same vertical column, that is to say they involve slight variations in the employment of the tongue. The movement from surd to sonant is seen only in Viti, for that is the only language of the family possessing a *d* sound, and even at that it is only the imperfect and nasalized approximation of *nd*. The change from surd mute to surd spirant of the lingual series is also possible in Viti and has been already abundantly illustrated. The still further change from mute to sibilant, though rare, is found in Viti and Rotumā. These changes and the conspectus thereof are noted in the following table, whose limits it will be seen do not succeed those of Nuclear Polynesia. There are these changes to note as well: Tonga holds the *t* true only before *a*, *o*, and *u*; before *e* and *i* it has so consistently the sound of our English *j* that the character is employed in the alphabet. Similarly situated in Niuē it is sounded as *ts*. In Tongareva and Moriori *t* before *i* has the sound of *ch* (*j*). In Futuna *t* before *i* takes the *ts* sound.

	T-D		T-C	T-S		
Samoa	mutu	fti	tea	gutu	tunu	uta
Futuna	mutu	fti	tea	gutu	tunu	uta
Uvea			tea	gutu		
Rotumā					sunu	
Viti	mudu	vidi	cea	gusu		usa

The changes of *p* are slight, they are confined to such results as are due to different lip positions and we meet with them only in Tonga and Viti. The Samoan *p* is represented in Tonga by *p* or *b*, in Viti by *v* or *mb*, and we lack the extension of this division over sufficiently wide range to enable us to make such comparison as would establish the underlying reason. A good hypothesis, and so far as proof or disproof is concerned it amounts to no more than hypothesis, is that in the Samoan *p* is mingled an original *b* which has been destructively assimilated, or that the Samoan surd *p* is an arrest of development yet containing the expectancy of a sonant *b* which becomes completely possible in Tonga and imperfectly possible in Viti. In the following table and conspectus we present illustrations:—

					P-B.	P-V.
Samoa	peau	pou	pule	pua'a	puga	
Futuna	piau	pou	pule	puaka	puga	
Uvea	peau	pou	pule	puaka		
Viti	biau	bou	buli	vuaka	vuga	--
Tonga	peau	pou	bule	buaka	buga	--

In this extended series of minute analyses we have dissected the phonetic elements of the several Polynesian alphabets down so closely that their interrelations lie bare before us. We have examined the progress of one letter unit into another, we have been able to disclose the aboriginal unit which underlies groups of letters and out of which divers sounds have arisen through idiosyncrasies partly physical and partly psychical. We have been doing the work of the histologist on the living tissues of a quick speech.

Dissection is not enough. Our full end is not attained when we leave upon the operating table heaps and heaps of *disjecta membra* of Polynesian languages. From these materials which we know so intimately we must reconstruct and thereby learn the broader lessons of this family of human speech.

First let us look at the story of ethnic wandering which we now have the knowledge to read in the formative material of these languages. We shall find no difficulty in constructing an analytical key to the languages of Polynesia, and we shall use no material other than such as has been set forth in the preceding discussions. We shall force these alphabets to tell their own tale of the migrations of a race. This is the key:—

Mute series complete (*k—t—p—b*)

Nasal series complete (*ng—n—m*)

With sibilant

With true aspiration

Samoa

Tonga

Fakaafo

Uvea

Rotumā

Lacking true aspiration

Futuna

Viti

Manahiki

Aniwa

With assimilated aspiration

Nukuoro

Without sibilant but with aspiration assimilated therefrom

With surd and sonant spirants (*f-v*)

Futuna

Uvea

Tonga

Niuē

Tongareva

With sonant spirant only (*v*)

Paumotu

Mangareva

Lacking spirants

Maori

Lacking both sibilant and aspiration

With sonant spirant only

Rarotonga

Nasal series incomplete (<i>n-m</i>)	
Lacking sibilant	
With surd and sonant spirants	<i>Marquesas</i>
Mute series incomplete (<i>t-p</i>)	
Nasal series incomplete	
Lacking sibilant	
With surd and sonant spirants	<i>Tahiti</i>
Lacking spirants	<i>Hawaii</i>

The story is plain to read. Let us briefly narrate just what history the language key opens to our reading. It shows us that the Hawaiian and the Maori stand at the same distance from the point of distribution, and it associates the Hawaiian with Tahiti, it associates the Maori with Rarotongan. Then it shows us at another ring of dispersion from a common centre, not quite so far as these ultimates, the Paumotu and Mangarevan. Yet another circumference is filled at equal radii from the centre with Tahiti, Rarotonga, the Marquesas. As we come nearer to the heart of things we find in the Tonga group a collection of tongues which stand equally but a step away from the Proto-Samoan, each independent although there are plenteous traces of commingling. And at the centre of all we find the true Nuclear Polynesian, the throbbing heart of the speech. One other detail here appears: It is not without meaning that Uvea and Futuna twice are entered upon the record, once in Nuclear Polynesian, and again in the Tonga group; it is the linguistic record that the Tongans have raided Nuclear Polynesia and left the traces of their speech.

This is the reading of the record which philology has preserved. It would read the same even if we had not a single legend of those which go to make up the great tradition of Polynesian migration.

Our next summation of this material will show us somewhat of the structure of this vocalic speech.

Compared with the forerunners of our speech, not only those distant progenitors which we find amid the Indian snows, but even those more proximate ancestors who spoke our tongue within the Christian era, compared even with the reduced wealth of sound which we use systematically for the portage of sense from lip to ear, all these Polynesian languages seem but feebly equipped for life as the medium of human communication. None the less we shall find an interest in the examination of the sound elements which they hold most closely, those which they shed most freely and particularly those which for them exist in a sort of vivid nebulous haze or a germinating protoplasm.

We have been able to reconstruct in the Proto-Samoan the highest phonetic type of the language, and we have seen how from this type the various stems have declined. Thus we have a good idea of what are the weak points of the structure, its most recent acquirements and

therefore the first to go. In those elements which change the least we see the phonetic elements which were first acquired and which have proved their lasting quality. This sheds for us a bright light on the very period when the man, endowed with the cry by virtue of his possession of animal lungs and larynx, was rising to his own higher estate by discriminative selection from those consonant-forming closures of the buccal organs which he alone among mammals had the speech centre of the brain to operate. No other family of human speech has yet been analyzed to a point so close from which to view with comprehending eye a genesis of human speech. We are to see how few were the first consonants which energized the cry into a speech. Nay, more, we are to find in those regions of haze, those conglabations of language plasm which exist in Polynesian at the present day, a living example of what must have been the case when the man-animal first found out that he had in his poor brain and untrained vocal muscles a mechanism which was to set him at once and forever asunder and above his kin the animal-anthropoid.

Let us now look at the full table containing every phonetic element of Polynesian.

			Ā		
		A	--		
			ä		
		E ē	ö	O	
		I í	ü	U	
	Y		r l	W	<i>Semivowels</i>
<i>Sonant</i>	ng		N	M	<i>Nasals</i>
<i>Surd</i>	h		h	h	<i>Aspiration</i>
<i>Sonant</i>	--		--	--	
					<i>Sibilants</i>
<i>Surd</i>	--		s	--	
<i>Sonant</i>	--		--	v	
					<i>Spirants</i>
<i>Surd</i>	--		th	t	
<i>Sonant</i>	g		d	b	
					<i>Mutes</i>
<i>Surd</i>	k		T	P	
	<i>Palatal Series.</i>		<i>Lingual Series.</i>	<i>Labial Series.</i>	

In this tableau we have employed the resources of the printer's case to afford a graphic presentment of the relative permanence of these phonetic elements. The letters set in bold face capitals are the solid elements of the phonetic system which appear in all these languages. The bold face lower case letters are those of the older elements which closest approximate the permanent structure. The

Roman type distinguishes the letters which have a partial and somewhat considerable history in the family. The Italic points out those of minimum frequency, possibly appearing in but one of the languages. Inasmuch as the aspiration is strictly neither palatal, lingual or labial, but is possible just before or just after any group of closures it has been found to serve a measure of simplicity and convenience to repeat it in this tableau in close proximity to the column of each series of closure.

If now we regard the bold face letters of this tableau we shall see the common elements of all Polynesian, and in them the earliest acquirements of their progenitors. We may see some reason to indulge ourselves in the fancy that it is likely that the lips were the earliest implements of the human modulation of the cry. Yet so far as this record goes, and there is yet none more elemental, these bold face letters stand on one and the same plane of evolution. That is to say, our earliest knowledge of primal Polynesian is that it is in possession of a full vowel series, and even the animals have them; that it has a full series of semivowels, two-thirds of the nasal series and an equal component of the mute series.

But there is a better way of stating the consonantal possessions.

As far back as we can trace the Polynesian ancestors the men of this early phase of speech evolution had learned to use two positions of the lips, that which lies the nearer the vowel group being positive and struck true, that which lies at the other extreme not quite so true and having sufficient uncertainty to admit of the present diversity between the Samoan *p*, Tongan *b* and Viti reinforced *mb*. Likewise had they learned to use two positions of the tongue, the remoter one striking true at *t*, the nearer one lying in one of those protoplasmic groups whose two nuclei are segmenting about *n* and *r-l*, the segmentation of the latter showing the two nuclei of *r* and *l*. When we follow the labial column up into the vowel tract we encounter that other group of speech plasm in the inner *a-e-o* triangle with which we have already dealt. Verily the tongue is an unruly member.

The next acquisition is the conquering of similar two points by the palate, fixed points both, except for the single instance of a true *g* sound in Viti as a variant of *k*. That is to say, the later Polynesian has passed his ancestor and has learned to bring the palate to his assistance. But that is as far as he has gone. Uncomfortably and not always certainly he has acquired the art to use those blunt organs which it needs hard training to reduce to precision, but the most he can do is to get *ng* and *k*, never quite certain of holding either, the rest of the column blank.

In the lingual column we find a better showing for the Polynesian ancestor. He had acquired with this finer member a third position. He could not always hold it, only a small group of his descendants can now sound the *s*. Still it was an acquisition.

In the labial series we come to an instrument of great precision, in selecting food it had been better trained to a more sensitive musculature for ages before the speech centre developed in the third frontal convolution to put it to higher use. Here we find a third position not only firmly attained but held so long that it has differentiated into sonant and surd uses of the spirant.

Thus we see the labial series to contain the first acquisition of man in the evolution of true speech, and we find in that series its earliest possession in its nasal. What, then, is it that we see at the end of all our painful study? We see an early man emerging first into the knowledge that he is more than beast and has indeed a speech when he comes out to us mouthing with his lips and mumbling his first consonant, um-um-um, and with it his most elemental vowel a, and we hear him saying as the foundation of his speech mama, even as the same simplest sounds are the first we select in our own infant estate.

We have in our English an interesting group of words, of particular interest to us in this inquiry because they preserve to us a memory of the speech elementals. These are the nouns wherewith we name the cries of our familiar animal friends and the verbs whereby we designate those brute sounds, all onomatopoeias. Look at just a few: coo, cockadoodledo, cuckoo, maa, neigh, baa, tweet, moo, bowwow, miaou, katydid, whippoorwill, morepork. Not a consonant sound in the whole list beyond the elemental Polynesian in the preceding tableau.

Much of the intricate detail of the many tables which have gone before has been devoted to various consonant changes. As we have already summed up in two particulars the material lying dissected before us so we may profitably sum up this item also before we close the inquiry and lay our topic by.

In two instances we note a change from Samoan *s* to Viti *v*, not wholly to be neglected, yet resting on too scanty data to receive further present consideration.

We note a frequent play of interchange of *ng* and *n*, and of *k* and *t*. We explain this as based upon the fact that the inner speech mechanism of the mouth consists of two blunt organs and the Polynesian has not yet refined them by long use to insitinctive service as precise instruments. Nothing, then, could be more natural than to select for service the one which most readily responded to the volition of speech; if the use of the palate were the more agreeable we find *ng* and *k*, if the tongue prove the more obedient servant we find *n* and *t*. These three points are exceptions, one very minor, two major and frequent.

One more preliminary statement: we have already said that for convenience we should enter upon our alphabetical conspectus the aspirate in the neighbourhood of each of the three series. The convenience is this, that the aspirate is not palatal, not lingual, not labial, yet it lies as close to the one as to the other. We shall find it

involved in all these various changes, but it does not effect the rule which we are about to enunciate.

With the three exceptions noted the whole play of consonant mutation in Polynesian is a matter of vertical change. When a palatal changes it changes to another palatal, lingual modified remains lingual still, and labial remains labial even though its play of mutation carries it bodily into the vowel tract. But there is no horizontal movement, the labial under stress of change does not become palatal or lingual.

Now, vertical and horizontal are convenient terms to employ when the conspectus is before the eye, but as terms they have no real value in nature. That which it is of value to recognize is that which underlies this talk of vertical mutation, of labial, lingual, palatal invariability. That all important underlying fact is this: no matter which of the three organs of speech mechanism this early speaker elected to employ for the expression of any given sense he does not change to another organ in case the result is not satisfactory, and this holds true with his remotest descendants wherever they may to-day be found. A novice at the trade of speaking he may fumble the tool he has chosen to employ, but, being man and obstinately progressive, he sticks to the use of that same tool until he has learned the knack of it.

With one more detail we shall conclude our tale of the Samoan phonetics. This is the employment of the accent, the use of varying stresses of voice and varying intonations to enliven the meaning which words are used to convey.

The Samoan accent is normally a stress accent and in a greater or smaller degree every word has one or more accents save for a very limited group of monosyllabic enclitics and only a few more proclitics. Under the stress, the emphasis of pronunciation, it seems a law of nature that vowel sounds tend to prolongation, and such is sometimes the case in Samoan. This being so common in human speech it is scarcely necessary to look upon it as a development of tonic accent, and it makes for simplicity to avoid introducing the term into Samoan. It is to note, however, that short vowels under the stress accent are quite as likely to retain their normal quality, and in Viti it is expressly recorded that the accent generally shortens the vowel.

As a general thing the incidence of the Samoan accent is upon the penult, with subordinate accents lying upon the syllable next before the antepenult and so further on each second syllable anterior if the word reach so far. This orderly arrangement of the subordinate accents is frequently interrupted by the fact that into compound words the composition members carry their own accents unmodified.

This penult accent holds most generally from end to end of Polynesia. In Hawaii it is true of about five-sixths of the words in the language. In Mangareva the proportion is even greater. In Viti the proportion is stated as in nine cases out of ten. It is only when we reach so distant

a terminus of migration as the Maori that we find a development which has cast aside the ancestral stress position and has begun to individualize with accents upon the antepenult and earlier.

The incidence of the stress accent upon the penult is solely a matter of arithmetic, a counting of one syllable forward from the end of the word and there the accent. This is automatic and without relation to the formative stage of the word. Thus, the verb *va'ai* is an augmented form of some stem *va'a* to which has been applied the *i* which we recognize to be one of the agencies whereby the diffuse attributive is particularized to use in some such manner as we understand by the speech class known to our grammar as the verb. To accent it *va'ai* is in accordance with the plan of the speech, the stress lies on the penult. By yet another embracing agency applied at the beginning as well as at the end we use a reciprocal of the newly established verb, and it is long enough for us to need two subordinate and supporting accents, one on either side the principal accent we have just seen in *va'ai*, namely *féva'aiá'i*. Here we have a plain type, dot and dash, stress on every even syllable numbered forward from the end. But we have yet another form of the word, a duplication form of frequent occurrence, in *va'ava'ai*. Here the accent fails to follow the dot and dash system, it is not *va'áva'ai* but *vá'ava'ai*. Now this failure to conform to the rule means something to us in the study of origins. This little final *i* now attached firmly to the latter end of the word may have come into use as one of those parasitic enclitics which never have strength enough of their own to deserve stress of voice but which wrest toward themselves the accents of nobler words. Thus our assumed *vá'a* is made to sound *va'ai*, but that is as far as the influence can reach. In the duplication form the terminal agency can distort one accent and that the principal one of the word, but the subordinate accent clings to its own proper place on the penult of the stem. Therefore the rule that in words of more than three syllables the composition members preserve their own accents.

Consider next the enclitics. The *i* of the foregoing example has ceased to stand alone, we recognize it to be enclitic only from the violent wresting of accent in the words upon which it has so long leaned that it has become consubstantial. Two principal enclitics are commonly encountered, a vocative *e* and a demonstrative *na*. We concede to them independent existence but no accent, they attract to the ultima the accent of the word they follow, and they thereby dissolve apparent diphthongs as already has been commented upon in its earlier place. Here are examples: *fúna* in address becomes *funá e*, *ali'i* becomes *ali'í na*.

Now let us look at the exceptional words which carry the accent upon the ultima. If the final vowel be long it attracts the accent to

the ultima, as *faigatá* and *fetú*. In this case there is evidence to show that these long final vowels are the product of crasis, for the *faigatá* and *fetúu* of Futuna are by the faintest whisper removed from the Samoan forms under the ultima accent, yet the Futuna forms are clearly under penult stress. What these words are which employ this accent must be learned from the speech and retained as an act of conscious memory until ear and tongue have developed the instinct. It is of particular importance to be true to accent, for many words of divers meanings are distinguished only by such trifles as the catch and the accent: thus *áva*, a boat passage; *áva*, the beard; *avá*, wife.

As various words are differentiated by their accent so is there the beginning of a system of accent differentiation of uses of any given word. *Málietóá* is a well-known royal name, but when it is used in succession to *sa*, the gentile emblem, the accent shifts to the ultima and we have *sa Málíetòà*, this use being restricted to proper names of families. More common is a usage wherein the shift of accent to the ultima serves to indicate a locative object of motion. This use is all the more valuable because none but the finest ear can sense the shade of difference between *i*, in; and *'i*, to. With the assistance of this accent shift, its value being almost declensional, it is possible to distinguish readily between *i Sàfata* and *'i Safatà*, in and to Safata respectively.

A few words are accounted too slight for accent. Proclitic they are neither under voice emphasis themselves nor do they modify the accent of the words about them. The weak demonstratives *le* and *se* and *e* are of this class, so is the nominative sign *'o*, the prepositions *a*, *e*, *i*, *o*, and the particles *i* and *le* adjuvant of the personal pronouns.

The great majority of Samoan words have stress accent on the penult. To explain this as due to the genius of the language is to acknowledge ourselves baffled by a problem. Yet it is not only simple and easy of solution in itself but it bears illuminatingly upon problems of etymology which we shall be called upon to solve.

We are going to see that the predominant disyllables of Samoan speech are reducible to monosyllabic roots and that in these monosyllables rests the working platform of language building. This helps us in the comprehension of why the accent falls where it does. Try our first example in English with the monosyllable *cow*. If we wish to add a modifier, say an adjective descriptive of colour yet not particularizing it to such an extent as to call for special stress, we prefix the modifier and have the phrase *dun cow*. As we should normally speak the phrase there hovers an accent over *cow*, if noun and modifier were compacted into a single word we should say that it carried accent on the ultima. And why? For the simple reason that *cow* being the principal theme the voice follows the brain in dignifying its importance. Exactly the same principle is operative in the Samoan but applied in inverse order.

In Samoan the descriptive follows the thing described. Dun cow would be cow dun, and with the accent still resting on the principal theme we shall find it on the penult. Thus in our study of roots the incidence of accent will help us to sort out those which are principal and those which are subsidiary.

THE CAVE DWELLINGS AT TE PEHU.

THE STORY OF A STONE AXE.

(BY J. COWAN.)

[Last year an exploring party, headed by Mr. T. E. Donne, General Manager of the Government Tourist Department, set out from Rotorua for the cave dwellings, about which a good many rumours had been heard—most of them highly imaginative—and located the spot with the assistance of two Maoris. As I do not think the "Journal" has previously made mention of Te Pehu *pa*, the following account of this historic place may perhaps be worth placing on record.]

HIDDEN away in the forest about twenty miles from Rotorua town in a northerly direction are some singular cave dwellings of the ancient Maoris, on the site of the ancient *pa* Te Pehu. It is a place of historic memories, but there are very few natives who can now tell the story of this remarkable spot, or who are acquainted with the history of the Tapuika tribe when these refuge places were hewn out from the rocky sides of Te Pehu hill. The country hereabouts is covered with dense forest and one requires a good bushman guide before attempting to find the long-lost and only recently re-discovered haunt of the ancient children of the wilds.

The first portion of our route was a drive of eleven miles along the main road to Tauranga, passing the Awahou and the watery den of Pekehaua on the way; at the eleven-miles peg we turned off to the right along the road which gives access to the newly-settled lands between Mangaorewa and Rotorua. We drove along for about six miles until the vehicle road ceased; the rest of the journey was done on foot. A rough walk of between three and four miles—most of it through gullies and dense bush—brought us to Te Pehu, on the thickly-wooded bluffs above the Mangaorewa.

It was a lonely but beautiful spot—a densely-wooded hilltop, dropping steeply into a great gorge; the dull roar of the Mangaorewa waters came up through the tree-tops from the bottom of the ravine far below. The forest vegetation was so thick and tangled that it was difficult to trace the outlines of the old parapetted *pa* which crowned the cliff-top; but just on the left as the track wound round to the side facing the ravine there were the well-marked remains of a *koukou* or bastion-like

outwork. The great age of this deserted fort was indicated by the large size of the trees growing in the ditches and other parts of the old *pa*.

Overlooking the gorge, and sloping gently down for a couple of hundred yards or so, there was a narrow terrace cut out of the hillside, just about wide enough in some places to give room for a row of the old-time *nikau* huts of the Maori. All vestiges of any *wharés* had disappeared; but a series of singular little doorway openings cut in the mossy cliff was seen on the right, and investigating these we found that they gave access to the ancient cave dwellings. We counted nine of these artificial caves, all on an alignment; a number of them, close together, were connected by openings cut through the soft rock. The little doorways, from three to four feet high, exactly resembled the openings to the *ruas* or kumara-pits which are often seen on the sites of old *pas* cut out of the hillsides. No doubt these caves, or some of them, were originally made for food-stores, and here the ancient foresters kept their supplies of *aruhi* or fern-root and other foods of primitive man.

Entering one *rua* near the lower end of the terrace we found it to measure five feet in height, with a length of thirteen feet and a width of eight feet six inches. The roof was of a dome shape, very carefully rounded; the marks of the stone axes and the *mata-tuhua* or obsidian knives, with which the Maoris chipped out the soft rock, were still as plain and well-preserved as if they had only been made yesterday instead of centuries ago. The sides of the little underground dwellings were very smoothly cut; the floors were dug out to a foot or so below the level of the terrace outside. Here the forest-refugees of old spread their fern-tree fronds as a floor-covering (*whariki-rau-ponga*) and over them their mats; in the centre of the floor each cave-family kindled its nightly fire. There are the ashes of camp-fires there now, but they are those of present days, for Maori pig-hunters out in these forests occasionally spend a night here—evidently they are in no fear of the ghosts of the long-vanished cave men—and they have written their names in charcoal on the walls. The next caves are so close that they are connected by the wall-openings already spoken of, so that the people in one could hold converse with their neighbours; one of our Maoris remarked that this was an excellent idea, just like that convenience of the Pakeha, the telephone—"Te Maori terepono." The other caves are similar in design, and about the same height as that described, but are narrower.

Some distance away to the west, perhaps half a mile on the other side of the Mangaorewa Gorge, there is another ancient forest *pa*, called Te Weta, once occupied by a *hapu* of the tribe that held Te Pehu. There are said to be some cave dwellings of this sort there also, but we did not visit the *pa*.

The following traditional story of Te Pehu *pa*, and the conquest of the forest-dwellers by the lakeside Arawas about two hundred years ago, was told me by old Waharoa, a well-informed Rotorua Maori. It is an interesting illustration of the fierce feuds and vendettas which were carried on by tribe against tribe, actuated by the never-dying thirst for *utu*. It is the story of a stone axe, and all the trouble it caused:

"This is what I know of Te Pehu *pa* and the people who dwelt there in the hill-caves; the history I was taught by my father. Te Pehu fort was built there, far in the forest, by the Tapuika tribe, about eleven generations ago. The Tapuika are a clan of the Arawas; their ancestors came in the Arawa canoe, and the remnant of the tribe live at this day at Te Puke and elsewhere between Rotorua and the coast. Their chiefs in Te Pehu at the period I am telling of were three named Te Koata, Rakawhati, and Whanganui. Now there was a certain man of the lakeside Arawas, one Katu, of Ngati-Ihenga *hapu*, who went from here to Waikato on a visit to some of his friends there. His Waikato hosts, before he left, presented him with a valuable stone adze (*toki*) and a shark's tooth ornament (*mako-taniwha*). Rakawhati and Whanganui from Te Pehu *pa* were also on a visit to Waikato, and learned of the presentation of these articles of Maori *taonga* to the Rotorua man. They were anxious to secure these treasures for themselves, and on their return they laid in wait for Katu on a certain road which he frequented, and leaping out from the thickets on the Ngati-Ihenga man they forcibly robbed him of his axe which he carried with him, and tore his shark's tooth pendant from his ear. Then they returned to Te Pehu rejoicing. As for Katu he went on to Puhirua, the large stockaded *kainga*, which in those days stood near the lake shore between Te Awahou and Te Puna-i-Hangarua (now known as Hamurana), and loudly *tangi'd* for his lost treasures. The Ngati-Rangiwewehi, his wife's tribe, asked him, 'Why do you weep?' He replied, 'My treasures have been *murud* from me by Rakawhati and Whanganui, those men of Te Pehu.'

"The lakeside tribes related to Katu were exceedingly angry at this affront, and a small-armed party speedily proceeded into the forests, and arriving at Te Pehu demanded *utu* or compensation for the robbery, of which Katu had been the victim. They asked that certain valued *kakahu waero* (dogskin cloaks), of which Tapuika were known to be possessed, should be given to them as *utu*. Then stood forth Rakawhati the chief, and brusquely shouted to them:

"*He whakahihi ta koutou ki te haere mai hi te tono utu! Kaore e hoatu!*—(What a conceit you must have to come here and ask for payment! No, you will get none!)

"And the Ngati-Rangiwewehi and Ngati-Ihenga party returned home as they came, without the dogskin cloaks, and anger burned in their hearts.

"Some time after this episode Te Koata, the head chief of Te Pehu and Te Weta, paid a visit to Puhirua. The Ngati-Rangiwewehi had not forgotten or forgiven the forest-men for their insult, and they seized the opportunity to forcibly plunder Te Koata of what *taonga* (valuable property, ornaments, etc.) he had in his possession, as *utu*. Te Koata did not return direct to his home in the bush, but went to Kawaha, the headland just to the north of Ohinemutu, where there stood a large *pa* of the Ngati-Whakaue tribe, the most powerful section of the Arawa nation. He informed the people of that *pa* of what had occurred, and cried for vengeance on Ngati-Rangiwewehi.

"And there rose up a certain man of Ngati-Whakaue eager to raise the feud against Katu's people. Taking an old flax mat, a *kakipora*, and setting it alight, he swiftly set out for Puhirua by night with the intention of setting fire to the great carved house called 'Tawake-hei-moa,' of which Ngati-Rangiwewehi were exceedingly proud. The flax mat would smoulder for a long time without being consumed by the fire. Arriving at Puhirua when the people were asleep, he stole up to the rear of the carved house and thrust the smouldering *kakipora* into the dry raupo thatch-walls (*tuparu*), left it there, and fled back to his village. The large meeting-house was speedily ablaze, and when the alarm was raised in Puhirua the tribe ran to the *marae*, and loudly lamented the destruction of their fine *wharé-whakairo*. Quickly divining the hand of Te Koata and his friends in this act, they cast about for immediate and terrible *utu*.

"A party of men was swiftly despatched to the village that stood near the Fount-at-Hangarua (now known as Hamurana spring), where lived a member of the Tapuika tribe, an old woman named Waitarere. Her they seized [she had nothing to do with the case, but that did not matter], and haling her quickly to Puhirua, they cast her into the still burning ruins of the carved house and roasted her alive. *Kaitoa!* The burning of the *wharé-whakairo* was avenged. The old woman's death was the *utu* for the stolen axe and the shark's tooth of Katu.

"But Ngati-Rangiwewehi and their friends did not let the feud rest there. They decided to carry the war into the Tapuika country. So, raising a strong war-party, they marched over the hills and through the forest to Te Pehu, and furiously assaulted that *pa*. They succeeded in capturing it and in killing most of the occupants. The survivors fled down the gorge and across the Mangaorewa to Te Weta *pa*, and there the Tapuika made a final stand. But the *opé* (army) of the lake men were again victorious. They stormed the *pa*, and very few escaped the battle-axe and spear. The *morehu* or remnant of the garrison crept back through the forest to the desolated site of Te Pehu *pa*. Amongst them were the three chiefs, Te Koata, Rakawhati, and Whanganui, who had managed to escape the general slaughter. In fear and trembling they took refuge in the *caves* (*ana* or *rua*) which had been

cut in the sides of the hill *pa*, and there they hid until the victorious Arawas had marched home again carrying with them the heads of many of the slain and much *taonga*, besides some of the Tapuika women for slave-wives. And ever after that they continued to live in the cave dwellings, existing on the wild foods of the forest and the birds they caught, and always keeping a watchful eye for their foes. And so was finally avenged the theft of that axe of Katu's by the insolent chiefs of Tapuika.

"These caves," concluded old Waharoa, "are very old indeed: they were first dug out by the Tapuika perhaps ten or eleven generations ago; but possibly it was not until Te Koata's time that they were enlarged and used as human habitations. From Te Koata down to the present day is about seven generations of men."

THE STORY OF TE PEHU PA.

AS TOLD BY WAHAROA, OF UTUHINA, ROTORUA (1907).

[The following, which I took down from the dictation of old Waharoa, is the narrative on which the foregoing history is based.—J. COWAN.]

KO te iwi nona tena pa, ko Tapuika; nga rangatira o taua iwi, ko Te Koata, ko Rakawhati, ko Whanganui. Nā, tera ano teteahi tangata o Ngati-Ihenga, ko Katu te ingoa. I haere a Katu ki Waikato kia kite i nga tangata o reira. Ka homai e Waikato ki a ia kotahi te toki me te mako-taniwha. A, i haere mai a Rakawhati raua ko Whanganui ki Waikato ka tupeke* kia Katu. Ka hoki mai a Katu ki Puhirua. Ka tae a Rakawhati me Whanganui ki Waikato, ka korero mai te tangata-whenua, "Mehemea kaore i tutaki korua i a Katu?" Karanga atu a Rakawhati, "Ae, ki te huarahi." Ka ki mai te tangata-whenua, "He taonga i a Katu;" ka whakaaturia te ingoa o nga taonga, he toki, he mako. Ka hoki mai enei rangatira. Ka mau ki te huarahi a Katu me tona whaea, ka hopukia, ka murua nga taonga, ka hoki atu ki Te Pehu ki ta raua pa.

Ka hoki mai a Katu, ka tae mai ki Puhirua, me te tangi. Ka patairia e Ngati-Rangiwewehi, "He aha te take o to tangi?" Ka ki atu a Katu ko a raua taonga kua murua e Rakawhati raua ko Whanganui.

Ka haere nga uri o te tangata-whenua ki Te Pehu, ki te tono utu mo te murunga, kia homai te kakahu-waero hei utu. Kaore i homai. Ka karanga mai a Rakawhati, "He whakahihi ta koutou ki te haere mai ki te tono utu. Kaore e hoatu." Ka hoki mai te ope ki Puhirua.

I muri, ka haere mai a Te Koata ki Rotorua. Ka tae mai ki Puhirua, ka murua e Ngati-Rangiwewehi nga taonga a Te Koata. Ka haere atu taua rangatira ki Kawaha, ka korero ki a Ngati-whakaue kua mnrua tona taonga. Katahi ka haere teteahi tangata o Ngati-whakaue me te kaki-pora ki tona ringa, e tahu ana, hei tahu i te whare-nui a Ngati-Rangiwewehi ki Puhirua, ko "Tawake-hei-moa" te ingoa. Kia tae ki reira, ka kuhua te kakahu e tahu ana ki te tuparu o te whare, ka waiho atu, a ka hoki mai taua tangata ki Kawaha. Ka wera i te ahi, ka kite a Ngati-Rangiwewehi, ka haere mai ki te

tangi mo tera whare e tahu ana. Nui atu te riri a Ngati-Rangiwewehi. A ka haere nga tangata o Puhirua ki Te Puna-i-Hangarua (Hamurana), ka rokohanga tetahi kuia o reira, o Tapuika, ko Waitarere tona ingoa. Ka haria mai te kuia e Ngati-Rangiwewehi ki Puhirua, e ka ana te whare-nui, ka whiua te kuia i roto i te ahi, hei ngaki i te weranga; ka mate. He utu tenei mo te toki a Katu.

I muri mai ka haere he ope ki te whawhai ki Te Pehu—ka whawhai, ka hinga te pa, ka mate nga tangata. Katahi ka haere te ope ki te whawhai ki tera pa, Te Weta, ki te taha uru o Te Pehu. Ka hinga te pa, ka mate nga tangata o roto; ka horo katoa. Ka rere nga morehu, ko Te Koata, ko Rakawhati, ko Whanganui ma, ka oma ki te ana ki nga rua nohoanga-tangata, ki Te Pehu. Ka noho ki reira; ka ora nga rangatira o Tapuika. Ka hoki mai te ope ki Rotorua.

Na Tapuika i mahi enei rua; tawhito rawa nga rua, nga ana.

NOTE.—No doubt such a historian as Takaanui Tarakawa, of Te Puke (now helping in the building of the Government *pa* at Whakarewarewa), could give a fuller account of Te Pehu's history than this, but I have not had an opportunity of seeing him.—J. COWAN.

[We may add to Mr. Cowan's account by suggesting that an exploration of the Manga-o-rewa stream would probably disclose some very wonderful scenery. The Maoris of Rotorua say that east of the Tauranga-Rotorua road and within the gorges of the Mango-o-rewa at a *pa* named Te Taita there are two very noticeable pillars of rock standing up in the bed of the stream opposite one another, out of one of which at eight feet from the ground springs a fountain. Lower down is a great pillar of rock, on to the top of which has fallen a slab of rock, connecting it with the cliff and thus forming a natural bridge. The gorge itself is at least eight hundred feet deep, out out of the grey Rhyolitic tufa that forms the plateau between Rotorua and Tauranga.—EDITOR.]

* Query: *tutaki*.



NOTES AND QUERIES.

[196] The Maori god Ha.

In the account of "Takitimu" canoe, J. P. S., Vol. XVII., p. 102, we find a reference to the Maori gods *Io* and *Hā*. *Io* we have heard of before, but I think this is the first notice of *Hā*. As the latter is classed with *Io*, the assumption is that he is one of the Superior gods. Does any one know any thing further of him? I find the following references in Dr. Turner's "Samoa a Hundred Years ago," p. 46. 1. "*Le Se*—the sacred one. The name of a war-god in several villages, and incarnate in the lizard..... 2. In some places *Le Se* was incarnate in an owl, and was more an agricultural god who sent rain and abundance of food. 3. *Le Se* in one place was a household god and incarnate in the centipede." *Le Se* in Samoan is *Te Ha* in Maori; and in Moriori *ha* means sacred, as does in Samoan. So there is probably a connection.

S. PRECY SMITH.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 7th December, 1908.

Present :—The President, Messrs. Corkill, Fraser and Newman.

A letter was read from the Department of the Interior stating that Parliament had appropriated £100 towards the "Memoir Fund."

The following new members were elected :—

Wi Katene, Rotorua.

The Carnegie Public Library, Dunedin.

F. J. Hayman, Native School, Oruanui, Taupo.

T. M. Wilford, Wellington.

It was reported that for the first time in its history the library had been all collected together, and properly arranged in the room lent the Society by the Technical School Authorities.

Messrs. Parker, Skinner and Smith were appointed a committee to consider which of our exchanges can best be dispensed with, in view of the fact that there will shortly be difficulty in finding room on the shelves for more books.

It was reported that the "Memoir Fund" (including payments and promises) now amounts to £156.

The following papers have been received for publication :—

Notes on the *Kuaka*. By Wiki Te Pā (through Mr. James Drummond).

The Story of Taharakau. By Mohi Turei (through Archdeacon H. W. Williams).

On the Maori Heavens. By Te Haupapa-o-Tane.

Pathology of Samoa. By H. L. James.

Te Ariki. By Te Whatahoro.

On Ariki, and incidentally Tohunga. By Hare Hongi.

List of Exchanges, etc., received :—

2402-7 *The Geographical Journal*. June to May, 1908.

2408-9 *The American Antiquarian*. May to August, 1908.

2410 *The Batan Dialect*. Bureau of Ethnology, Philippines. Vol. v., 1, 2.

2411 *Neocene Man, Sierra Nevada*, University of California publications, Vol. vii., 2

2412 *A Mission record of the Californian Indians* " " Vol. viii., 1

2413 *Ethnography of the Cahuilla Indians* " " Vol. viii., 2

2414 *The Religion of the Luiseno Indians* " " Vol. viii., 3

2415 *The Culture of the Luiseno Indians* " " Vol. viii., 4

2416-7 *Tijdschrift*. Bataviaasch Genootschap. Deel L., 5 and 6, Deel LI., 1.

2418 *Notulen* " " Deel XLVI., 1.

2419 *Bijdragen*. Koninklijk Instituut. The Hague. Deel LXI.

2420-21 *Journal*—Royal Colonial Institute. June-July, 1908.

- 2422 *Archivio*—Italian Society of Anthropology. Vol. xxxviii., 1.
- 2423-26 *Revue*—L'Ecole D'Anthropologie de Paris. May-September, 1908.
- 2427-29 *Bulletins et Memoirs*—Société D'Anthropologie de Paris. Vol. viii., 4, 5, Vol. ix., 1.
- 2430-32 *Proceedings*—Royal Society of Edinburgh. Vol. xxviii., 4, 5, 6.
- 2433-55 *Journal and Proceedings*—Asiatic Society of Bengal. Vol. iii., 8-10, Vol. iv., 1-4, and extra. Vol. lxxiv., 2, 3.
- 2456-59 *Na Mata*. July to October, 1908.
- 2460 *Pictured Rocks*—Flathead Lake. University of Montana.
- 2461-64 *Science of Man*. Anthropological Society of Australasia. Vol. x., 2, 5.
- 2465 *Bulletin*—N.Z. Dominion Museum, No. 2.
- 2466 *The Ancient Hawaiian House*. Memoirs, Bernice Pauahi Bishop's Museum, Vol. ii., 3.
- 2467 *Hawaiian Land Shells*—Occasional Papers " " " " Vol. iii., 2.
- 2468 *Explorations Upper Usumatsintla*—Memoirs, Peabody Museum American Archaeology, Vol. iv., 1.
- 2469 *The Sacred Maya Stone of Mexico*. Presented by W. H. Saxton.
- 2470 *Antiquities of Upper Gila, etc.*—New Mexico. American Bureau of Ethnology Bulletin, 35.
- 2471 *Mata-hari*. From Prof. Dr. Renward Braudsetter.
- 2472 *Report*—Trustees Public Library, Museum, etc., Victoria, 1907.
- 2473 *Maori Dictionary*—Williams' 4th ed., with MSS. additions by C. E. Nelson.
- 2474 *Research and Review*—Journal of the Indian Research Society. Vol. i., 2.
- 2475-83 *Bulletin*—American Geographical Society. Vol. xl., 1-9.
- 2484 *Transactions*—Geographical Society of the Pacific. Vol. v., series 2.
- 2485 *Annals*—Queensland Museum. No. 9.
- 2486 *Maori Nomenclature, Westland, N.Z.* Presented by W. H. S. Roberts.
- 2487 *Nomenclature of Otago, N.Z.* Presented by W. H. S. Roberts.
- 2488-89 *Mitteilungen*—Anthropologischen Gesellschaft, Vienna. Vol. xxxviii., 1, 2, 3.
- 2490 *Transactions*—Wisconsin Academy of Science and Arts. Vol. xv., 2.
- 2491-97 *La Géographie*—Société de Géographie de Paris. Vol. xvi.
- 2498 *Annales de la Faculté de Science, Marseilles*. Vol. xvi.
- 2499 *De Java-oorlog, 1825-30*. Bataviaasch Genootschap.
- 2500 Sir John Evans' *Ancient Stone Implements of Great Britain*. Presented by W. W. Smith.

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POLYNESIAN
SOCIETY

VOLUME 18

1909

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THE JOURNAL
OF THE
POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. XVIII.

1909.



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ANNUAL MEETING OF THE SOCIETY.

*Held at the Library, Technical School, New Plymouth,
2nd February, 1909.*

PRESENT—The President, Members of Council, and other gentlemen.

The minutes of the last Annual Meeting were read and confirmed, together with the Report of the Council, and accounts, which were ordered to be printed in the next issue of the JOURNAL.

The resignation of Mr. W. Kerr as a member of Council on his removal to Whanganui was received with regret.

Mr. S. Percy Smith was re-elected President for the ensuing year, as also were Messrs. Fraser and Corkill as members of the Council, and Mr. W. W. Smith was elected to fill Mr. Kerr's place. Mr. W. D. Webster was re-elected Auditor.

Mr. S. Savage, of Rarotonga, was elected an ordinary member of the Society.

ANNUAL REPORT OF THE COUNCIL.

For the year ending 31st December, 1908.

IN presenting its sixteenth annual report the Council has pleasure in congratulating members on the continued well-being of the Society. Our work has gone steadily on, in the preservation of original matter relating to the Polynesian race, as in former years. The JOURNAL has appeared with regularity at the end of each quarter; a larger than ordinary space, during the last year, having been devoted to the "History and Traditions of the Taranaki Coast," the material for which has been accumulating for the last twenty-five years. It will take another year to complete it. Mr. Churchill's paper on "Samoan Phonetics in the Broader Sense," denotes an advance in the science of Philology on original lines, the value of which will be appreciated more and more as time moves on.

In last annual report, attention was drawn to the offer made by one of our original members to donate £100 on condition that another £400 was raised by the Society, with a view of preserving in print several valuable documents in the possession of the Society, which the limited funds at our disposal did not allow of publication in the pages of the JOURNAL. So far, response to our invitation to aid this fund has not been so liberal as might have been expected. But Parliament at its last Session generously contributed £100 towards it, which, with sums received and promised raises the fund to over £160. The Council would welcome further contributions, which would enable us to make a start on these "Memoirs," a work that must be undertaken soon, or there will be a danger of its not being done at all.

The Council is pleased to be able to report that our library, for the first time in its existence, is lodged in a practically fire-proof building, and all the books now brought together and properly arranged so that anything wanted can be easily found. A card index, or catalogue, of the whole is also nearly complete. The Library increases with rapid steps through presentations and exchanges, and it has now become a question of whether we should not strictly confine our exchanges to matters more especially connected with the object for which the Society was founded. To this end a Committee of the Council will shortly report. It will not be very many years before the wall space at our command will again be inadequate to hold all our books, if the present rate of increase continues. In the subjects of Anthropology, Ethnology, Philology, Geography, etc., our Library is probably ahead of any other in the Dominion. The Council regrets that it is not more frequently used; but the time will yet come when its value to students will be inestimable. The Library is insured for £500.

On the subject of the New Maori Dictionary, Archdeacon W. H. Williams informs us that fair progress has been made in the compilation on to cards of the many contributions from various sources received, and which continue to accumulate. There is yet a good deal of work to be transcribed on to the cards, but Mr. Williams hopes, should his other duties permit, to commence the fair copy for the printer during the year. None but those who have undertaken similar work are aware of the great amount of patient and careful thought involved in the process of incorporating and testing contributions from so many sources, and the translation of the many examples illustrative of the meanings of words and phrases. We have reason to believe this will be the best Dictionary of any of the Polynesian dialects.

The Council is glad to note that there seems to be an awakening in many of the educated classes of this country to the necessity of preserving the Maori language in its purity. The New Zealand University has lately included Maori as one of the subjects for examination, which is a step in the right direction. But it is to be hoped that this may some day merge into a chair of Polynesian Ethnology and Philology, and that funds may be found for the endowment of research in those and cognate matters. The importance of these subjects when studied from the Polynesian basis is as yet hardly appreciated. The light they will yet throw on the early history of mankind is only at present perceived, and that but obscurely, by a small band of Polynesian scholars. In the meantime our Society is preparing the way for this time, by preserving all that is possible of original matter for use in the future.

Our losses by death during the past period, so far as can be ascertained, are limited to an old member and to one of our Life members. Since the end of the

year there died at Auckland on the 23rd January, one of our original members, Mr. C. E. Nelson, who was, if not the foremost, certainly one of the best Maori scholars in the Dominion. He was not only a first-class Maori scholar, but was acquainted with Hebrew, Sanskrit, most of the European languages, and also nearly all the dialects of Polynesia. His acquaintance with esoteric Maori knowledge was very great; but unfortunately he has—it is believed—left none of this on record. He was at all times most ready to communicate his great knowledge to those who sought it. Mr. Nelson was the son of a Professor of Ethnology in the University of Christiania, Sweden. He had lived in New Zealand nearly sixty years.

There were thirteen new members elected during the year, and three resignations were received, whilst some names were struck off the roll for non-payment of subscriptions. The following are the numbers of members as at the 1st January, 1909 :—

Patron ..	1
Honorary Members	8
Corresponding Members	16
Ordinary Members	174
	<hr/>
	199

The above figures show a decrease of one member as compared with last year.

Financially, we end the year satisfactorily, in as much as we have a credit balance. The Treasurer's accounts attached show our position on the 31st December, 1908. The Council regrets to report that there are seventeen members in arrear with their subscriptions for one year, and fifteen for two years or more. Most of these latter will have to be struck off the roll for non-compliance with the rules.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR YEAR ENDING 31st DECEMBER, 1908.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year ..	12 14 6	Thomas Avery, Printing and Publishing Journal—	
Grant from the General Government in aid of Publication		No. 4 of Vol. XVI. ..	34 0 0
of Maori Dictionary ..	48 14 3	" 1 " XVII. ..	40 10 0
Members' Subscriptions and Sale of Journals ..	166 9 10	" 2 " " ..	33 5 0
		" 3 " " ..	31 17 6
			139 12 6
		" Stationery ..	3 12 6
		Riddle and Johnson—furniture ..	5 7 6
		Express Co.—shifting Library ..	0 14 0
		Borough Council—rent ..	0 2 6
		Cheque book ..	0 2 6
		Bank charges ..	0 10 0
		Insurance Premium on Library (£500) ..	1 1 8
		Capital Account—amount repaid ..	10 0 0
		Postages ..	5 16 7
		H. W. William—expenses on account of Maori Dictionary ..	48 14 3
		Balance at Bank of New South Wales ..	12 4 7
	£227 18 7		£227 18 7

BALANCE SHEET.

CAPITAL ACCOUNT.

	£ s. d.		£ s. d.
To Balance January 1st, 1908 ..	115 7 3	By Deposit with New Plymouth Savings Bank—	
" Amount transferred from Current Account ..	10 0 0	January 1st, 1909 ..	129 7 3
" Interest New Plymouth Savings Bank ..	4 0 0		
	£129 7 3		£129 7 3

Examined and found correct—
WILLIAM D. WEBSTER, Hon Auditor. W. H. SKINNER } Hon. Treasurers.
New Plymouth, January 27th, 1909. W. L. NEWMAN }

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER XI.—CONTINUED.

PUKE-TAPU PA AND THE EPIDEMICS NAMED TE REWHAREWHA AND TE ARIKI.

More than one reference has been already made to the sacred character of the old *pa*, named Puke-tapu (or sacred hill), situated on the coast five and a-half miles north of New Plymouth, just to the north of the Bell Block. It held this character from very ancient days, because in its neighbourhood was a renowned burial ground where the chiefs of many parts found a final resting place, and, moreover, it is said to have been one of the earliest settlements on this coast. At the present time much of the old *pa* has been blown away by the winds, and parts are covered by sands from the beach, which is immediately below it. The old palisading of the *pa* could be seen as late as the early fifties, but there is scarcely a vestige left of any occupation beyond the shell heaps, now to be seen, that formed the refuse places of the *pa*.

The place has been depopulated on several occasions. The first time was about the year 1790-95, when that scourge known as Te Rewharewha—an epidemic of some kind—caused the death of most of the inhabitants. This scourge was not confined to this place for it ran very generally through the North Island, and, according to the accounts of the old Maoris, it carried off many thousands of people. Here, at Puke-tapu, it was contagious. It is said that if one affected person touched another the disease was communicated, and the victims died within a few days. It raged with such violence at Puke-tapu that there were barely enough people left alive to bury the dead, and that it was only by abandoning the *pa* that any of its inhabitants were saved alive.*

*See *Journal Polynesian Society*, Vol. XIV., p. 21, for another instance of a large *pa* losing most of its people through this epidemic.

The above, however, was not the only occasion on which these people suffered very heavily from a similar cause, as did those of the surrounding districts. This was the epidemic known as Te Ariki, which spread through the country from Coromandel in 1820, and which has already been described. Puke-tapu suffered with the other *pas* of the neighbourhood.

LOSS OF THE PUKE-TAPU FISHING FLEET.

But a more serious loss to Puke-tapu *pa* occurred, as nearly as it can be placed, quite early in the nineteenth century, and therefore between the two epidemics described above. The following is the story as told to me by Heta-Te-Kauri: One very fine morning when every sign seemed propitious, and on one of the lucky days for fishing according to the Maori "Almanac,"* and it was decided by the chiefs that all the able-bodied men should proceed to sea in their fleet of canoes to catch *hapuku*, or groper, which is only found at a considerable distance out in deep water and on banks well known to the people. The name of the particular bank, or *hapuku* ground, belonging to the Puke-tapu people, was Wai-tawhetawheta, which is so far out that the canoes whilst there cannot be seen from the shore-line. The position of this fishing-bank is determined by the fact that Cape Egmont, or the point to the north of it, is clearly visible in line with the outer Sugar-loaf islands, which means that it is about ten miles off shore. The number of men who went out on this fishing excursion was somewhat over two hundred in twenty or more canoes, "for this," says Heta, "was in the days when men were plentiful." Before starting, as the canoes laid on the beach at the edge of the water all ready to put to sea, and each man was choosing his seat and placing there his paddle, tackle, etc., old Moke-uhi, the priest of Puke-tapu *pa* came down and placed his hooks, lines, etc. at the *taumanu*, or seat, third from the stern, and then went back to the *pa* for something forgotten. Shortly after another man came with his tackle, who wanted that particular seat. "Whose things are these?" said he, and without waiting for an answer, threw them over into the water. When Moke-uhi returned and saw what had happened he was very angry and refused to join the party. He returned to the *pa* consumed with rage at the insult offered him.

Determined on revenge, he waited until the fleet had reached Wai-tawhetawheta—the fishing ground—and were busy at their work, and then he went to a high hill near Puke-tapu named Matakītaki (there is no hill higher than Puke-tapu now—it has probably been

*Every one of the days of the month had its proper name and each was known as propitious, or otherwise, for fishing. No Maori would venture out to sea on an unpropitious day.

blown away), from whence he could just see some of the canoes on the horizon. Here the old man commenced his *karakias* to his gods; first calling on the south-west wind to arise in storm, but without result. Then in turn he addressed the north, the west, and the east with like want of success. At last he turned to the south and such were the powers of his *karakia* that very shortly after a furious *tonga* set in and blew with such force that the air, even at Puke-tapu, was thick with leaves and small branches, though a long way from the forest over which the wind came. This south wind was dead ahead for the canoes out at sea when they wanted to return.

By this time some of the canoes had finished their fishing and were returning, and thus met the gale. Others were still out on the fishing ground. The seas rose, and the strength of the wind so much increased that the canoes could not face it, and very soon many of them commenced to swamp and their crews to drown, for no man could swim against such furious blasts. Other canoes held on and tried to make the shore further north, but very soon, in one after another, the crews sank with exhaustion; the canoes filled and their occupants were drowned. One only of the fleet that turned to the north managed to escape and landed at Ure-nui with only one man alive in her, whose name was Kawe-nui.

Of the others, the only one that escaped was blown right out to sea, but her crew managed to keep her afloat by hard paddling and bailing—they kept the wind on the quarter and made a south-westerly course. As night came on they made a meal of their raw fish, and, apparently, the wind must have shifted to the east and north, as it often does after a south-easter. All that night, all the next day, the next night and day and part of the following one they kept up as best they could continuing their strenuous exertions at bailing, etc. At last one after another succumbed to cold, hunger, and fatigue, and died. Three people died, but the fourth, named Te Kohitā, finally drifted ashore at a place named Te Kawau, which Heta says is near Motu-pipi, in Tasman Bay, South Island. A young woman, going down to the beach for shellfish, discovered the man's body lying apparently dead on the beach. She rushed back to the village, which was not far off, and called out, "I have found a man on the beach. I don't know if he is dead or not." The chief of the village said, "We will all go and see," so several people went down and there found that the man was still alive, but insensible. They carried him up to the village, and by degrees brought him back to life.

These people were, says Heta, Ngati-Tu-mata-kokiri. Kohitā eventually married the woman who first discovered him.

The following confirmation of the above story was told me by Mr. James Mackay—at one time Native Commissioner for the Nelson District: Some time before the year 1859, when Mr. Mackay lived at Taītapu (or Massacre Bay—Tasman Bay), he heard from a slave of

Tama-i-hengia's (of Ngati-Toa), who was a member of the Ngati-Tu-mata-kokiri tribe, that his grandfather was with others blown away from the Taranaki coast whilst out fishing during a gale. The canoe, with ten bodies in it (Heta says four), was found drifted ashore on the north head of West Whanganui Harbour at Mikonui, his grandfather alone being alive. He was found by a Ngati-Tu-mata-kokiri woman, who took him to a fire and by her efforts brought the man back to life, as it were. The other bodies were eaten by the tribe. The woman took this man as a husband, and Mr. Mackay's informant was their grandson. It is more likely that West Whanganui is the place where the canoe drifted ashore, rather than near Motu-pipi, as Heta says.

It is probable that the above incident occurred subsequent to the fall of the Rewarewa *pa*, but it is uncertain.

EARLY NORTHERN EXPEDITIONS TO TARANAKI.

(Circa 1810.)

So far as can be learnt from Native histories—communicated by word of mouth to myself and others during these many years past—it was not until the early years of the nineteenth century that the tribes living north of the isthmus of Auckland began to extend their warlike enterprises to the southern parts of the North Island.

With regard to the immediate causes that led to many of these expeditions we are often left in the dark. Those which followed the west coast of the North Island are generally stated to have originated in the desire to acquire the fine flax garments made from the superior kinds of Phormium, for which the Taranaki coast is celebrated. No doubt the mere desire of man-slaying actuated those parties of warriors who joined in the forays to a considerable extent; and later, the acquisition of "heads" for sale to the ships visiting the north, together with the desire to possess slaves to prepare flax to barter for muskets, was an important factor.

MURU-PAENGA'S FIRST EXPEDITION.

1810.

The earliest of these northern expeditions that can be traced relates to the first expedition of the Ngati-Whatua tribe of Kaipara under their distinguished warrior chieftain, Muru-paenga. From a consideration of the circumstances this foray must be placed at about the year 1810. We know few particulars of Muru-paenga's doings on this occasion, though in the early sixties I had the opportunity and did hear much about him from the Kaipara people, but not then recognising their value, failed to record them. Enquiries made of late years have failed to do more than establish the fact of the expeditions having taken place—the old men who knew the particulars of them are long since dead.

The expedition came down the coast, but whether the members of it were treated as enemies or friends in the northern part of the district is not known. We first hear of it at Manu-korihi *pa*, on the north bank of Waitara, where the *hapu* of the same name lives, and who, as has been shown, were related to the Ngati-Rongo *hapu* of Ngati-Whatua, through Te Raraku of that tribe, as has been explained. Consequently the party were welcomed by the local people and stayed there some time. Muru-paenga himself was also connected with Ngati-Rongo, and so we may suppose was all the more welcome. From Manu-korihi the party continued their journey into the territories of the Taranaki tribe, where, says Mr. Skinner, "Muru-paenga was so delighted with the country and its fertility, its stores of food, the beauty and variety of the flax growing so luxuriantly in all parts, the quality of the mats, or *Kaitaka* cloaks—the finest and best in all New Zealand it is said, that he broke forth into song and composed a *waiata*, which is still sung by the people of Taranaki, in which he chanted the praises of the land he had come to desolate." It is said that Tatara-i-maka *pa* was attacked in this expedition; it may be so, but probably his doings in his second foray have been confused with this. But beyond this, no details have come down—unless, indeed, some of the incidents to be described in the next raid really belong to that of Muru-paenga's. The northern invaders, in this raid, had no guns, but were armed with their Maori weapons.

It was this expedition that gave rise to the following song:—

Na Muru-paenga ra, tana kawenga mai,
I kite ai au i nga moana nei,
Kowai ka matau ki to tau e awahi ai.
Tera ano ia nga mahi i ako ai,
Kei nga hurihanga ki Okehu ra-i-a.

Thro' Muru' was I hither brought,
And then first saw these seas so strange,
Who knows if some other lover
Within thine arms has been embraced?
Yonder my affections are bestowed
At the bends and turns at Okehu.

The above was composed and sung by a young woman of good birth, who had been taken prisoner by Muru-paenga's party and carried to the north. She had left behind at Tarakihi, near Warea, her lover Puia-tu-awa; but was solicited to become the wife of one of the *taua*—hence her song.

TAU-KAWAU'S EXPEDITION.

1816-17.

The next northern expedition was that under Tau-kawau of Nga-Puhi, and the only means of fixing the date of this is, "that it

was one or two years before that of Tu-whare and others"—which latter there is little reason to doubt was in 1818. This party fought its way through the Ati-Awa and Taranaki territories as far as Puara-te-rangi, a *pa* situated near Pu-nehu, not far from the present village of Pihama. Of the adventures of this expedition on the road we have little information, except a few notes to be found in the Maori account of the Tu-whare—Te Rau-paraha raid of 1819-20, and these notes are very wanting in detail. But for the fact that this is always alluded to by the Taranaki people as a Nga-Puhi foray, and the known presence of Rewa, a high chief of the Bay of Islands, with the party, we should scarcely know from which part it came.

The following is from the account referred to: "Some of our expedition wished to go a different route from the main body to purchase native garments (*Kaitakas*); there were twice fifty of us of this mind. The reason of this was, the Taranaki people had great knowledge of weaving *Kaitakas*, and their *muka* (prepared flax) called *Tihore*, or *Takiri-kau* was very superior. When we went to purchase these garments in exchange for Native weapons we quarrelled amongst ourselves and eventually got to fighting. The reason of that strife was, some of our party desired to secure all the best garments; and because of that strife we again divided, fifty of us going one way, fifty another. One company went with Pangari (of Lower Hokianga), and that man decided to do such works as would cause his name to be heard of by the many of the land. As the party of Pangari travelled along they met an old woman who was gathering *tutu* berries to make wine; her they killed, then cooked and ate her. Whilst they were cooking her, and when the people put "the fish" into the oven, the fire blazed up; this was said to be an omen for them that they should soon see another *pa*, and if they assaulted it they would take it. The flame of the oven represented the courage of the old woman welling up and leaving the body, and hence it was believed the courage of the tribe of the old woman had evaporated. This old woman was a *tohunga*, and therefore the courage of her tribe would cease when they stood up in battle. The oven had been covered in and the "fish" was cooked and being uncovered by the fifty men when the spies returned, who had been sent out to look for the people of the country. The spies said, "The people to whom the old woman belonged have heard of the murder, and the *taua hikutoto*, or avenging party, has arisen to attack us."

"Then the fifty men seized their belts, girded themselves and fell into line for the fight. The enemy appeared and occupied the summit of a hillock. They were very numerous and soon the party retreated, in fact they fled. Whilst retreating, Pangari was wounded in the leg with a *kotaha* (or sling-spear) which had been thrown by the enemy. *Nga-Puhi* continued to retreat until they got a long distance away,

when they laid in hiding in a swamp, selecting a hard place in the bog; here they arranged themselves in rank in three parties. One party went to search for food, because they had left the body of the old woman behind in the oven, and this party met the old woman's tribe. They took some reeds and bound them together (to stand on) and fought the enemy at the side of the swamp, and the tribe of Taranaki was defeated, the bodies of the dead becoming food for Nga-Puhi. Pangari declared that hunger, thirst, and fear had deprived his tongue of saliva.

"After this the fifty men returned to the main body of Nga-Puhi and travelled altogether, abandoning their journey to collect *Kaitakas*.

"When we got to the *pa* at Waimate, and after three nights there we found a woman, whom we cooked and ate. Just afterwards one of the Taranaki people appeared and called out, "To-morrow our *taua* will appear to chastise you for your murder." At daylight we occupied an old *pa*, and later on in the day the Taranaki *taua* appeared coming up a valley at the foot of the *pa* occupied by Nga-Puhi. That *pa* was situated at the end of a point which jutted out into a chasm and was surrounded with perpendicular cliffs, excepting one part where it joined on to the mainland. (This description fits the Orangi-tuapeka *pa* close to Waimate and three miles south-east from the town of Manaia.) Nga-Puhi heard the encouraging words of the chief of the Taranaki tribe urging his men to assault the *pa*. The words of the chief to his people were like this, "*Au! Au! ki toa!*" which in the Nga-Puhi dialect would be, "*Ana! Ana! kia toa!*"—"Ha! Ha! be brave!") Then their shouts of defiance were heard, "*Au! Au! ki ka'a ki ka'a,*" which is in Nga-Puhi, "*Ana! Ana! kia kaha!*"—"Ha! Ha! be strong!")

"The Taranaki tribe then assaulted the Nga-Puhi *pa*. The army of that people was one thousand once told strong. They scaled the sides of the gulley, and then the one hundred and fifty of Nga-Puhi fled, followed by the Taranaki *taua*, who killed six of the Nga-Puhi chiefs as they fled. So Nga-Puhi retreated to a distance; their dead were left to the enemy, as also some in the *pa* they retreated from. Finding that Taranaki did not follow quickly, Nga-Puhi halted and then divided into four parties to await the oncoming of Taranaki; they waited on the path. Presently Taranaki were seen on a ridge across a depression from the hillock occupied by Nga-Puhi. Between the two parties ran a small stream, whilst in the rear of Nga-Puhi was the forest which they could fly to if defeated by Taranaki. It was now evening, and Taranaki made no sign of attacking Nga-Puhi, but instead proceeded to entrench themselves; the inner wall of their *maioro*, or rampart, was made of fern and *korokiu* (veronica), and tree-fern stems were used to strengthen the *ahuriri*, or trench.

"Then Nga-Puhi sent their *tohunga*, or priest, to the stream to

"uplift" his incantations so that Nga-Puhi might be brave and strong to smite their enemies. Whilst the *tohunga* was engaged in his incantations, Nga-Puhi assembled to discuss such measures as they could devise to put in force when the battle commenced, for the reason that Nga-Puhi were without *take*, or cause, in this fight—nothing but a desire to acquire *Kaitakas*.

"Now the Taranaki people were very numerous and far exceeded Nga-Puhi in number. Hence it was decided before the rays of the sun appeared to send one of our divisions against the defences of Taranaki, there to assault them by making a dash and spear as many as they could with their long spears; whilst another party went along by the edge of the forest, so that when the first party assaulted the others should take Taranaki in the rear. Other three divisions were to assault the place in different directions so that Taranaki should be confused at the number of points of attack. The divisions of Nga-Puhi that remained were to guard the camp, lest it should be taken.

"All these various plans were carried out and the result was that a great many of Taranaki were killed, among them fourteen chiefs, who were all eaten by Nga-Puhi, and their heads preserved to be taken back to the Nga-Puhi homes to be jeered at by the people."

Such is the account given by Pangari to the unknown writer of the account of Tu-whare's expedition of 1819-20, with which, apparently, Pangari went to Taranaki.

It was after this that Nga-Puhi attacked Puara-te-rangi *pa*, near Punehu, when in the fight Tamaroa of Taranaki, with his weapon, a *pou-whenua* made of *maire*, struck a blow at Tau-kawau's legs, both of which he broke. This caused the *taua* to turn in their tracks, and then make their way homeward.

Mr. Skinner adds, "The Ngati-Mahanga people of Taranaki had fled into the forest around the base of Mount Egmont. Some of them, however, with the southern part of Taranaki, under Nga-Tai-rakau-nui, retired to Puara-te-rangi *pa*, situated on the sea coast a little under half a mile north of the mouth of the Punehu river. This expedition killed a Taranaki chief named Mokowera, who is said to have been a son of Tu-poki of Ngati-Tama by a Taranaki woman. Tau-kawau's *mere* was found sometime afterwards partly covered with sand close to this spot, and, after passing through several hands, is now in the possession of Tohu,* Maori prophet of Parihaka." Tau-kawau's body was taken back by his people as far as Manu-korihī, where he was buried at Rohutu, on the north bank of Waitara.

The Taranaki people say that Tau-kawau had been specially invited to come on this *taua* by Ati-Awa in order that he might assist that tribe in fighting Taranaki in order to square some of their tribal

*Tohu died 5th February, 1907.

quarrels. A great many Ati-Awa from Waitara joined in this expedition. On the arrival of Tau-kawau at Manu-korihi, the Ati-Awa people presented him with a *taiaha* as a *rakau-whakarawe*.

There is a *tangi*, or lament, for Mokowera, the Taranaki chief killed by Tau-kawau, which will be found at p. 29, "Wars of the Northern against the Southern tribes in the nineteenth century."

In this expedition Nga-Puhi had three muskets, a fact which is referred to in the above lament, when, it is said, Rewa, of the Bay of Islands, shot Mokowera.

I have fixed the date of Tau-kawau's expedition at 1816-17 because all my numerous enquiries show that it was about that date, and my informants are consistent in their statements about it. But the following quotations from Marsden's "Journal" (in possession of Dr. Hocken) seems to contradict it, though I think it probable from Marsden's unfamiliarity with the Maori language he has mixed up two expeditions in the one statement. ". . . Another party connected with Hongi was carrying on war on the west side of the island at Taranaki; said to be very populous, with two hundred men from the Bay of Islands. A man of high rank, named Tau-kawau has been killed in this expedition, but his head was severed and brought back with them. They also cut off all the flesh from his bones and burnt it, but brought back the bones which they carried a very long way overland. They arrived to-day—29th September, 1823."

MOTU-TAWA AT MOKAU.

1812.

Again the scene of our story shifts to the northern frontier, where events were happening that had far-reaching results.

After the great expedition of Ngati-Haua and other tribes, which came to Pou-tama to seek revenge for the death of Tai-porutu (see page 195, Vol. XVII.) had been hurled back by the bravery of Ngati-Tama, there was apparently a transient peace or truce between the latter tribe and their northern neighbours at Mokau for some ten or twelve years. At any rate, no incident has come to my knowledge marking that period, though, no doubt, the enmity in which these tribes had lived for so many generations would not allow of any available chance of striking a blow to be passed over. But there were no great expeditions, and both sides would, no doubt, be glad of a few years' rest in order that the boys should grow to maturity and be trained as warriors.

But about the year 1812 (*so far as can be ascertained*) hostilities set in *again through an act of brutality on the part of Ngati-Tama whilst on a visit to Motu-tawa*. *Motu-tawa* is a pretty little island

situated in a deep bay in the Mokau river, about three-quarters of a mile within the heads on the northern shore, now covered with bushes and small trees. It is about half an acre in extent, with cliffs nearly all round, rising up from the waters to about fifty or sixty feet, but not equally steep on all sides. At low water the bay is dry, but as the tide rises it surrounds the island to a depth of perhaps four to six feet of water. On the flat top of this island in former days was built a strong palisaded and embanked *pa*, the refuge and stronghold of the Mokau people. On one side is a convenient spring of fresh water.

Ngati-Tama were apparently on such terms with the Mokau people about this time that they were admitted into the *pa* and were hospitably feasted, but at the same time my informant (old Rihari of Mokau) says that they were on a *taua*. What the exact circumstances were are not of much consequence. But during the feast two boys of the *pa*, named Pitonga and Nga-whakarewa-kauri, helped themselves to the food provided and set apart for Ngati-Tama. They were reprovved for this, but again repeated the offence. This roused the wrath of Ngati-Tama, who—probably in seeking a *take*, or cause, against the *pa*, saw here their chance—knocked the unfortunate boys on the head. There was an immediate rush to arms and a desperate fight commenced between the two parties. But it was not of long duration; Ngati-Tama drove their hosts pell mell out of the *pa* and took possession of it. The parents of the boys, together with the whole of Ngati-Rakei of those parts, fled with the utmost expedition to the forest, which even to this day lines the shores of the little bay in which Motu-tawa is situated, and gradually made their way through the country to Otorohanga in the Waipa valley—now a Station on the Main Trunk railway—to join some of their relatives there. Here the people settled down for some three years, not daring to return to their own country at Mokau, which was in occasional occupation of Ngati-Tama and some of the Ati-Awa tribes.

The exiles dwelt amongst their friends at Otorohanga, as has been said, for about three years, cultivating on the lands of others as *manene*, or strangers, and feeling generally uncomfortable through this fact. When the strong westerly winds used to blow from the coast the old people would listen to the far-distant sound of the breakers dashing on the shore—which they could hear from the ranges not far from Otorohanga—and sniff the salt-laden breezes of their old home. Then the people would greet and lament over the misfortunes which had taken them so far from their beloved homes. This feeling became so strong at last that the chiefs consulted together and determined to attempt the reconquest of their lands and homes.

NGA-TAI-PARI-RUA.

1815.

Te Wharau-roa,* who at that time was the leader of Ngati-Rakei, Ngati-Hia, and other Mokau *hapus* raised a war party from those tribes and started from Otorohanga on their long and risky journey. They came up the Mangapapa valley and by Te Ana-uriuri on the Waipa-Mokau water-parting, and thence to the head of the Mokau and down that river by canoes to Te Mahoe, a bend in the river some two miles from the mouth. Here the party went into camp, carefully concealing all signs of smoke, etc., whilst spies were sent out to see where the Ngati-Tama were. They returned and reported that the enemy was all over the country at the mouth of the river, and along the coast southward, but that the principal number were gathered at a village they had built about half way between Mokau and Mohaka-tino. A council was then held to consider how the war-party might reach this village without being seen, and finally a plan was adopted. Starting at dawn one morning they crossed the river and concealed their canoes in the little creeks just opposite Te Mahoe, and from there climbed the steep forest range which leads up to the high hill named Tawariki, on which there is now a Trig Station. From here they followed the ridges that run parallel to the coast until they came out at the Mohaka-tino river, about a mile from its mouth. The party was now between Ngati-Tama and any succour they might receive from their own people to the south. Arrived at the sea-beach, Wharau-roa instructed all his party to trail their spears and other arms along the sands, with one end fastened to their ankles by a flax string. The party now advanced along the beach in careless order, some shouting, some singing, some skidding flat stones along the wet sands, all of which was done to make Ngati-Tama think it was a party of their friends from the south coming to visit them.

The war-party was one hundred and forty *topu* (i.e., 280) strong, whilst the Ngati-Tama and Ati-Awa were said to be more numerous. As they drew near the village many of the women, children, and some of the men came down to the beach to meet the visitors. When Wharau-roa saw the time was come he gave the signal, and in an instant the spears were seized and a charge made into the unsuspecting Ngati-Tama, all of whom were killed. The rest of Ngati-Tama in the village, seeing what was going on, armed and rushed down to the beach to meet the foe. Here, on the beach, these ancient enemies fought it out, it is said, during two flood tides—hence the name of the battle, Nga-tai-pari-rua (the twice-flowing tide). No doubt there is some truth in the story, or the name would not have been given. The end of the fight saw Ngati-Rakei and their allies victorious for once over

*Grandfather of my informant.

Ngati-Tama, who, after losing a large number of men, were obliged to retreat. They fell back on their impregnable stronghold, Te Kawau, where they were safe. The Mokau people went on and occupied their old homes on the river, greatly to their delight, says my informant, and he adds, "The Mokau people have to thank my grandfather Te Wharau-roa for saving their country for them."

The above battle seems to have been the beginning of the end, so far as Ngati-Tama were concerned, although it was not yet. Hitherto this brave little tribe, never very numerous, seems always to have got the best of their enemies as we have seen. But the constant fights that had occurred during the previous two hundred years must have weakened them considerably. However much they suffered in numbers, their spirit was not broken. They still had with them the two gallant brothers, Raparapa and Tupoki, as leaders, and they were not men to sit down and accept a beating quietly.

MURDER OF RANGI-HAPAINGA.

(? 1816.)

Of the next event which is known to have occurred I have no notes from my Maori friends, and therefore quote from Judge Gudgeon's "Mohaka-tino—Parininihi Judgment" of 1893. "Kingi Te Rerenga (see Table 51) in his evidence asserts that the Ngati-Tama, disheartened by their non-success, now grew food in order to give a feast, under cover of which they might murder their guests. When the feast was ready, Te Kawa-iri-rangi (of Ngati-Tama) invited . . . Niwha and the Ngati-Rakei, with other Mokau *hapus*, to attend and make a lasting peace. These people responded, but when they reached the Mohaka-tino river their hearts failed them, but finally the chiefs Niwha, Ponga, and Ingoa, with about twenty followers, crossed the river, and were there nearly all slain.

"After this an attempt was made to obtain revenge, but the Ngati-Rakei were defeated and were then glad to make peace with the redoubtable Ngati-Tama.

"For some time after this the hostile tribes remained quiet watching each other, until, in an evil moment, Te Rangi-pu-ahoaho, a chief of Ngati-Mutunga (Ngati-Tama's neighbours on the south, and their relatives), sent a message to ask Rangi-hapainga, wife of Hari, to visit him at Te Whakarewa *pa* (three miles south of the White Cliffs). Hari consented, and his wife, with about a dozen attendants, started on their fatal journey" (which ended in the murder of Rangi-hapainga by Ngati-Tama; she was killed by Te Kawa-iri-rangi of Te Kawau *pa*, of that tribe).

"Hari's behaviour, when informed of the murder of his wife, was characteristic and very Maori, for he called on his tribe (Ngati-Urunumia) and marched, not against the murderers, but against the Ngati-Rakei

(of Mokau) and killed Hine-rangi, Te Ahi, and Peru. Unfortunately, Hine-rangi was related to Ngati-Rora (of Upper Mokau), and when the news reached Tao-nui-Hikaka (see Table 51) he said, '*Mau te po, maku te awatea!*'—'what you do by stealth I will do openly'—and straightway attacked the Ngati-Kinohaku *hapu* (of Ngati-Mania-poto), killing Kahu-totara and Te Rari. After this interchange of compliments there was but one method of avoiding civil war (all three *hapus* are nearly related and are branches of Ngati-Mania-poto) and that was for all the injured tribes to combine and wipe out their injuries by defeating Ngati-Tama, which was done at Tihi-manuka." We shall come to Tihi-manuka later on, but in the meantime must relate the doings of Ngati-Rahiri, a branch of Te Ati-Awa, as the events fall in here.

NGATI-RAHIRI GO TO KAWHIA.

1816-17.

For what follows I am indebted to a MS. written by Te Watene Taunga-tara, of Waitara, which was the outcome of a visit paid him by Mr. W. H. Skinner and myself in 1897, when we persuaded the old man—who was then about eighty or ninety—to write the history of the doings of Ati-Awa in the nineteenth century.

So far as can be made out it was about the year 1816 that Whare-mawhai, a sister of Huri-whenua of Ngati-Rahiri—whose home was, and is still, at Waihi and that neighbourhood, four or five miles north of Waitara—was married to Nohorua, a leading chief of Ngati-Toa, of Kawhia. A great feast was given in consequence of this marriage—in fact, several, as we shall see—and according to Maori custom a return feast (or *kai-whaingā*) was prepared under the direction of the celebrated Te Rau-paraha, who now first comes into our narrative.* This feast was called "Pou-hangu," according to the Maori custom of giving a name to any noticeable event in their history. It consisted principally of dried fish and other foods, and was brought by Te Rau-paraha himself and a considerable party in canoes from Kawhia. At this time Huri-whenua was the principal chief of Ngati-Rahiri, and lived in Te Taniwha *pa* at Turangi, which *pa* is

* Col. Wakefield writing in 1839, says—"Te Rau-paraha is at least 60 years old. When a young man he acquired a reputation for strength and courage, founded on his skill in native warfare, which his wiliness and success in all his undertakings have preserved for him in his old age. In all his negotiations he is considered skilful—he possesses some points of character worthy of a chief among savages. He is full of resource in emergencies, hardy in his enterprises and indefatigable in the execution of them."

Ward, writing about the same time, says—"In person Te Rau-paraha is not conspicuous amongst his country men, his height being rather under the average. . . . His countenance expresses keenness and vivacity, whilst a receding

situated on a bold bluff on the sea-coast four miles north of Waitara, the remains of which are plainly to be seen at this day, its terraced ramparts showing out well from the main road a mile or so inland. After a stay of some time, Te Rau-paraha and his party departed for his home at Kawhia, with the understanding that the Ngati-Rahiri would pay a return visit the following year.

After the departure of the visitors the three *hapus* of Ngati-Rahiri set to work to plant *kumaras* and *taros* for the projected visit to Kawhia. This part of the country is celebrated for the excellence of these tubers, about which there is a "saying" already quoted, and which, as the Maoris think, was due to the powers of their particular god Rongo. After the harvest, and the *kumaras* had been converted into *kao* by drying, a large party started under Huri-whenua in four large war-canoes named "Te Rongo-o-te-raku," "Te Pae-ki-tawhiti," "Te Paki-o-matiti," and "Nga-titi-o-pango." The party started at early dawn, and with a fair wind, by aid of their triangular sails, which carried them to the north at such a rate that evening found them off Harihari, ten miles south of Kawhia and sixty miles from Te Taniwha, their starting point. Here they landed and made a camp. In the morning Te Rau-paraha and Rau-hihi arrived to see the visitors coming from their cultivations, which at that time were at or near Taharoa lake, about three miles from Harihari. After the usual amount of talk Te Rau-paraha invited the Ngati-Rahiri to go on round by sea into Kawhia harbour, which was agreed to, whilst Te Rau-paraha started overland to warn the people to prepare for their visitors. In the meantime the sea had got up very much, and in launching the canoes they capsized in the surf and many of the crew were nearly drowned. Huri-whenua was very much disturbed and angry at the narrow escape they had had, and the loss of the food for the feast—so much so that he adopted a very Maori-like procedure to assuage his angry feelings. He started off immediately with a party, and overtaking Te Rau-paraha and his friend, attacked them, and succeeded in killing Rau-hihi, whilst Te Rau-paraha made his escape.

forehead and deep eyelids, in raising which his eyebrows are elevated into the furrows of his brows, gives a resemblance to the ape in the upper part of the face. He was slow and dignified in his movements, and except for his wandering and watchful looks, perfectly easy in his address."

Dr. Deffenbach, writing in 1839, also says—"He is between 50 and 60 years of age, with remarkably Jewish features, aquiline nose, and a cunning physiognomy. . . . Individuals are occasionally met with who have six or more toes or fingers. Rau-paraha is distinguished by this peculiarity." (From Fourteenth Report, Directors N.Z. Company, p. 132.)

A portrait of Te Rau-paraha and his celebrated nephew Te Rangihacata will be found in Dr. Shortland's "Southern Districts of New Zealand."

Te Rau-paraha died at Otaki, 27th November, 1849, aged about 75.

Ngati-Rahiri at once concluded that prompt measures were necessary if they were to escape the just anger of the Ngati-Toa tribe for killing one of their chiefs. So they put to sea at once and made their way home. On their arrival, knowing that Te Rau-paraha was not the kind of man to pass over an injury, they immediately set to work to strengthen the fortifications of Te Taniwha *pa*. This place is situated at the mouth of the Waihi stream, which runs along under one side of the *pa*. In order to strengthen the defences the people set to work and dammed up the stream, so as to make a lake on one side of the *pa*. At this time there were over three hundred and fifty warriors in the *pa*, besides women and children, and the principal chiefs were Huri-whenua, his brother Huri-waka, Manu-kino, and Whiro-kino. None of the Maori tribes possessed fire-arms at this period excepting Nga-Puhi.

SIEGE OF TE TANIWHA.

TU-WHARE AND TE RAU-PARAHA'S FIRST EXPEDITION,
1818.

After Ngati-Rahiri had completed their defences, they waited quietly, well knowing that it would not be long before they were attacked. Nor was it long. The news soon came that Te Rau-paraha, at the head of his tribe, Ngati-Toa, and a contingent of Nga-Puhi under Tu-whare, were approaching. This was Tu-whare's first expedition into Taranaki. He was the son of Taoho, principal chief of the Roroa section of the Ngati-Whatua tribe of Kaipara—a section which is very closely connected with Nga-Puhi of Hokianga. Tu-whare was a great warrior, whom we shall frequently come across in this narrative. He was bound on a warlike expedition (probably to Taranaki) when he arrived at Kawhia, at which place he would find relatives in the Ngati-Toa tribe—relatives that is, in the Maori sense, for there had been intermarriages some ten or twelve generations previously, between Nga-Puhi and Ngati-Toa tribes. Tu-whare's party was not a large one—two hundred warriors only; but they brought with them the means of terrifying their enemies, in the shape of two muskets, which weapon was now for the first time to be introduced to the West Coast tribes, afterwards to be so fatal to them. With Nga-Puhi (so called) was also the fighting chief of Ngati-Whatua of Kaipara, Muru-paenga, and some of his people. This was his second expedition to Taranaki for which see *ante*. The Taranaki account of this expedition makes Muru-paenga to have been the leading chief of this Northern party, though Watene does not mention him, but it is quite clear both accounts refer to the same incidents. Muru-paenga had, in 1807, defeated Nga-Puhi in the battle of Te Kai-a-te-karoro, on the beach at Moremo-nui—for which see "*The Wars of the Northern against the Southern Tribes in the Nineteenth Century*," p. 12.

On the arrival of Nga-Puhi at Kawhia, Te Rau-paraha thought it

would be an excellent plan to secure their aid in an attack on Ngati-Rahiri. Tu-whare was nothing loath, indeed he came from his northern home especially to fight, and the chance of securing some of the fine mats for which Taranaki was celebrated, was an additional inducement. So the two tribes came south—I do not know whether by land or water—and arrived at Te Taniwha *pa*, and sat down to besiege it. The siege went on for a long time, but without any appreciable result. At last proposals of peace were made which emanated from Ngati-Toa; the origin of this peace was the fact that Huri-whenua's sister was married to Nohorua of Ngati-Toa, and the latter's sister it was who suggested the peace, and eventually effected it, by visiting Te Taniwha *pa*, and consulting with the garrison.

Again comes in an illustration of Maori ideas—Te Rau-paraha felt he must have some satisfaction for the death of Te Rau-hihi at the hands of Ngati-Rahiri, so he made it a condition of peace that the dam, that had prevented his party attacking the *pa* from that side, should be demolished. This was agreed to and the dam destroyed, and then Nga-Puhi fired off their guns in token of victory (over the dam). “Then” —says Watene—“this ignorant people of these parts heard for the first time the noise of that weapon, the gun.”

After this the war-party stayed some time at Te Taniwha at peace with its inhabitants. The news of this new weapon spread all over the district, even amongst the Taranaki tribe, some of the women of which composed the following *ngeri*, or war-song, in reference thereto, which is derisive of its powers:—

I rangona atu nga pu
 Kei Te Taniwha—
 Kei a Huri-whenua
 I tangi ki taku hawenga i raro—e—
 Keua e ana pu,
 Ka whano mangu—o—
 Kei oku tapa, papatoa
 He pu-notinoti nga tapa
 He kuru tumata tai haruru.
 E! ka ngenengene,
 He mata aha, he koi pu,
 Ka tu ki runga ha.
 E! ka roa ko te tapa,
 Ka moho ki te whenua,
 E! ka ngenengene.

TATARA-I-MAKA.

1818.

After the northern war-party had stayed some time at Te Taniwha, Te Puoho* of Ngati-Tama came to see them, indeed it is possible he

*Te Puoho and many others were subsequently killed by the Ngai-Tahu tribe near Gore, in the South Island, in 1835-6; see Chapter XX.

may have been at the siege of Te Taniwha, for the relations between his tribe and Ngati-Toa were friendly through intermarriages, and it was through this relationship, no doubt, that the *taua* had been allowed to pass the "gates of Taranaki" without interference from the redoubtable warriors of Ngati-Tama, under their chiefs Raparapa and Tupoki. Now Te Puoho, of the latter tribe, had a grievance against the Taranaki tribe, for his sister (or perhaps cousin) Te Kiri-kakara had been killed by Puke-toretore of Taranaki, and he saw in the presence of these northern tribes a fine opportunity for paying off this score if he could secure their assistance. This was not difficult of accomplishment; Tu-whare, Muru-paenga, and Te Rau-paraha were not the men to hold back when there were any hard knocks to be given, and moreover an attack on the Taranaki tribe would result in the acquisition of more fine mats, heads, and slaves. At this time the two latter articles were becoming of much value; the first to barter with the whalers frequenting the Bay of Islands, the latter to prepare flax to exchange for muskets.

The *taua*, now reinforced by some of the Ati-Awa people, started on their march for the Taranaki country, passing on their way several of the Ati-Awa *pas*, and soon arrived at Tatara-i-maka ("the garment cast away," pronounced Tatarai-maka). This place was, and is still, a very strong *pa*, situated on the sea-coast eleven miles south-west of New Plymouth, and between the mouths of the Kati-kara and Pito-one streams, and which gives its name to the block of land purchased by the Government from the Taranaki tribe, 11th May, 1847. Its high ramparts and deep ditches that defended it on the land side are still in good preservation, and it is to be hoped will remain so, for the *pa* has been acquired and preserved by the Government under "The Scenery Preservation Act, 1903." The *taua* marched on to the attack of this strong place and were met outside by the Taranaki people, and a fight took place, in which the latter people were defeated, and then took shelter in the *pa*. Mr. W. H. Skinner says: . . . "Tatara-i-maka was the great fighting *pa* of these parts, and into it all the inhabitants of the smaller *pas* in the vicinity had gathered. . . . The possession of a few firearms by the invaders caused them to treat this affair as a pleasant outing, for they felt sure of victory—a hunting excursion, in fact, in search of game, on which they subsisted, together with the immense supply of vegetable food (in the shape of *kumara*, *taro*, etc.) found in the neighbouring *pas* scattered over this thickly-peopled district. Tatara-i-maka was stormed with great slaughter, and amongst the slain was Kahu-oro, the chief of the *pa*, and great numbers were taken prisoners, amongst them Pori-kapa, the afterwards well-known chief of the Nga-Mahanga *hapu* of Taranaki, who, in later years, dwelt at Kai-bihi. He was then a lad and managed to escape shortly after capture. The prisoners were bound together in couples by flax ropes

round their necks, notwithstanding which, during the night, many of them made their escape." Watene adds these names to the chiefs killed: Wetenga-pito, Parehē, Para-tu-te-rangi, and Tiotio, and further says, "Here was seen the work of the guns of Nga-Puhi. The Maori mode of warfare formerly was hand to hand in close proximity. But here the Nga-Puhi chiefs asked their Ati-Awa allies to point out the chiefs when attacking the *pa*, and then the guns did their work, shooting the men whose names have been mentioned. And then the *pa* was stormed."

The people who suffered in this affair were the Nga-Mahanga *hapu* of Taranaki (and probably other *hapus*). This *hapu* takes its name from two brothers, Moeahu (hence Ngati-Moeahu) and Tai-hawea, who were twins, which is the meaning of the *hapu* name.

Tai-hawea = Rongo-mai-hape.

- | | | | |
|------------------|-------------------|-----------------|----------------------|
| 1. Turi-pari-aha | 2. Rakei-hotu-rua | 3. Rakei-tamara | 4. Rahiri-whakaruru |
| | | | 5. Mahana-nui-a-tai. |

These people dwelt at the Matai-whetu *pa* not far from Tatari-i-maka, Tai-hawea being seventh in descent from Te Ha-taura, of the Kura-hau-po canoe, and consequently flourished about the middle of the sixteenth century. He and his sons were great warriors in their day, and about them has come down the following saying: "*E Turi' a Tai! E Hotu' a Tai! E Mara a Tai! Te toka i tauria e te kukupara, araio mimingo. Ka tu matou ko aku tama, he whetu kau;*" which refers to their courage and likens them to the mussels that adhered to the rocks, for they could not be removed from their *pa* by their enemies.

The following lament appears to have been composed by one of the Taranaki people for those who fell at Tatara-i-maka. It will be found (in Maori) at page 242 of "Nga Moteatea."

E paki ra te paki o Au-tahi,
Hei roto au, hei toku whare,
Koki atu ai, ki te iwi ka kopa,
Ki te ana o Rangi-totohu,
E whanake ana kia takitaki
E Uru, e wehi ana.

Ka tu te whakapipi
Ki te puke ki Tatara-i-maka,
Kei te karanga ake aku huinga
I te whatitoka
Hei tomokanga mo Muru-paenga
Whakatere ope, nana
Te tipu ki te pikitanga
I Tuhi-mata
I maroke kau atu ai au i konei.

Sweet is the Spring, the September month,
 When brilliant Canopus stands aloft,
 As I lay within my solitary home,
 Dazed with sad thoughts for my people
 Departed in death like a flash.
 To the cave of Rangi-totēhu—
 Emblem of sad disaster.
 They are gone by the leadership
 Of Uru, of the fearsome name.
 'Twas there, at the hill of Tātara-i-maka
 The foe advanced in wedge-like form,
 Whilst our gathered people bid defiance
 At the entrance of the *pa*,
 Where Mūru-paenga forced his way—
 The army raiser; the leader—
 His was the fatal blow delivered,
 At the ascent of Tuhi-mata;
 Hence am I dried up here in sorrow.

TAPUI-NIKAU.

1818.

But the Northern *taua* was not satisfied with the taking of Tātara-i-maka. They proceeded to attack other Taranaki *pas*. Mr. Skinner says—"From here the invaders moved on and invested Mōunu-kahawai, a very large *pa* at the mouth of the Kaihiki stream, three miles south-west of Tātara-i-maka, on the south bank just inland of the coast road. This *pa* was of great size, with a large population, but was not a strong position, being built on comparatively flat ground. The invaders fired the dry raupo growing in the swamps (named Totoaro) around the *pa*, and under cover of the smoke and consequent confusion stormed the place, with great slaughter. Tara-tuha, one of the principal chiefs of Nga-Mahanga, was killed here. After the taking of this *pa* and the usual feasting, the *taua* moved on to attack Tapui-nikau." I am not certain whether it was before or after the siege of Tapui-nikau, that a *pa*, situated about one and a-half miles S.S.E. of the former named Kekeua, was taken with the usual accompaniment of slaughter. Tapui-nikau is situated on the Te Ika-parua stream, about two miles south-east of the modern township of Warea, and five miles from the coast. Mr. Skinner says of Tapui-nikau—"This was another great stronghold of the Taranaki tribe, and was defended by the people of the various *hapus* (of Nga-Mahanga, Ngati-Moehau, etc., etc.) who had gathered into this powerful *pa* to do battle with the invaders. Great preparations had been made and every precaution taken in accordance with the old Maori ideas of defence. Great stores of stones were gathered up into the fighting towers, and on stages erected on trees commanding the trenches and approaches to the *pa*."

Watene says, there were a great many chiefs in the pa at the

time of attack, Kukutai, Te Ra-tu-tonu, Mouna-tu-kau and others. At the first attack the *taua* was repulsed by the Taranaki people "under (says Mr. Skinner) Ruakiri, and in this affair Rarauhe of the Nga-Mahanga killed two men of rank of the attacking party. After the first attack, the invaders prepared to make a regular siege of the place, with the idea of starving out the garrison," whilst the young men of the *taua* ranged the country in search of food and plunder.

Now comes in one of those instances of Maori custom which is peculiar and strange to us. During the first attack, the allies had seen and admired the splendid courage of Te Ra-tu-tonu, who was otherwise a fine handsome man in the prime of life. His deeds were the talk of the camp, and it appears that one of the women had also beheld his valour, and on that account desired to have him as her husband. This woman who—Te Watene says—was very beautiful, was Rangi-Topeora, the sister of the celebrated Te Rangi-haeata, and daughter of Te Rau-paraha's sister Waitohi. Topeora is perhaps more famed than any other Maori lady for the number of her poetical effusions, which generally take the form of *kai-oraora*, or cursing songs, in which she expresses the utmost hatred of her enemies, and consigns them to all kinds of horrible deaths and desecrations so much indulged in by the Maori. At the same time her songs are full of historical allusions. She was also of the best blood of Ngati-Toa, and, therefore, with a good deal of influence in the tribe. Te Ra-tu-tonu was known to Topeora before this event, for he had formerly visited Kawhia. One child was the fruit of this union, who died young.

At Topeora's instigation, Te Rau-paraha arranged that Te Ra-tu-tonu should be "called," i.e. : some one would approach the beleaguered *pa*, and call him to come to the enemies' camp under a guarantee of safety. This was done, and Te Ra-tu-tonu descended from the *pa* to the camp, where, after speeches, etc., he was married to Topeora. Mr. Skinner adds to the above (which is Watene's account)—"When Te Ra-tu-tonu was leaving the *pa* to meet Topeora and Neke-papa (who also had taken a fancy to this handsome warrior) the question arose as to which of the two should have him. But Topeora, being fleet of foot ran to meet the advancing chief and cast her *topuni* (dog-skin) mat over his shoulders and thus claimed him as her husband. This being in accordance with Maori custom Te Ra-tu-tonu* became the husband of Topeora."

Now this other lady, Neke-papa, who belonged to the Ati-Awa tribe, was also a poetess of some fame in her time. It is somewhat remarkable that this warrior chief should have thus been sought after by two well-known poetesses. There was no doubt a hope in the

* Te Ra-tu-tonu was subsequently killed by the Nga-Raura tribe at Wai-totara during Te Rau-paraha's migration to Kapiti.

Taranaki people, that this marriage would bring about a peace, and the retirement of the *taua*, for there are many historical instances of a similar result, as indeed in the case already quoted, in their own tribe when Rau-mahora was given in marriage to Taka-rangi, at the siege of Te Rewarewa *pa* (see page 186, Vol. XVII.). But Watene says, the *taua* had no such intention and continued the siege as closely as before. The probability is that the Northern element amongst the besiegers was determined to have revenge for the loss of some of their people. And hence, says Watene, was this chief-woman Topeora belittled by the *taua*. The great bravery of Te Ra-tu-tonu had been exhibited in the assault on the *pa*, when a great many of the *taua* fell, notwithstanding that they possessed guns, whilst the defenders had only their *rakau-maori*, or native weapons. Few of the besieged fell on this occasion.

Amongst the *taua* were some of the chiefs and people of Te Ati-Awa (of Waitara, etc.). One of these, an old man named Pahau, was desirous that the Taranaki people should be saved, and for that purpose he proceeded to the ground below the *pa* by himself and there stood, awaiting a chance to communicate with the besieged. Mounga-tu-kau of the *pa* saw him, and from the palisades called out, "Who is that man?" The old man replied, "It is I, Pahau!" The other then said, "Do you not remember your grandfather Rakei-tahanga, who was saved alive by us when we took the Awa-te-take *pa*.* (This *pa* is situated behind Tikorangi on the high cliffs that overlook the Waitara river on the east side of the great bend, about a mile and a-half from Puke-rangiora, and had been taken by Taranaki in former times.) So Pahau returned to the camp, and repeated to the chiefs of his *hapu*, Otaraia of Ati-Awa, the conversation that had taken place. These

* I have no particulars as to what led up to this attack on Awa-te-take *pa*, nor as to its date, but apparently it was not very many years prior to the utterance of Mounga-tu-kau's speech above. But as there are some "sayings" about it that illustrate some peculiarities in the Maori language I introduce them here. Te Tuiti-moeroa was the chief of Awa-te-take *pa*, and he had apparently been threatened by some one of the Taranaki chiefs whose residence was in the forest. On this threat being made known to Te Tuiti, he said, "*E kore au e mate i te tangata takahi mouku.*"—"I shall not be killed by a man who is a *mouku*-treader;" *mouku* being the Maori name for the common forest fern named *Asplenium bulbiferum*; or, in other words, by a forest-dweller.) Nevertheless, his *pa* was attacked by Taranaki in the night, he and his son alone being there, when the "fern-treader" called out to Te Tuiti in his house, "*Ka mate koe i te wae-wae takahi mouku!*"—"Now will you die by the *mouku*-treader!" Te Tuiti shouted out in reply, "*Mei i whaka-te-atea mai koe, ka kite koe i a Te Tuiti; ko tenei, ka whaka-te-potia mai e koe, e kore hae kite i a Te Tuiti.*"—"Had you come by daylight you might have seen Te Tuiti; but as for this, you have come by night, and will not see Te Tuiti.") Saying this, Te Tuiti got out at the back of the house and made his escape. But the *taua* followed as soon as daylight came and chased Te Tuiti down to the sea-coast,

chiefs were Te Tupe-o-tu* and Hau-te-horo,† who after further consultation agreed that the besieged Taranaki should be allowed to escape from the *pa* by night.

Now within the *pa* was a young chief named Rongo-nui-a-rangi, who was the son of Hau-te-horo's sister by a Taranaki chief to whom she was married. So Hau-te-horo went to the front and called out for the young chief. He came down out of the *pa* and there had a talk with his uncle. Hau-te-horo's final words to his nephew were, "Listen to my words. Evacuate the *pa* this very night, all of you go to Te Kohatu *pa*"—which was situated on Te Iringa mountain (Patuha Range), and was a stronghold of Kukutai's, the principal chief of Taranaki. The young man returned to the *pa* and communicated the subject of Hau-te-horo's advice to them, which was finally agreed to, for provisions were beginning to fail, and it was evident the *taua*, having all the country at their command, was determined to reduce the *pa* by starvation. That same night, with secrecy and despatch, the garrison passed out of the *pa* with the connivance of the Ati-Awa sentries, and made good their escape to Te Kohatu.

In the morning, the *taua* was surprised at seeing no smoke or hearing no voices in the *pa*, for Hau-te-horo had managed the thing so well that no one but his immediate friends and followers knew of the arrangements made. Great wonder was expressed as to how the besieged had got away.

During the siege, Tawhai (afterwards Mohi Tawhai), of the Mahurehure *hapu* of Nga-Puhi—who live at Waima, Hokianga—and father of the late Hone Mohi Tawhai, M.H.R., who was with the northern contingent of the *taua* in the attack already described, was close under one of the towers of the *pa*, when one of the defenders cast a big stone at him, which split open his head (as his son told me). But by careful doctoring he recovered—careful doctoring according to Maori ideas; they poured hot oil into the wound, then sewed it up!

Mr. Skinner has a story illustrating the instruction given to a Taranaki slave in the use of firearms: "One of these slaves was anxious to know how the musket was used. A Nga-Puhi man explained the procedure, then told the other to look down the muzzle

where they caught and killed him. Then Ati-Awa raised a *taua* to pursue Taranaki (or, as another account says, Ngati-Ruanui) and came up with them, at, or near Pekatu, inland of Puke-rangiora, Waitara river, where they caught and killed them all, and hence was this place ever after called Te Whakarau-ika (heap of dead bodies). Te Tuiti married Whakaweru, a daughter of Moko-tustua, of Ngati-Ruanui; he himself was half Taranaki.

* Afterwards shot by Puke-rua at Pahiko, Otaki, about 1834.

† Killed at the battle of Hao-whennua, near Otaki, in 1833-4. See Chapter

of the gun. The Nga-Puhi then pulled the trigger and the unfortunate slave's head was shattered, much to the amusement of the surrounding crowd."

After the escape of the garrison of Tapui-nikau and the plunder of the *pa*, the whole *taua* returned to their respective homes; Ati-Awa to Waitara, Ngati-Tama to Poutama, Ngati-Toa to Kawhia, Ngati-Whatua to Kaipara, Nga-Puhi to Hokianga; taking with them numbers of slaves* and other booty in the shape of mats and dried heads. It was at this time, when passing through Kawhia, that Tu-whare arranged with Te Rau-paraha another and more extended raid into the Taranaki country. The great Ngati-Whatua chief Muru-paenga did not return again to the south. It is probable he and his *taua* reached their Kaipara homes early in 1819, and in the next year he met the celebrated Nga-Puhi chief Tareha, in several fights at Kaipara itself. In August, 1820, the Rev. Samuel Marsden met him at the former's home in Kaipara. In 1823, he and many of his tribe are found assisting Hongi-Hika at the taking of Mokoia island, Rotorua, and finally this great warrior was killed by a party of Nga-Puhi in 1826. Muru-paenga was certainly a great warrior and leader, who set all the strength of Nga-Puhi at defiance and constantly defeated them, until the overwhelming number of muskets they had acquired enabled Hongi-Hika to inflict a crushing defeat on Muru-paenga's tribe, Ngati-Whatua, at Ika-a-ranga-nui in February, 1826.

Te Taoho, father of Tu-whare, Muru-paenga's companion in the campaign against Tapui-Nikau, thus refers to Muru-paenga in a *tangi*, or lament, given at p. 349 of "Nga-Moteatea":

Tenei nga patu-e-
Kei o matua,
Kei a Muru-paenga-e-
Hei here i te waka,
Hei korero tu-e-
Hei whakaaro i te riri
He atua rere rangi-e-
Ki runga o Taranaki
Ka rangona te panga-e-
He waka utanga nui.

Of all the weapons renowned
Those of thy parent—
Of Muru-paenga are most famous.
He it was with restraining hand
Could hold the people in.
Or with his warlike eloquence,
In military command,
His people make obey.
Like a god in heaven flying
Was his descent on Taranaki,
Where his charges are still famed.
He was like a richly-laden vessel
With all knowledge and great courage.

* We shall see in Chapter XVII. the revenge these Taranaki slaves took on Te Ati-Awa at Puke-rangiora.

TIHI-MANUKA.

DEFEAT OF NGATI-TAMA.

1820.

We must again change the scene of our story to the north. It will be remembered that Te Kawa-iri-rangi, chief of Ngati-Tama, had basely murdered Te Rangi-hapainga, wife of Hari of Ngati-Urunumia, and the steps taken by several of the *hapus* of Ngati-Mania-poto immediately after that event.

A combination of Ngati-Urunumia, Ngati-Rakei, Ngati-Rora, and Ngati-Kino-haku—all "Tainui" tribes—now assembled for the purpose of punishing Ngati-Tama for their evil deed. We know few particulars of this affair, but the date is tolerably certain. Mr. Skinner says, "The people of Pa-tangata—a *pa* on a little island at the mouth of the Tonga-porutu (see Plate 1), south side, now nearly all washed away—knowing the high rank of Te Rangi-hapainga, the murdered woman, became uneasy after the deed was done;" (and with the people of the Kawau *pa*) "retired to a point overlooking the coast on the ranges near the Wai-kiekie stream. Here they built a strong *pa* at a place named Tihi-manuka. So says Toiroa of Mokau, but it is believed the *pa* was built long ere the invasion, and was used as a place of refuge like others similarly situated along the coast. From this *pa* started one of the great Maori highways leading from the west coast into the interior of the North Island, and known as the Taumata-mahoe track. In case of defeat the inmates had a chance of escape by this back entrance, and at the same time the *pa* served the purpose of checking any marauding parties coming from the interior. Here Ngati-Tama awaited the attack of the combined tribes. In due time it came; the stronghold was taken," and a great many of its defenders slain, among them Te Kawa-iri-rangi, who instigated the murder. The leading chiefs of the combined *hapus* were Hari, Tawhana, Te Rangi-tua-tea, Taonui, Tariki, Hauauru, and others. Judge Gudgeon, in his "Judgment, Mohakatino-Pari-ninihi Block," says, in reference to Tihi-manuka, "There is every reason to believe that a long series of defeats and the deaths of many great chiefs, including Runga-te-rangi, Kahui-Tangaroa, Whiti, Ihu, Hanu, Pehi, and Maunga-tautari were unavenged until Ngati-Mania-poto won this battle."

This, however, is the second defeat we have had to chronicle suffered by Ngati-Tama, the other being Nga-tai-pari-rua, fought on the beach between Ngati-Tama and Ngati-Rakei and others. The importance of this battle of Tihi-manuka is that, dependant on it as the first episode, was the loss of the Pou-tama country to Ngati-Tama, for when their title came to be inquired into in the nineties of last century, they received but a few hundred acres out of all the tens of thousands of acres they held at the time of Tihi-manuka.

Though no doubt the defeat was a serious one, it did not exterminate

the fighting spirit of the tribe, and that a great many people survived is proved by the fact that Ngati-Tama of Katikati-aka *pa*, a mile or so to the south of Tihi-Manuka, under the chiefs Tupoki and Te Puoho, followed up Ngati-Mania-poto as they retired along the coast from Tihi-manuka, "and another battle would have been fought had not Taonui and Tariki objected to fight so far from the shelter of a *pa* on which they might rally if defeated." (Judgment, *loc. cit.*)

We shall see what steps Ngati-Tama took to avenge their losses at Tihi-manuka later on; in the meantime must describe some further doings of Tu-whare and Te Rau-paraha, which fall in here.

CHAPTER XII.

TU-WHARE AND TE RAU-PARAHĀ'S EXPEDITION, 1819-1820.

WHEN the Roroa chief, Tu-whare parted from Te Rau-paraha at Kawhia in 1818, it was arranged between them that they should join forces and undertake a more extensive journey to the south than that in which Tatara-i-maka and Tapui-nikau fell. We have the means of ascertaining the date of this expedition with much more precision than previous ones, owing to the fact that the first Missionaries had settled at the Bay of Islands in 1814, and their journals and letters become available to help us. From these we know that Tu-whare and the northern part of this *tauā* left Hokianga in November, 1819—and returned home about October, 1820. Mr. Travers in his "Life of Te Rau-paraha" states that this expedition took place in 1817, but that is clearly wrong; the Missionary Records cannot be mistaken on this point.

But, judging from evidence given before the Native Land Court in 1886, there was another cause for this expedition also. It so happened that just about this time Ngati-Tama had a grievance against the Whanganui tribes which arose as follows: Te Puoho, one of the principal chiefs of Ngati-Tama, then living at Puke-aruhe near the White Cliffs, married his daughter to a son of Takarangi of Whanganui. On one occasion in an assemblage of men, the husband said that when he embraced his wife, her skin felt like that of a potato. When the wife heard of this she felt deeply insulted, and leaving her husband returned to her father at Puke-aruhe, and laid her grievance before him. Te Puoho looked on this as a *kanga*, or curse, and determined to have revenge for the insult. He sent messengers to Kawhia and right along the coast to Te Akau, south of Waikato Heads to rouse the people to come and help him. The evidence then says that Te Ao-o-te-rangi of Waikato sent word to Hongi Hika in reference to this matter, and that he came to Kawhia with some Ngā-Puhi. This, I think, however, is a mistake, for Hongi very shortly afterwards sailed for England. Ngati-Toa, Ngati-Koata and some of *Ngati-Mania-poto* then joined in this *tauā*. The incident is known as "*Te Kiri-parareka*," or "*Potato-peel*."

Te Rau-paraha visited the Kaipara district not long after the return of Tu-whare to his home, where further arrangements were made. He appears to have tried to enlist the old chief Awa-rua in the undertaking. But he had other views in regard to an expedition of his own that occurred not long after this time, and which is known as "Amio-whenua," the proceedings of which will be found later on.

This hostile incursion is one of the most noticeable of all that have occurred, on account of the devastation created, and its far reaching results. For the first time firearms were used in considerable numbers, obtained from the Bay of Islands, where the whale ships were by this time constantly resorting for refreshments. Muskets were the chief article of barter, in exchange for pigs, flax, heads, potatoes, etc.

In "Wars of the Northern against the Southern Tribes," an account of this expedition has been given from a document written by some unknown Northern native, which is very deficient in the names of places, people, etc. The following is mainly from the other side—from those who suffered so cruelly from the barbarities practised by the invaders.

The northern contingent, numbering two hundred men, were under Patu-one, Waka-nene, Whare-papa, Moetara, Te Kekeao, Tawhai, Te Pou-roto and others of Nga-Puhi. They assembled at Lower Hokianga, and from thence proceeded by the West Coast to Kaipara, picking up on the way the Roroa chiefs Tu-whare, his brother Taoho, Te Karu, Rori and Tu-whare's nephew Tiopera Kinaki, all of whom lived along the coast from Wai-paoa River to Kaihu on the Northern Wairoa. These Ngati-Whatua people furnished a contingent of four hundred men, some of them from Southern Kaipara and other parts of that district, whilst many were veterans who had already fought in the Taranaki wars under Muru-paenga. They came on to Wai-te-mata, the Auckland Harbour, where they had several skirmishes with Waikato, as for instance, in the present Auckland Domain, at St. George's and Judge's Bays, Onehunga, etc. Here they met Hongi-Hika and a party from the Bay of Islands, but these latter returned home after the skirmishing. The *taua* sent down to the Kawau Island in the vain attempt to borrow some canoes from the Ngati-Rongo branch of Ngati-Whatua that dwelt in that neighbourhood, with the view of proceeding up the Waikato river in them. Failing canoes the *taua* proceeded overland by way of the Waikato mouth and Whaingaroa to Kawhia, where they were joined by four hundred men of Ngati-Toa, under the leadership of Te Rau-paraha, Te Rangi-haeata, Tungia, Te Rako, Te Kakakura, Hiroa, Nohorua, Puaha, Tama-i-hengia, and others, thus making up their number to one thousand men, several of whom were armed with muskets. The native account says, after leaving Wai-te-mata, "We had no reason for further man-killing," (after avenging the death of some Nga-Puhi killed at Wai-te-mata)

"nothing but the pleasure of so doing. This is why we did not attack the tribes that dwelt on the road we followed. It was only those who menaced us (*ko ratou e uheua ana ki a matou*) and obstructed our way whom we killed. This was the reason we quickly reached the country of the south, Taranaki, having no difficulties on our way."

It has already been pointed out that Ngati-Toa were related to Ngati-Tama, and, therefore, the *taua* would be allowed to pass through the territories of the latter without obstruction—at any rate there is no record of anything of the kind having taken place. Moreover, Ngati-Tama were at this time rather under a cloud after the affair at Tihi-manuka, and also had sent to the northern tribes for help. It was the same with Ngati-Rahiri; the marriage of one of their chieftainesses with Noho-rua of Ngati-Toa has been described a few pages back.* So the *taua* came on without any fighting to Manu-korihi *pa* on the north bank of Waitara—the chief at that time being Taka-rata†—where the Ngati-Whatua section would find relatives in the descendants of Te Raraku. "But"—says Mr. John White‡—"it was known to Ati-Awa that Te Rau-paraha and Tu-whare were on their way to Taranaki to attack Tapui-nikau. The Ati-Awa met in force to stop the invaders and prevent them passing over their lands. When the party was stopped by the ancestor of Te Teira (who by selling land at Waitara in 1860, caused the war with the Maoris of the sixties) Te Rauparaha paid the tribute of ownership by asking leave to pass through, and this was granted. . . . The Manu-korihi *hapu*, as such, was not in existence at that time, nor were the ancestors of W. Kingi, of any note then. After this (the victory over Nga-Potiki-taua, already shown) the Ati-Awa gradually gained in strength, and the arrival of the northern *taua* was deemed a fitting opportunity to show it, and for this purpose they preferred a request to be allowed to pass." Te Rangi-take, of Manu-korihi, was also related to Te Rangi-haeata, and Patu-one of Nga-Puhi was related to Ngatata, father of Wi Tako of Ati-Awa. At Manu-korihi they dwelt for a time, discussing future plans, etc. It appears that at this period there was a feud in existence between the Manu-korihi and the Puke-rangiora people—the latter *pa*, so celebrated in after years, is situated about four miles up the Waitara river—which the *taua* were not slow to take advantage of.

* One account I have, says the *taua* came from Kawhia to Waitara by sea, but I doubt it.

† Taka-ra-tai was killed at the battle of Motu-nui early in 1822.

‡ "Taranaki Herald," June 16th, 1860, where Mr. White (although his name is not attached, it is, nevertheless, certain that he was the author) gives a full account of matters leading up to the wars of the sixties.

Mr. Skinner states, "Great excitement prevailed among the Waitara and surrounding *hapus* over the arrival of this northern expedition, for they possessed the new weapon, the dreaded *pu*, or musket. Its wonderful powers no doubt were dwelt on, and exaggerated by the fortunate owners, until the excitement and desire to witness their deadly effects, led them to seek a way to satisfy the dangerous inquisitiveness of the local people without much danger to themselves. They had not far to seek for a scape-goat—the bad terms existing between Manu-korihi and Puke-rangiora offered the opportunity. The Nga-Puhi party were only too glad of the chance to prove their muskets."

TE KERIKERINGA.

"At the last moment, however, their plans were changed. Arrived before Puke-rangiora, its inmates presented such a bold face and the defences were so strong and well constructed that the allies thought better of the project, and decided to pass that *pa* and attack the unsuspecting people of Ngati-Maru, living in the neighbourhood of what is now Te Tarata village." In no accounts of this expedition is any mention made of the part that Ati-Awa of Manu-korihi took in assisting the northern *taua*. There were certainly many of them with the party and, guided by Taka-ra-tai of Manu-korihi, the *taua* went by the Rimu-tauteka track.

Mr. Skinner continues: "The Ngati-Maru are the people that made the great clearings and built the numerous *pas* in the forest east of the present town of Stratford, in Manga-o-tuku and Poho-kura blocks, as also the cultivations along the Upper Waitara and in the Tara-mouku, Manga-moe-hau, Makino, and other valleys leading into Waitara, and now known as the Ngati-Maru country."

I gather from a native document sent me by Mr. Best, and written by Te Amo of Ngati-Maru, that the old chief of the tribe, at this time named Tutahanga, had already been engaged against Nga-Puhi in one of their incursions and that he had defeated both that tribe and on another occasion the Waikato. But no localities are mentioned. It is, however, likely enough that Tutahanga had joined Taranaki or Ngati-Ruanui in defeating some of Tau-kawau's people.

"On their way up, the *taua* attacked and took a small *pa* belonging to Ngati-Maru, named Puke-kaka-maru, situated not far from Puke-rangiora on the Waitara river, about seven hundred yards down stream from the present bridge on the Junction road, village of Te Tarata. Here Ngati-Maru had gathered for safety and to offer battle to the invaders, under their head chiefs Patu-wairua and Tutahanga."

Evidently Tutahanga must have been a very old man at this time. His brother Patu-wairua and he were in command of the operations against the northern *taua*. I now quote from Te Amo: It was Tutahanga that had defeated both Nga-Puhi and Waikato formerly; but in the second war he was killed, with many of Ngati-Maru-whara-nui. The *pa* in which he fought was Te Kerikeringa, and it was there he was shot, and from this cause do Ngati-Maru crow over Nga-Puhi, Waikato, and Taranaki (*i.e.*, because they made an able defence with their native weapons against the muskets). When the chief of Nga-Puhi heard of his death (apparently this scene took place during the siege) he said, "*He awhiowhio i te rangi, e kore e mau i ahau. Tena he pata ua e tuku iho ki te kapu o taku ringa, e mau i a ahau.*"—"A whirlwind in the heavens I cannot secure. But a drop of rain in the hollow of my hand I can catch;" probably intending to infer that had Tutahanga fought outside in his native forests he might have been successful in a sudden attack. But being caught in his *pa* these Nga-Puhi were equal to catching him. When Tutahanga's son heard this, he replied to Nga-Puhi, "*Haere mai te rau-kura ki te piki-kotuku kia pipiri raua ki a Uenuku*"—"Come on, the Tropic-bird's* plume, and join in strife with the white heron plume before Uenuku" (the Taranaki god of war).

Now when Kere-tawha (? one of the northern *taua*) heard this defiance of Haere-ao, Tutahanga's son, he shouted out, "*Tena au te haere atu na, penei ake te tupuna a wai, tutu ana te puehu i aku waewae.*"—"Very shortly will I be with you! As if your ancestor was anyone of consequence! You shall see the dust of my feet fly directly!"

Patu-wairua, who was Haere-ao's son, heard this defiance from Kere-tawha, and perhaps thinking it would be well not to irritate Nga-Puhi, said to his father, "*Kia marie hoki te kura taiaha!*" (Softly with the red-feathered *taiaha*!) Evidently Patu-wairua would have welcomed a peace; but Haere-ao would not listen or be persuaded; and then Patu-wairua felt that the end of his people was near, and so he sung a lament for the tribe:—

Ra Meremere tahokai ana,
Te tara ki Tau-mata,
Kia mihi atu au,
Ka ngaro ra e,
Taku pokai kura,

Whilst the evening star bestrides
The lonely peak at Tau-mata,
Let me in sorrow here lament
The calamity about to fall
On my loved and cherished people.

* The Tropic-bird (Amokura) is occasionally, but not often, found at the North Cape.

Te matangi awhe uta
 Ki te whaititanga
 Me uta koutou,
 Ki te ihu o te waka
 Kia koha 'tu mai,
 Ki raro Waikato.
 E Nga-Puhi ra e!
 Kia ata whiu mai
 I te kara o te whiu,
 Kia tahuri ai au—e—.

By the all-embracing wind,
 (By our enemies there encamped)
 Within this narrow space.
 Better had ye been safely placed
 In the bows of our own canoe,
 Where some kindly feeling still
 By Waikato had been shown us.
 O Nga-Puhi! there below,
 In mercy hold thy hand
 And gently use the weapon,
 A! then let me turn aside.

Whatever Patu-wairua may have wished, he did not fail to do his full share of fighting when the time came. Mr. Skinner says, "The first assault by Nga-Puhi was repulsed, Patu-wairua, with his own weapon, killing two of the enemy who attempted to enter the *pa* by the narrow neck that connects it with the Puketapu peninsula. After the attack had failed the *taua* camped down along the slopes to the west and south-west of the *pa* and commenced a regular siege. These slopes—named Tau-maha—commanded the *pa*, and the inmates were constantly annoyed and sometimes killed by the muskets used by the *taua*. Ngati-Maru, of course, had no firearms, and as this was their first introduction to this new method of warfare they were naturally terrified at the loud reports and fatal effects that sometimes followed, and became much dispirited in consequence."

Tu-tanuku of Ngati-Maru says that before the northern *taua* had reached Te Kerikeringa, enquiries had been made of the local people as to the personal appearance of Tutahanga, and the reply was, "*E koe! he whetu!*"—"He is a star;" implying that he would easily be recognised from his great size and valiant bearing.) So when the first attack was made, which occurred at the entrance to the *pa*, Tutahanga and Patu-wairua stood in the forefront. The former disposed of four of his enemies before the northern people got a chance to shoot him, which they did on recognising the description already given.

It was no doubt during this period that the chiefs of the two parties—the red plumes and the white plumes—hurled defiance at one another as already related.

"The depression had its effect when the final assault took place, for the inmates of the *pa* had not the spirit to defend themselves with their accustomed courage. Their brave leaders, Tutahanga and Patu-wairua, had been killed, together with a large number of the inmates of the *pa*. The remainder succeeded in making their escape across the Waitara river to the eastward along the Tara-mouku valley, and thence into the numerous clearings throughout the great forest that extends inland for very many miles."

"After the usual cannibal feast, Nga-Puhi and Manu-korihi returned to the coast, some of their number being waylaid and cut off by the Puke-rangiora people. Whatitiri, the present (1893) chief of Puke-rangiora has in his possession two old Maori fish hooks, the bone points of which were made from one of the Nga-Puhi there killed. One of these hooks " (is accredited with) "the faculty of foretelling a good day for fishing, and also of warning its owner of approaching danger."

"Among those who escaped was Tu-ihu, then an infant; another Wirihana Hihi-mua so well known to the early settlers of Te Tarata; he was a very small boy at the time. He told me one story of the siege that has been related of other sieges in Maori-land " (for instance Pohatu-roa, Te Ati-amuri) "when in similar straits. When Ngati-Maru were very closely pressed at the end of the siege, they sent all the young women of the *pa* to the camp of the *taua*, so that they might by this means induce their foes to relax their vigilance, whilst the men in the meantime made their escape."

Watene says that amongst the slain was Tua-rua, a chief of the Puke-rangiora *hapu*, and that his people composed the following lament for him :—

'Tera hoki koina te pae tonga
Te tau mai ra kei Whare-o-Tu,
He po mihinga atu
Nahaku ki a Tua-rua,
Ka mahue atu ki taku, E Hine
Ka tauwehe.
Kia whakarongo nga tai e paku,
Ki waho Wao-kena ra, tu mai ai,
E ki ana ra Te Ati-Awa,
Te puru o Tainui ka manuu !
Taku whakatere papa
Ka tahuri i a Ranga-whenua,
I Turanga ra,
Noho maru kore nei hoki au.

There away towards the south
Evil rests on the house of Tu
(The house of war and death)
This night do I lament
Thy loss, O Tua-rua !
Left there thou art, and from my love
Separated for ever, O Lady !
Listen then to the sounding waves
Outside at Wao-kena, when they arise
('Tis the omen of death)
As all Ati-Awa say.

The plug of Tainui is withdrawn¹
 (That keeps back the flood of death)
 My beloved canoe is overturned
 By the waves of Ranga-whenua,²
 That are seen at Turanga ;
 Hence am I now shelterless.

It is stated above that the northern *taua* returned to the coast after the fall of Te Kerikeringa, but Watene, who was a very good authority, confirmed by Tu-tanuka, says, on the contrary, that they proceeded along the old forest track which leads by way of Whakaahu-rangi (the present site of Stratford), and so out of the forest into the open country near Kete-marae (near present site of Normanby). It is tolerably clear from the absence of any detail as to their doings as they passed onward through the territories of Ngati-Ruanui and Nga-Rauru, that these tribes had retired to their fastnesses in the rough forest country. Probably the news of the fall of Te Kerikeringa and the destructive effects of the muskets had quickly spread and alarmed the two tribes mentioned. One account, however, says the *taua* attacked and took the Otihoi *pa* at Waitotara, belonging to Nga-Rauru.

At any rate, the next we hear of the *taua* is at Whanganui, where they found the local people gathered in strength at Purua *pa*, believed to be on the east bank of the river, a little above the town. Here Ngati-Hau had gathered under Te Anaua and his brother. The northern *taua* here met with an unexpected difficulty, however, in reaching the Whanga-nui people in the *pa*. The river is large and deep and cannot be crossed without the aid of canoes, and all these the local people had carefully withdrawn from the north side and sent away up the river. But Tu-whare and Te Rau-paraha were not the men to be deterred by an obstacle of that nature. They sent every man to the little lake named Koko-huia, near the mouth of the river, where abundance of *raupo* grew on its sedgy banks, and there they built *mokihi*, or rafts, which were then taken to the river, and by this means the force was enabled to cross. It is said that the work occupied a month. The *taua* then crossed and attacked and took the Purua *pa*, and then passed on to Whangaehu and Rangi-tikei, having some skirmishes with the Ngati-Apa tribe of those parts, who mostly, however, fled to the forests as the *taua* approached, for the fame of their muskets had preceded them.

NOTES.—1. The plug of "Tainui" (or some other of the great canoes of the fleet) is an expression often used, as meaning that the restraining hand is withdrawn and the flood of evil drowns the canoe (the tribe).

2. The waves of Ranga-whenua are the immense rollers that occasionally break on the coasts of the Bay of Plenty, generally in fine weather and without apparent cause. They are believed to be the effect of Arctic storms at the end of the northern winter. These waves can be traced right across the Pacific, travelling south.

PUKE-RUA.

So they passed on till they came to Pae-kakariki, where the railway line leaves the coast and turns inland to Porirua. Here the *taua* found their way obstructed by a fortified *pa* named Puke-rua, situated a little to the west of the Railway Station, also called Puke-rua, twenty-two miles from Wellington. Mr. Elsdon Best, who gathered a large number of notes about Te Rau-paraha's doings, says that "the name of the Mua-upoko *pa* at Puke-rua was Wai-mapihi, so named after a little stream there coming down from the hills. After the massacre, those who survived fled up this stream to the forest ranges, pursued by Ngati-Toa, who overtook and killed many of them. The remains of the ramparts at Wai-mapihi are still to be seen, as also a few heavy stumps of the *totara* palisading, some native ovens, kitchen-middens, etc. The stream runs down past Whare-roa Railway Station, and the *pa* was near the mouth of the stream. Tungia and Takarae were two of the Ngati-Toa chiefs engaged in the capture of the *pa*. The name of the old Maori track from Taupo (Plimmerton) across the ranges and to the beach at Wai-mapihi was called Taua-tapu. This *pa* was held by the Ngati-Rangi *hapu* of the Mua-upoko tribe, and probably some members of the Ngati-Ira tribe of Porirua and Port Nicholson. The inmates offered so good a defence that the *taua* was repulsed, though, of course, the local people had nothing but their native arms as against the invaders' muskets. Watene says that Tu-whare and Te Rau-paraha now held council as to how this *pa* was to be taken, and it was finally settled, on the latter's suggestion, that peace should be offered to the local people with the intention of deceiving them. So a message was sent to the *pa*, "*He maunga-rongo ta maua ki tenei pa.*"—"We desire to make peace with the *pa*." The chiefs of the *pa* were thus deceived and agreed to make peace, thinking it was a *bona fide* one. When the *taua* had been allowed to enter the *pa*, they suddenly fell on the unsuspecting inmates and massacred nearly the whole of them. The Nga-Puhi account of this and other treacherous doings of the *taua* says that they were all instigated by Te Rau-paraha. From what is known of his character, it is not difficult to believe it; but at the same time his allies would be quite ready to fall in with his views.

PORT NICHOLSON.

Watene says that near Puke-rua and its neighbourhood—probably including Porirua harbour—the *taua* found so many fine canoes that they decided to continue their journey by water. So they put to sea on the stormy waters of Cook's Straits, and when they arrived at Te Rimu-rapa (Sinclair's Head) some of the canoes proceeded by the *outside route*, beyond the reefs, where the fierce currents of Cook's Straits raises a heavy sea. These canoes capsized and over a hundred

men were drowned. The rest of the party took the inside passage and thus reached Te Whanganui-a-Tara (Port Nicholson) in safety, landing at a place Watene calls Pa-ranga-hau, which I do not recognise.

On arrival of the *taua* at Pa-ranga-hau, they found some of the local tribe, the Ngati-Ira, there, and immediately attacked them, killing a great number of the unfortunate people by aid of their muskets, which, of course, were quite new to the Ngati-Ira—no ships having visited Port Nicholson at that time, so far as can be ascertained. "But," says Watene, "Nga-Puhi did not escape scatheless; Ngati-Ira charged them in the face of the flames from the muskets, and with their native weapons killed many Nga-Puhi. One night, not long after the Nga-Puhi had been camped at Te Aro (in the present city of Wellington), Ngati-Ira attacked Nga-Puhi in force during the night and succeeded in killing two hundred (?) of the latter tribe, including a high chief, Te Karu" (who belonged, I believe, to the Roroa *hapu* of Ngati-Whatua).

For the rest of the Nga-Puhi doings at Port Nicholson, readers must be referred to "Wars of the Northern against the Southern Tribes," where they will be found in considerable detail as told by one of the actors, and most of which is corroborated by Watene.

WAI-RARAPA.

Subsequently, the *taua* went on by sea to Wai-rarapa, where they took the Tau-whare-nikau *pa*,* killing, says Watene, over four hundred people of the Ngati-Kahu-ngunu tribe, but the principal chiefs escaped to the forests and made their way north to Poranga-hau. A *pa* named Mawhitiwhiti, belonging to Ngati-Kahu-ngunu, was also taken at this time, the chief of which was named Te Papahinga. Another account says this *pa* belonged to Ngati-Ira and was at Poranga-hau, possibly the Pa-ranga-hau mentioned by Te Watene, which was at Port Nicholson, and thus agrees with the statement that the *pa* belonged to Ngati-Ira, which tribe owned Port Nicholson. Here Nga-Puhi met a repulse; the fight taking place in the water of a lake or stream, until Ngati-Toa came up, when the local people were beaten. After remaining in this district some time, the chiefs of the *taua* assembled in council decided it would be better to return on their tracks, for there were signs that the powerful tribe of Ngati-Kahu-ngunu were assembling with their thousands of warriors to chastise the invaders. So with hundreds of prisoners the *taua* embarked on board their canoes on Wai-rarapa lake, and thence came down the river connecting that lake with the sea, to the ocean, and so back to Port Nicholson, there to find an empty land, save for a few fugitives of Ngati-Ira, who were

* It is also said that *Hakikino pa* was taken at this time, but I think this is a mistake. It was taken in the next expedition, the "Amio-whenua."

scattered in the recesses of the Tararua mountains, with here and there a few families on the western side of the harbour, eking out a bare subsistence on the roots and fruits of the forest, for the *taua*, on its late visit, had destroyed all cultivations, together with the villages. It is evident from the great scarcity of old *pas* round about Wellington, that the tribes formerly dwelling in the district were not *pa* builders. The rocky nature of the soil has had much to do with this. There are a few *pas* still extant, but they are miserable specimens compared with those of Taranaki and some other parts.

TE POU-ROTO IS DROWNED.

After staying a short time at Port Nicholson, the *taua* again put to sea and rounded Cape Te Ra-whiti, putting into Ohariu Bay, where Tamai-rangi was captured, as related later on. Whilst here, Te Pou-roto, one of the Nga-Puhi chiefs, determined to cross the Straits against the wishes of the others, and continue their man-killing operations in the South Island. So he started off in one or more canoes, manned by eighty men, but a sudden storm coming on in the rough and dangerous crossing, Te Pou-roto and all his party were drowned, whilst their companions looked on, helpless, from the bluff at Omere, just to the south of Ohariu. This bluff was the place the people always visited to see if the Straits were calm enough to cross—hence the reference in the old song:—

Ka rou Omere ki waho
He maunga tuteinga aio.

Where Omere projects outside,
The look-out mount for calms.

It was whilst the *taua* were staying at Omere that a ship was seen to pass through the Straits, but without communicating with the shore. The northern chiefs, Patuone, Waka-nene, and others, called Te Rau-paraha's attention to it, pointing out that this part of the coast would be a favourable one for him to remove to from Kawhia (where for years his tribe, the Ngati-Toa, had been embroiled with Waikato) in order that by trading with the white people he might acquire as many muskets as he wished. Te Rau-paraha was favourably impressed with this advice, and, as we shall see, finally adopted it.

Passing onwards towards their homes, the *taua* came into collision with the Ngati-Apa tribe at Rangi-tikei, and, in a skirmish here, Te Rangi-haeata captured Pikinga, a woman of high rank, whom he made his wife.

DEATH OF TU-WHARE.

Eventually, the party reached the Whanganui river, coming all the way, and indeed up to Patea, in the canoes they had captured. Here they stayed some time, and then a division in the councils of the *leaders* appears to have taken place, for Ngati-Toa and Nga-Puhi remained in the neighbourhood of the mouth of the Whanganui, whilst

Tu-whare and the Roroa people decided to go up the river. For what follows I am indebted to Mr. Best and Mr. Downes, and to particulars learnt from Aitua Te Rakai-waho of Upper Whanganui.

Mr. Best says: "The people of Puke-namu (Rutland Stockade, town of Whanganui), Patupo and Taumaha-ute (on top of Shakespeare's Cliff, Whanganui), and all the other *pas* in the neighbourhood of the mouth of the river, fled inland as soon as the northern *taua* appeared, taking in their canoes all the property they could manage, for the recollection of the previous visit of the invaders a few months before, and the devastation they then caused, were fresh in their minds. As Tu-whare and his party advanced up the river, they were harassed by the people occupying the numerous *pas* belonging to Ngati-Hau and other tribes on either side of the river. (At Te Arero-o-uru, a *pa* between one and two miles below the modern village of Koroniti (Corinth) they caught and killed a chief named Pakura and captured a woman named Waitoki, who was carried by the *taua* as far as the Ngati-Ruanui country, when she escaped and got back to Wai-totara, where she met a worse fate, for she was killed by the Nga-Rauru people. Thus death was subsequently avenged by Koroheke and Rangi-whakahaua of Whanganui, who slew a great many of Nga-Rauru.—From Mr. T. W. Downes.) Many parties closed in on the rear of the invaders, thus attempting to cut off their retreat. 'But what was that to Tu-whare?' says my informant, 'He cleared a path for his party by the terror of his guns. When we heard the sounds of those guns we thought they were *pu-tatara* (the old Maori trumpet), and our old men said, 'Does this man think to conquer the Ati-Hau with his *pu-tatara*? Are the descendants of Ao-kehu and Tama-whiro, of Hau-pipi and Pae-rangi* flying from a sound?' So said our warriors; but when we saw our men falling dead around us, struck from afar off by an invisible missile, then the knowledge came to us that this was the new weapon of which we had heard, and we saw that our *rakau-maori*, or native weapons, were of little avail against the *pu-matā*, or muskets. Still we resisted the advance of Nga-Puhi and attacked them wherever opportunity offered† all the way up the river, and those in the rear followed them up in their canoes. Far up Te Awa-nui-a-Rua (a name for Whanganui river) did Tu-whare fight his way, until he reached Te Ana-o-Tararo, near Makokoti (fifty-three

* Ao-kehu, an ancestor, a noted Taniwha slayer—see Journal Polynesian Society, Vol. XIII., p. 94. Hau-pipi, the great ancestor of the Ngati-Hau of Whanganui. Pae-rangi, another ancestor of the Whanganui people.—See Journal Polynesian Society, Vol. XIV., p. 131.

† One of the Nga-Puhi accounts say that Ngati-Pa-moana of the celebrated *pa* Operiki, made a *fierce resistance to the advance of the northern taua at that pa, which is situated three-fourths of a mile above Corinth. This pa has often been attacked.*

miles above Pipiriki, a *pa* at the junction of Rere-taruke with Whanganui, but I think Te Ana is some way below this). Here the river is narrow and has high cliffs on both sides. On the summit of these cliffs a great number of people had collected to stay the progress of Nga-Puhi. Messengers had gone forth to alarm the tribes of the river and of the interior. Then the *hapus* of Ati-Hau, Patu-tokotoko, Nga-Poutama, Ngati-Pa-moana, and Nga-Paerangi came together at Te Ana-o-Tararo. The tribes of Tuhua and Taupo-nui-a-Tia (the full name of Lake Taupo) sent their contingents to help silence the boastful Nga-Puhi. Thus Nga-Puhi came. When the canoes of Tu-whare were passing through the narrows we attacked them. From the summit of the cliffs we hurled down logs and huge stones upon the canoes, crushing and killing many."

Thus far, Mr. Best: but it is clear this was not the final attack, which took place higher up. From five or six miles above Pipiriki for forty or more miles, the river is very generally lined with perpendicular cliffs about one hundred feet high, and any part of this long stretch would fit Mr. Best's description. I will now follow Te Aitua's story. "The Nga-Puhi had succeeded in passing the narrow cliff-bound part of the river and ascended above the junction of Rere-taruke, when the hostile movements of the local tribes became so threatening and their numbers so great that Nga-Puhi considered it time to turn back, especially as they had lost some of their canoes, thus necessitating some to travel overland. As they approached the Kai-whakauka *pa*, situated half a mile down stream from the Rere-taruke junction, on the east side of the river, the invaders found the Whanganui tribes assembled in vast numbers under the leadership of Turoa and other chiefs, awaiting the return of Nga-Puhi. Finding their route barred, the *taua* saw their only chance was to trust to their guns and fight it out. They first occupied the opposite side of the river (where there is a little native village now—1905) and from there fired into the *pa*, but the distance is rather much for the old-fashioned muskets. The *pa* of Kai-whakauka is situated on the top of a perpendicular cliff on the river side, with cliffs also on the north, where a little stream joins the main river through a cañon. Nga-Puhi (who, says my informant, were eight hundred strong with five hundred muskets—a very obvious exaggeration, the numbers being probably not more than three hundred men and thirty or forty guns) now crossed and occupied the slopes that rise from the *pa* towards the south, from which they kept up a constant fire on the *pa*. Under this fire, Nga-Puhi attacked and succeeded in getting into the fort, where, however, the numbers of Whanganui, now able to fight at close quarters with their native weapons, were too much for their foes, a very large number of whom were killed in the *pa*; others were thrown over the cliffs, to be killed on the rocks below. Whilst Tu-whare was in the *pa*, and just coming

round the corner of a house, he was met by Ha-marama, a chief of Whanganui, whom Tu-whare fired at and hit in the shoulder; but before he could reload, Ha-marama struck him a blow on the head with his *taiaha*, which split his skull, but did not kill him. Tu-whare called out, '*Mehemea he ringa huruhuru tau, ko tenei he ringaringa mahi kai.*'—('If thine had been the arms of a warrior I should have been killed; but it is the arm of a cultivator.')

Tu-whare's people succeeded in getting him away, and carried him wounded unto death, to their canoes, and then made off with all speed down the river, followed by Whanganui as hard as they could paddle. A flying fight ensued for some way down the river, until darkness set in—this was winter time—when hostilities ceased, and both parties, exhausted after the exertions of the day, went into camp at no great distance from one another. During this flight, Toki-whatī, a son (or perhaps nephew) of Tu-whare, was captured by Whanganui. As the two parties were resting in their camp, a parley took place, in which Tu-whare asked his enemies if they had seen Toki-whatī; the reply was that they held him a prisoner. Upon this, negotiations took place and Toki-whatī was given up to his own people in exchange for part of a suit of armour that George IV. had given to Hongi when that chief visited England in 1820, and from whom it came into the possession of Tu-whare.*

This incident appears to have ended the fighting, for next morning the northern *taua* embarked, and with the swift current of the Whanganui under them, in a day or two reached the camp of their allies near the mouth of the river.

Te Aitua-te-Rakei-waho, from whom I obtained many of the above particulars, is a grandson of Ha-marama (whose other name was Te Whaingaroa), who gave Tu-whare the blow that eventually proved fatal, and he still possesses the *taiaha* that his grandfather used on that occasion, which bears the name of "Ringa-mahi-kai," so called after Tu-whare's expression.

The great expedition now passed on its way homeward, going by canoes as far as Patea, where, apparently, a division took place, some going on in their canoes to Waitara, whilst others, the Roroa people, went overland, carrying poor Tu-whare on a *kauhoa*, or stretcher. On their arrival at Kete-marae, the old native settlement not far from Normanby, Tu-whare expired of his wounds. So died this great chief,

* As these lines go to print, it is reported that the armour has recently been recovered and is now (1908) deposited in the Dominion Museum, Wellington, but it is clear some mistake occurs in the native accounts, for Hongi had not yet returned from England when this fight took place, and the armour is more probably that presented to Titore long after this event. What the object given in exchange for Toki-whatī was, cannot now be ascertained.

who, in many battles, had shown his courage and ability as a warrior. This was his third expedition to Taranaki, the first having been either with Muru-paenga or Tau-kawan. From Kete-marae, the body was carried on to Manu-korihi, at Waitara, where it was buried near Tau-kawan at the Rohutu burial ground. The Manu-korihi people, it will be remembered, were connected with Tu-whare, and hence his bones would be safe from desecration, a point of great moment to the Maori.*

After the burial of Tu-whare and the usual *tangi*, etc., the northern *taua* passed onwards towards their homes. With the canoes they possessed, probably they went by sea to Kawhia, where the northern tribes took farewell of Te Rau-paraha and the Ngati-Toa tribe, their companions in arms for so long. It is said that Nga-Puhi and the Roroa people presented Te Rau-paraha with fifty stand of arms, but, probably, this is an exaggeration, though some were given, no doubt, which the Ngati-Toa chief shortly after used against Waikato and in his memorable migration to the south.

The Nga-Puhi contingent of this long expedition reached Hokianga about October, 1820, for when Marsden passed through the homes of these people in November of that year the women were still in the *whare-potae*, or mourning over those who had been killed at Taranaki. Two of the northern chiefs became afterwards celebrated for the consistent support they always rendered the British Government—in peace and war—the brothers Eruera Patuone and Tamati Waka-nene, both chiefs of Upper Hokianga. They both assisted actively in our war against Hone Heke, 1844. Patuone died 19th September, 1872, supposed to have been over one hundred years old.

The following is quoted from Marsden's "Journal" (already referred to) in reference to this expedition :—" 24th November, 1820. Patuone informed me that he had been on the South Island across Cook's Straits, and that on his way his party was attacked at Taranaki and some of them killed, among whom was Mau-whena's son and two more chiefs belonging to here (Lower Hokianga). That he had retaliated upon the enemy, killing some, and taking many prisoners, among whom were many women and children; and that at length he had made peace with them and returned their children when redeemed by instruments of war made of green-talc and some mats. He had left ten of his people there who had married, and brought a number away with him, some of whom were present, and that he and the people of Taranaki were now completely reconciled."

Marsden also mentions, under date 21st November, that a Taranaki chief, much tattooed and with much hair on his head, was then on a visit to Mau-whena's village (at Whirinaki, Lower Hokianga)—who

*See Appendix to this chapter.

this could be I know not, but probably he was one of the Manu-korihi people.

TE ARIKI, THE PLAGUE OF 1820.

New Zealand has been visited twice (at least) by some serious disease which ran through the country like wild-fire, carrying off many thousands. The first scourge is believed to have occurred in 1795. The second one, called by the Taranaki people "Te Ariki," occurred about the end of 1820. The following brief account of it was given to Mr. Skinner and myself by old Watene Taungatara of Waitara in 1897. He said this was introduced by the ship "Coromandel," which discovered the harbour of that name in Hauraki Gulf in August, 1820. This plague, or whatever it was, spread from the crew amongst the Maoris, and passed on from tribe to tribe until it reached Taranaki. It swept down the coast, taking village after village and *pa* after *pa* in its course, killing a large number of people. No sooner had the survivors in one place began to recover a little than the next place was attacked. So severe was it that in some cases there were not enough people left alive to bury the dead. The *tohungas* proceeded to try by their arts to stop the mischief. As the evil was of European origin, they first made a representation of a ship in sand, with masts and rigging such as had been described to them, for at that time none had seen any vessels. Over these imitation ships, as a *tuāhu*, or altar, they repeated their *karakias*, but alas! they could not stop the evil. Many thousands are said to have perished in this district.

APPENDIX TO CHAPTER XII.

DEFEAT OF THE NORTHERN TRIBES AT NGA-WEKA.

(?) 1820.

REPEATED, but unavailed, attempts have been made to determine the date of the above event. One good authority states it occurred during the Tu-whare—Te Rau-paraha expedition of 1820, and he is corroborated by another, but others are uncertain. As it will not do to omit an event of such importance, and especially as it was one of the few occasions on which the Taranaki tribe appear to have obtained revenge for many defeats at the hands of the Northern tribes, the account is inserted here.

Thanks to the care of the Taranaki Scenery Preservation Society, the old *pa* of Nga-weka is in an excellent state of preservation, and is interesting as a type of fortification not uncommon in the district round Cape Egmont, where the otherwise easy slope of the country from Mount Egmont to the sea, is broken up by volcanic hillocks, due no doubt to small explosions on the surface of the lava as it flowed from the mountain. The *pa* stands on the south bank of the Hanga-tahua, or Stony river, about three-quarters of a mile inland from the bridge on the Great South Road. It is now covered with a secondary growth of timber, which has served to preserve the many *maioro*, or ramparts in their integrity. The *pa* stands on two hills, the tops of which are separated about seventy yards, and has perpendicular cliffs along the river about thirty feet high.

On first hearing of the approach of a hostile force, the Nga-mahanga *hapu*, of Taranaki, all assembled to consider what steps should be taken to meet it. Some proposed that each *hapu* should remain in its own *pa* and await attack, but one of the chiefs of Nga-weka arose and said, "*Kia kotahi ano taringa hei ngaunga ma te hoa riri.*" ("Let there be only one ear for the enemy to bite.") This was finally agreed to by all, so the various *hapus* gathered together in Nga-weka to await the enemy, the chiefs being Tama-piri, Tu-te-whakaiho, and Te Ra-whakahuru. So soon as all were assembled in the *pa*, parties were sent out to obtain wood from a place celebrated for trees suitable for spear-making; and they obtained large quantities,

many of great length (*huatas*). At the time of the attack there were eighty warriors within the northern part of the *pa*, one hundred and forty in the southern part. The *taua* advanced and commenced to lay siege to the *pa*. They are said to have been under the chiefs Kahu-nui and Wherori, supposed by one of my informants to belong to the Maui *hapu* of Waikato—though no such name is known to me. Other accounts state that the force was under Tu-whare, or possibly part of Tu-whare's people, and that they were assisted by some of the Puke-tapu and Puke-rangiora *hapu* of Te Ati-Awa.

After some time the attacking *taua* decided to assault the place, at a spot between the two hillocks where the ground is lower, and where was one of the entrances into the *marae* of the *pa*, situated in the hollow and overlooked by the ramparts of both *pas*. Here was a confined space, some fifty feet by twenty-five feet, leading out to the cliff overhanging the river. The Nga-mahanga people on learning that an attack was to take place, decided to allow the enemy to enter and occupy this narrow space. As soon as they had all gathered there, the warriors from both *pas* rushed down, and with their long spears killed many of the enemy. Then closing in on them, a desperate hand to hand fight took place, in which the enemy could do little, hampered as he was by the confined space. Seeing defeat imminent, the northern *taua* found only one way of escape open to them, and this was along the deep ditch leading out to the cliff. Hastening along this, they were closely followed by Nga-mahanga, until all were gathered on the edge of the perpendicular cliff. The pressure from behind soon drove the foremost rank over the cliff, where most of them were killed by the fall on to the boulders of the Hanga-tahua river, whilst Nga-mahanga harried and hustled those in the rear until the whole body of the attacking force was precipitated into the bed of the river, until, as is said, there was a bridge of dead and dying bodies across the river, over which a few of the defeated made their escape to the north bank of the river, and to the hill where Mr. W. Grey's house now stands, and there passed the ensuing night in lamenting their losses, departing for their homes the following morning. The people of the *pa* hauled up the dead bodies by aid of supplejack ropes, and then enjoyed the usual feast. The following men of rank in the northern *taua* were killed here: Kahu-nui, Kuri (or Kurukuru), and Rori (or Wherori)—another account adds Rakatau to the number of slain.

For some particulars of the above affair I am indebted to Mr. W. Grey of Okato.



NOTES AND QUERIES.

[197] **The Cave Dwellings at Te Pehu.** (See J.P.S., Vol. XVII., p. 222.)

Takaanui Tarakawa, the Historian of the Tapuika tribe, writes in appreciation of Mr. Cowan's article as above, and adds his confirmation of its accuracy. He refers to Journal Polynesian Society, Vol. VIII., p. 185, as having a connection with the notes gathered by Mr. Cowan, and adds, "That relation is very important in this connection, and was omitted from the information supplied to Sir George Grey at Mokoia island, Rotorua, when he first met Te Arawa tribe. There were gathered there all the old and learned men of the tribe, but it was only Maihi-Te-Rangi-ka-heke who gave Sir George the particulars published in his "Nga Mahinga"—none of the best *tohungas* said anything to him on those subjects, and there were many alive at that time. Mr. Cowan's narrative is quite correct."

To the above may be added, that the Arawa *tohungas* blamed Maihi-Te-Rangi-ka-heke very much for the inaccuracy of his history of Te Arawa, when they saw it in print.

EDITOR.

[198] **An Ancient Name of New Zealand.**

Col Gudgeon writes—"Amongst these people (Rarotongans, etc.) an ancient name for New Zealand was Rangimaki, long before it received that of Hawaiki-tahutahu. All of the Northern Islands of this group (Cook's Group) and many of the Rarotongan learned men declare they came originally from New Zealand."



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A Meeting of the Council took place at the Library on the 1st April. Present :—
The President, and Messrs. Fraser, Parker, Skinner, W. W. Smith and Newman.

After dealing with correspondence, the following new members were elected :—

John Holdsworth, Swartmoor, Havelock, H. B.

Henry Douglas-Scott, Captain (retired), Drumlanrig, Dumfriesshire.

Angus & Robertson, 89-95 Castlereagh Street, Sydney.

G. H. Bullard, New Plymouth.

The Committee appointed at the Council Meeting, 7th December last, reported that exchanges with certain Societies might be dispensed with, in view of want of space in the Library.

The following papers were reported as received :—

The God Io. Te Whatahoro.

Rarotonga Genealogies. S. Savage.

The Samoan version of Apakura. Dr. E. Von Schultz.

The Breadfruit Tree in Maori Traditions. J. Cowan.

Te Korero mo Kataore. T. Tarakawa.

List of publications received was reserved until next meeting.

[illegible]

M. Gordon et al.

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER XIII.

TE RAU-PARAHA AND HIS DOINGS AT KAWHIA.

IN Chapter XI. hereof the celebrated Te Rau-paraha of Ngati-Toa tribe first comes into our narrative; and as he and his people played such an important part in the later history of the Taranaki tribes, it will be of interest to refer to the causes that led up to the migration of Ngati-Toa from their old home at Kawhia to Kapiti, the island in Cook's Straits which was so long their home. This name, Kapiti (which may be translated as "precipitous"), was not only the name of the island, but, by other tribes than those who lived in its neighbourhood, was used as a convenient term in modern times to denote all that part of the adjacent coasts of both North and South Islands. It will be frequently used in that sense in what follows.

The Ngati-Toa tribe and its various *hapus* are the direct descendants of the crew of the "Tai-nui" that formed one of the fleet of canoes that came from Tahiti in *circa* 1350. Until the year 1821, this tribe had always occupied Kawhia and the coast south from that harbour, as far as Marokopa river, or perhaps further.* It was not the crew of "Tai-nui," however, that gave the name originally to Kawhia, but rather Turi, captain of the "Aotea," soon after they landed at Aotea harbour (named after the canoe) a few miles north. On reaching Kawhia, they performed the ceremony called *awhi*, which seems to have been a common one, known under different names, by which all evil influences supposed to pertain to a new land, were removed, and an avoidance of the desecration of the personal *tapu* of the new-comers secured. The name is thus, *Ka-awhi-a*, the last *a* forming the passive of the verb *awhi*, and *ka* the sign of the present and future tense. We may thus translate the name as "the place where all evil influence was removed." The *tuāhu*, or sacred altar, used by Hotu-roa, captain and

* Most of the localities referred to in this chapter will be found on Map No. 4.

chief priest of "Tai-nui," his brother Hotu-nui, and other priests of that canoe was situated not far from the modern town of Kawhia (the Maori name of which is Po-wewe), and it is very interesting to note that its name was given in remembrance of a district (and, probably, a *marae*) in their ancient home at Tahiti. Ahurei is the name of the *tuāhu*, and Te Fana-i-Ahurai (Te Whanga-i-Ahurai in Maori) is the present name of the district a few miles south-west of Pape-ete, chief town of the French possessions in Oceania, island of Tahiti; from which (as also from Papara, the next district south) the Maoris came in 1350. The first *kumaras*, brought in the "Tai-nui," were planted by Whakaoti-rangi, Hotu-roa's wife, at a place which they named Hawaiki—again in remembrance of the general name of their ancient home—for this was the name given to all the islands of the groups round Tahiti.

The "Tai-nui" canoe arrived after the "Aotea," and finding Kawhia unoccupied—the "Aotea" crew having gone on south—the people settled at that harbour, and spread from there all over Wai-kato and a large part of the west centre of the North Island. The Ngati-Toa tribe, however, remained, settling down near where their ancestors landed. But it was not until some ten or eleven generations ago that the present tribal name was adopted from one of their principal chiefs, named Toa-rangatira. Previous to that they were called Ngati-Mango.

There are many *hapus* claiming ancestry with Ngati-Toa, of which the following are some:—Ngati-Rarua, Ngati-Koata, Ngati-Haumia-whakatere-taniwha, Te Kiri-wera, Ngati-Hangai, etc.

The following is an interesting genealogical table showing the descent of Ngati-Toa from Turi of the "Aotea" canoe. It is supplied by Tungia Ngahuka of that tribe (son of the famous Tungia). On it will be noticed both Mango and Toa-rangatira, eponymous ancestors of the tribe:—

TABLE No. LIV.

	Turi (of "Aotea")
20	Turi-mata-kino
	Turi-mata-oneone
	Kura-waka-i-mua
	Tuhinga
	Pou-tama
15	Mango
	Kai-hamu
	Te Uru-tira
	Tu-pahan
	Koro-kino
10	Toa-rangatira
	Marangai-paraoa
	Te Maunu
	Te Mahutu
	Taka-mai-te-rangi

5 Te Matoo

1 Te Kanae 2 Te Puaha 3 Tama-i-hengia

Te Whirihauna *

.....

.....

I do not think that Turi's son here shown is known to his other descendants, but it is probable that Turi found some of the original inhabitants at Kawhia, and, as was the custom, one of their women was given to him as a wife, from whom this line descends. That Rātī-Toa claim descent from the old *tangata-whenua*, the following tale will show, which is from the same source as the preceding one:—

TABLE No. LV.

Ngai-nui

Ngai-roa

Ngai-peha

Ngai-tuturi

Ngai-peka peka

28 Te Manu-waero-rua (father also of Toi)

Uenuku-hangai

Rongomai-ahu-rangi

25 Ranga-pu

Kaihu

Kahu-tai

Uru-hins

Tangi-wh

20 Te Awe-o-te-rangi

Ngarara-kura

Ehau

Hau-nui

Hau-roa

15 Haumia-whakateretaniwha †

E tara-tukunga-reka

Наумія

Taonga-iwi

Tama-iwi-tarekareka

10 Maki

Kuru-whare

Hine-waioro = Turanga-peke

Kahu-taiki = Te Maunu

Mau

5 Apitia

Apitia

• • • • •

• • • • •

• • • • •

* A draughtsman, Survey Department, Auckland, in 1868; then about twenty years old.

† Eponymous ancestor of the hapu of Ngati-Toa of that name.

The first five names on this list beginning with Ngai are well-known *tangata-whenua* ancestors of the Bay of Plenty people, and Te Manu-waero-rua is either the father or mother of Toi-kai-rakau of the same people. In Chapter IV. it is shown that this Toi lived thirty-one generations ago; here his parent is shown to have flourished twenty-eight generations ago—not too great a discrepancy to disprove the identity of the individual.

The above table, in its latter end, runs into the Ati-Awa tribe; Apitia, the last named, died at the Chatham Islands about thirty years ago at a probable age of forty to fifty years.

Haumia (15 in table) received his name from the following circumstance: Haumia, who lived at Kawhia fifteen generations ago, possessed a *kumara* plantation situated on a cliff (let us suppose it to be a low one) overlooking the sea. His crops were constantly destroyed year after year in a most unaccountable manner. At last, Haumia found out the cause, in the existence of an immense *taniwha* (or sea-monster), which dwelt in a cave in the base of the cliff, and which caused the waves to rise and inundate the cultivations. This *taniwha*, whose name was Rapa-roa, was slain by Haumia, who thereafter received the name of Haumia-whakatere-taniwha (Haumia-the-*taniwha*-floater), which is borne by his descendants to this day as their tribal cognomen.

I have been favoured by Mr. James Cowan with the loan of a copy of the notes taken by Mr. John Ormsby at the Native Land Court, Otorohanga, in 1886, detailing the evidence given by Major W. Te Wheoro (sometime M.H.R.) and Hone Kaora, in the case of the title to Kawhia, from which is taken the following information as to events at that place in the early times of Te Rau-paraha. I am further indebted to Mr. Andrew Wilson, Government Surveyor, for the identification of some of the place names and other information.

The notes are unsatisfactory, as they do not make any pretence to be a continuous narrative, but enough can be made out to furnish an outline of the perpetual state of warfare, murders, and treacherous actions which characterised the period. Te Rau-paraha is believed to have been born about 1780—see Mr. W. T. L. Traver's "Life of Te Rau-paraha"—and therefore the first event noticed below would not occur until about the year 1800—for he would not have been a leader much before that time. All the troubles that ensued on the death of Te Uira occurred within the next twenty-one years or prior to 1821, when Ngati-Toa left Kawhia.

It appears that during the constant strife that existed between the Waikato tribes and those living on the west coast from Whaingaroa

(Raglan) to Kawhia (which there is no need to follow Major Te Wheoro in describing)—that a large *tau* of Ngati-Paoa (of the Hauraki Gulf), Ngati-Haho, and Ngati-Hine (of Waikato) made an excursion to Whaingaroa, which district they found at that time to be practically uninhabited, due to previous wars. From there the party passed southward to Aotea Harbour, and proceeded to attack a *pa* on the western side towards the sea, called O-whakarito; where they succeeded in killing the chiefs Whata and Wai-tapu, and took the *pa*. It is not stated to what tribe these victims belonged, but evidently they were allies of Te Rau-paraha's tribe, Ngati-Toa. Two chiefs of the *pa*, Ra-waho and Patete, succeeded in making good their escape. At this period most of the Aotea district was unoccupied, due to previous wars, and so the Ngati-Mahanga people (now of Raglan) came down and took possession.

This proceeding on the part of Ngati-Mahanga incensed the Ngati-Toa and their allies of Kawhia, and consequently Te Rau-paraha raised a *tau* and proceeded in his war-canoes to Whaingaroa, where he attacked Ngati-Mahanga, killing Tu-tonga, Ue-hoka, Te Wharengori, and Moana-taiaha; after which the victors returned to their homes at Kawhia. Although Ngati-Pou are not mentioned, it is clear from other sources that they suffered in this raid.

There was apparently another reason also for this attack on Whaingaroa. Mr. Shand obtained the following from Petera Te Puku-atua, the late head chief of the Ngati-Whakawe branch of Te Arawa. Mr. Shand says, "It may be remarked that the people whom Te Rau-paraha attacked were killed in revenge for the massacre, by Ngati-Pou, living at Tarahanga (query, on the Waikato between Rangiriri and Kopu) of a number of Ngati-Toa women, his relatives, who were on their way to an *uhunga* (or crying over the dead) at the home of Te Hia-kai, several of them being Topeora's and Te Rangi-haeata's brothers and sisters. Some say there were thirty, others ten, of them. The massacre took place at Te Whakairoiro. Had Te Hia-kai been there, the people would have been saved. The cause of Ngati-Pou's action in this matter is uncertain, but no doubt due to some old quarrel. Te Rau-paraha sought revenge for it, first apprising Ngati-Pou of his intentions, especially Uehoka (mentioned above) who was living in a semi-fortified village. He replied to Te Rau-paraha's message in a derisive strain, on learning which, Te Rau-paraha said, 'O indeed! Does he say so!' and then took immediate action, capturing Uehoka's *pa*, killing and eating him and his people, with another of their chiefs named Kuku, all of whom are mentioned in Topeora's lament to be found in Nga-Moteatea, p. 300."

That lament is as follows, and we note in it the virulent vehemence which characterises this lady's many effusions. She was Te Rau-paraha's niece.

HE KAI-ORAORA NA TOPE-ORA.

Kaore hoki koia te mamae,
 Te au noa taku moe ki te whare,
 Tuia ana te hau tana
 I a Te Kahawai, whakaoho rawa.
 Kia kaha, e te iwi kaha-kore
 Te hapai o te patu,
 Kia riro mai taku kai ko Titoko.
 Ka nene aku niho
 Puhi kaha ko Ue-hoka
 Ka kohekohe taku korokoro,
 Roro hunanga no Pou-tu-keka,
 A horo matatia e au
 Te roro piro o Tara-tikitiki.
 Whakakiki ake taku poho,
 Ko Taiawa, me ko Tu-tonga.
 Waiho mai ra aku huruhuru,
 Te puahau o Te Tihi-rahi.
 'A kai atu ko Kuku, ko Ngahu,
 Ko te tupuna i tupu ai
 O mahara tohe riri.
 E tapu ra te upoko o Te Rua-keri-po,
 Tē homai hei kotutu wai kaeo.
 Ki Te Kawan,
 Ka tukutuku i te ia
 Ki Tarahanga,
 Ki te kai-angaanga i Ngati-Pou
 Ka hirere taku toto
 Ki runga ki te tumuaki koroheke,
 Te Rangi-moe-waka tohe riri.

TRANSLITERATION.

Alas! how great this constant pain,
 That prevents all sleep in my house,
 For I am pierced by war's alarms,
 Due to Te Kaha-wai; 'tis this arouses me.
 Then be ye strong, ye listless people
 In skilfully plying your weapons.
 And hither bring Titoko, as a meal for me,
 My teeth will gnash and tear
 My throat, with eager desire, is tickling
 For the hidden brains of Pou-tu-keka,
 The stinking brains of Tara-tikitiki
 Will I swallow still uncooked.
 Kai-awa and Tu-tonga, both,
 Shall fill me up inside.
 My hair shall form a top-knot
 To degrade the head of Te Tihi-rahi,

Kuku and Ngahu, will I gladly eat,
 The ancestor from whom did spring
 Thy thoughts of angry strife.
 Sacred is the head of Rua-keri-po,
 But as a dish for mussels shall it be
 At Te Kawau, at our home.
 Then turn my thoughts to the current
 At Tarahanga, on Waikato's bank,
 Where dwelt those cursed heads, Ngati-Pou,
 There shall my blood spout forth
 On to that old man's head, on to
 Rangi-moe-waka, originator of strife.

This success on the Te Rau-paraha's part, was reported far and wide, and soon reached the ears of those branches of Waikato living at the mouth of the river, some thirty-five miles north of Whaingaroa, who decided at once to take up the cause of Ngati-Mahanga (and ? Ngati-Pou), and aid them to avenge their losses.

Accordingly the tribes mentioned below assembled at Waikato Heads and proceeded by sea to Kawhia. Te Wheoro has preserved the names of the various canoes in which the party embarked. The *tau* must have been a large one.

Canoe	Kau-te-uri	manned by	Ngati-Tipa, of Waikato Heads.
"	Tai-ki-harare	"	Ngati-Pou, of Tuakau.
"	Rakau-mangamanga	"	Ngati-Mahuta, of Raglan.
"	Manku-wae	"	" "
"	Tuata-rahī	"	" "
"	Te Aha-tua-roa	"	{ Ngati-Te-Ata, of Waiuku, and
"	Te Whata-kai-kuri }	"	{ Ngati-Paoa, of Hauraki.

As the fleet came along "Rakau-mangamanga" was driven on shore near Rua-puke (near Woody Head, a few miles south of Raglan), but by aid of the other canoes she was got off, and then they all went on to Kawhia, and encamped at a place named Otiki, where all were assembled under the great Waikato chief, Kare-waho. Whilst here the local people (? Ngati-Toa) advanced, and a fight ensued, in which the latter were defeated, losing Te Weu, Patea, and Ingoa, after which the rest retreated to Ohaua, which was their *pa*. Waikato now attacked this *pa*, and whilst the attack was in progress Wai-tohi, Te Rau-paraha's sister (and mother of Te Rangi-haeata and Topeora) recognised the Ngati-Te-Ata chiefs, Awarua, Rahurahu, Te Tuhi, Te Tawa, and Te Kauae, and exclaimed, "These are the servants of Ngati-Mai-o-taki who are attacking us." The meaning of this is not clear, but evidently Ngati-Toa saw, in the presence of these people, a chance of making up the quarrel, which the attacking party appear not to have been sorry to acquiesce in, for peace was made and the Waikato *tau* returned home.

DEATH OF TE UIRA, AND ITS CONSEQUENCES.

It would appear that at this time Aotea, or parts of that district, was still unoccupied notwithstanding that, as related above, Ngati-Mahanga, a Waikato tribe, had taken possession, and been defeated there by Te Rau-paraha. About this time Te Uira, a great chief of Ngati-Mahuta, *hapu* of Waikato, visited Aotea in order to indulge in fishing, and whilst there a man of Ngati-Toa named Te Huri-nui visited the place also, and was killed by Te Uira. The news of this murder caused great indignation to Te Rau-paraha, who, on learning that Te Uira was still there, left Kawhia with a war-party and preceeded by sea to Aotea in search of Te Uira. On finding him at the place named Mako-mako, Te Rau-paraha and his party attacked it and succeeded in killing Te Uira and also Te Ao-marama of Ngati-Te-Wehi (of Waikato), whilst Te Mohi and Te Tautara of Te Uira's party were saved by a Ngati-Toa woman named Te Patu, who was a sister of Tahuri-waka-nui of the same tribe and related to Ngati-Koata (*hapu* of Ngati-Toa), and Ngati-Hikairo of Kawhia. Te Mohi was allowed to escape, but Te Tautara was brought back to Kawhia, to the Ngati-Hikairo *pa* at Nga-toka-kai-riri, an island in Kawhia harbour, east side. Mr. Shand says "Te Uira's body was taken to Te Rau-paraha's *pa* and there eaten. This was at Powewe (present town of Kawhia), so after Waikato had finally expelled Ngati-Toa a few years later, this particular place was given to Te Uira's representatives (Te Hia-kai and others).

"It was afterwards sold to one Cowell (father of Hone Kaora, much of whose evidence before the Land Court is herein incorporated), a man who assisted at the capture of Tama-i-hara-nui at Port Cooper in about 1829 or 1830. The powder, tomahawks, etc., paid for this piece of land by Cowell, were distributed to those related to Te Uira as a *pure* or 'cleansing,' for the death of that chief. Subsequently this fell into the hands of one Charlton, Captain Fairchild's father-in-law, and the latter sold it to the Government." *

Hone Kaora, in his evidence before the court in relation to the events of this period, mentions an interesting fact with respect to this

* The original deed transferring this land from Kiwi and Porima to Mr. John Vittoria Cowell is dated 11th January, 1840, though, no doubt, the purchase took place many years prior to that. The consideration was: one cask tobacco, forty spades, forty axes, eight casks of powder, ten pieces of print, ten pieces of handkerchiefs, forty iron pots, ten pair of blankets, six muskets, twenty cartouche boxes, twelve pairs of trousers, twelve frocks, twelve shirts, one thousand flints, one thousand pipes, two cedar chests, etc. This payment was for an estimated area of 20 thousand acres, which was reduced on Survey to forty-four acres! On the 2nd February, 1883, the Hon. William Rolleston, Minister of Lands, Hon. John Bryce, Native Minister, myself, and Mr. Frank Edgecombe, District Surveyor, landed at Powewe from the s.s. "Stella," she being the first vessel to enter Kawhia since the war. On that same day Mr. Edgecombe and I schemed out the present town of Kawhia, which he then proceeded to survey.

inland *pas* of Nga-toka-kai-riri. He says, "I will now explain the phrases, '*tukutuku puraho-rua*' and '*te ruru-rana*.' Some of Ngati-Mania-poto (of Waipa) and Ngati-Hikairo were living at Kawhia—indeed the home of the latter tribe is there. If a war-party were passing from inland to attack the people of Kawhia, those of Waipa would send a messenger to warn those of Kawhia. There is a track through the forest called Tihi-toetoe, that passes over the southern shoulder of Mount Pirongia.* No war-party was allowed to travel by this route because it was *tapu* to expeditions of that nature. Our expression is, '*Te ara tukutuku puraho-rua † kei Tihi-toetoe*'—('The road by which one related to both sides may pass is at Tihi-toetoe')—by which we learn that it was not *tapu* to the messenger who went to give the alarm, but was so to the war-parties, which illustrates a characteristic of Maori warfare often noticed—*i.e.*, that due notice was generally given of an intended attack. 'At Nga-toka-kai-riri island in Kawhia, on the arrival of the messenger, beacon fires would be lit (*ruru-rana*) warning all the *pas* of the district of the approach of an enemy. The messenger would light a big fire on one side of the *pa* (which was named Poroki), and this could be seen by the Ngati-Toa *pas* at Te Whenua-po (a hill and old *pa* of Ngati-Toa, one thousand and eighty-one feet above the sea, situated between the rivers Rakau-nui and Te Mahoe, three miles from the southern shores of Kawhia, on which is Trig Station A), Te Totara (another Ngati-Toa *pa* situated on the first point inside Kawhia Heads on the south side), and other *pas* in the district. All these *pas* were generally antagonistic to the Ngati-Hikairo *pas* at Nga-toka-kai-riri, but the advent of an outside enemy caused them all to become allies."

The death of a great chief like Te Uira, who was father of Te Hiakai (another great chief of Waikato, who, as we shall see, fell at the battle of Te Motu-nui in 1821—see Chapter XIV.), and others of the principal families of Waikato—and whose end was evidently brought about by Te Rau-paraha in a manner which the former's tribe looked upon as approaching the treacherous—could not be passed over without an attempt to exact *utu*. Te Wheoro says this was the third great *take*, or cause, Waikato had against Kawhia, and consequently this powerful tribe decided that the latter people must be exterminated. It was the knowledge of this decision of Waikato—with other things—that first imbued Te Rau-paraha with the idea that Kawhia was no longer a safe place of residence for him and his tribe. Later on he

* Some time in the eighties of last century I attempted to cross over the ranges by this track from the town of Alexandra to Kawhia, but found it so overgrown that my Maori guide could not follow it, so I had to abandon my journey by that route.

† *Puraho-rua* has the same meaning as *Kei-whakaru*—*i.e.*, one who is related to both sides.

expressed the thought of migrating to join Ngati-Rau-kawa in the neighbourhood of Cambridge, which people were closely connected with his own. Again, both Rotorua and Taranaki were thought of, but it was apparently not until he had joined Tu-whare in his southern expedition (1819-20—see Chapter XI.), and had then noticed the facilities offered by Kapiti Island as an anchorage for ships, from which he might obtain arms, that the decision was arrived at to migrate thither. But this was not for some years yet, and, in the meantime, Waikato sent *tana* after *tana* to Kawhia in the hope of carrying out the tribal decision, many of which are described in Te Wheoro's and Hone Kaora's evidence, but are passed over here, excepting those that immediately affect Te Rau-paraha.

The first step taken by Waikato to avenge the death of Te Uira was to send forth a *tana* composed of *hapus* with which the slain man was connected, *viz.*: Ngati-Reko, Ngati-Rehu, Ngati-Mahuta, and Ngati-Mahanga, which attacked and took a *ps* on the south side of Aotea, named Horo-ure, where Rangi-potki, a woman of high rank of Ngati-Mahanga,* together with Tokoua were killed.

This was followed by another *tana*, having the same object in view, which proceeded to the north shore of Kawhia and fought a battle with Ngati-Toa under Te Keunga, and Tarahape, at Po-wewe, the present site of Kawhia town, and defeated them. The *tana* then attacked and took the Motu-ngaio *ps*, overlooking the present township. The women and children of the *ps* fled to the water side and started to cross the sands; but Ahi-pania and Te Pië gave chase hoping to catch, and make slaves of them. In this they were frustrated by Te Whare-puhi and Taiko of Ngati-Toa, who turned upon the pursuers and killed them. This defeat was called Puta-karekare. Waikato now crossed the harbour to Te Totara, already referred to, which was one of the principal strongholds of the Ngati-Koata branch of Ngati-Toa; but apparently landed first on the long peninsula forming the south head of the harbour, and here they suffered a defeat at the hands of Ngati-Toa. "It was during this fight," says Te Wheoro, "that Kiwi and Te Rau-angaanga—father of the celebrated Te Wherowhero—were nearly killed. They escaped by jumping over a cliff. Waikato then fled to Maika, (headland, forming the south entrance to Kawhia,) and whilst there they could see no sign of life at Te Totara *ps* (about a mile and a half away); so they sent two scouts named Kahu-ina and Taiko by canoe to reconnoitre, both of whom were caught by Ngati-Toa and killed."

Waikato seem to have had enough of fighting for the time; evidently Ngati-toa were getting the best of it, although they had lost the *ps* at Motu-ngaio. So Waikato returned across the harbour and over the

* Probably married to one of Ngati-Toa's allies, for her own tribe formed part of the *tana*.

mountains to their homes on Waikato and Waipa rivers, but with the intention of returning.

Soon after, another element was introduced into this intertribal war, and for reasons not stated the great Ngati-Mania-poto tribe were drawn into the quarrel between the East and West Waikato tribes. Te Rangi-tuatea (of whom we shall hear a good deal later on) and Te Whaka-maru, both high chiefs of the tribe mentioned led forth a great *tau* to Kawhia, coming on as far as Te Awaroa river, which falls into the harbour on its eastern side. Te Rau-paraha at this time was at Tutae-rere, where also were some of the Ngati-Pou tribe (? of Tua-kau Lower Waikato), staying there as guests—amongst them two men named Hau-rora and Hau-pare. Soon after the arrival of Ngati-Mania-poto at Awaroa, Te Rau-paraha met them in battle at a place named Ta-whitiwhiti, and defeated them heavily, killing Te Whakamaru—one of the leaders—whose head was taken away to Te Rau-paraha's *pa*, where, no doubt, it was put to the usual purpose and stuck up on a rod to be jeered at. During the fight, Te Rau-paraha aimed a blow at Te Rangi-tuatea, which was warded off by the weapon striking a branch, and thus the latter's life was saved. These two men were related in some distant way, hence Te Rangi-tuatea's subsequent action in helping Te Rau-paraha to escape to Kapiti, notwithstanding the latter's attempt on his life just related.

This defeat accounts in a large measure for the subsequent energetic pursuit of Te Rau-paraha by Ngati-Mania-poto, which we shall learn of at a later period.

The part that Ngati-Pou played in the above conflict is uncertain, but it is clear that they were inimical to Te Rau-paraha, though Te Wheoro says that some of them were then staying with Te Rau-paraha as his guest, a fact difficult of explanation after reading the account of Te Rau-paraha's attack on Ngati-Pou at Whaingaroa (Raglan) for which see *ante*.

On the return of this Ngati-Mania-poto *tau* to their homes, messengers were at once dispatched to Ngati-Pou, Ngati-Mahuta, Ngati-Hine and other sub-tribes of Waikato calling on them to assemble at Tu-korehu's *pa*, Manga-toatoa, on the Waipa river, for the purpose of attacking Ngati-Toa in their headquarters at Te Totara *pa*; at Manga-toatoa the Waikato *tau* was joined by Ngati-Apa-kura (now of Kawhia) and Ngati-Mania-poto, so that they numbered altogether sixteen hundred warriors. Te Rau-angaanga, father of Te Wherowhero, appears to have been in chief command. Crossing the ranges, the *tau* drew near to Hiku-parea *pa*, situated on the long peninsula at the east end of Kawhia, called Tiritiri-matangi. During the night two divisions were formed, eight hundred men in each, one of which went into ambush near the *pa* whilst the other division made a feigned attack on the *pa*.

This brought the garrison out, who, not knowing of the ambush, were set upon and badly beaten. This was followed up by the taking of the *pa*, which was easily accomplished. A great chief named Te Kanawa (not the great Waikato chief of that name) who was chief of the *pa* was killed here, as was Te Haunga and others. The latter was killed by Mau-tara, who was a brother (? distant cousin) of Taka, father of Te Poa-kai (? of Ngati-Hikairo) who was chief of that district and closely related to Te Hia-kai.

Not satisfied with the above success it was decided by Te Kanawa and Pikia (of Waikato) to attack Te Totara *pa*, in revenge for the scouts killed by Ngati-Toa, as related a few pages back. On reaching the *pa*, Ngati-Toa came forth and gave battle to Waikato, but in this case Te Rau-paraha and his tribe suffered defeat, losing Hikihihi, Kiharoa, Tara-peke, and others. Tu-whatau (of Waikato) had a very narrow escape of capture by Te Rangi-haeata. "Tara-peke (of Ngati-Toa) was killed by Te Whare-ngori in view of all the people and without interference, as he was a relation of their people." * After this, both sides being satisfied for the time, Te Rau-paraha called out to Te Rau-angaanga, the leader of Waikato, to approach the *pa*, and, on his doing so, a temporary peace was patched up and the Waikato party returned home.

But the turbulent spirit of Ngati-Toa was not satisfied. Hearing that Te Whare-ngori (referred to in the last paragraph) had gone to Whaingaroa, Te Rau-paraha and a party of Ngati-Koata (of Te Totara *pa*) put to sea in a canoe and went round to Whaingaroa, where they found Te Whare-ngori, and killed him and others, besides taking some prisoners, who were carried back to Te Totara. It was one part of this *taua*, apparently, that made an attack on another branch of Waikato, Ngati-Tama-inu, † at Whaingaroa, where they killed Totoia, and at Manga-kowhai killed Po-wha and Karetu. This *taua* was under Te Whare-puhi and Taiko (of Te Totara *pa*).

This incident ruptured the peace made between Te Rau-angaanga (of Waikato) and Te Rau-paraha (of Ngati-Toa). And hence a further war-party was raised by Waikato, consisting of Ngati-Mahuta, Ngati-Ngahia, Ngati-Reke, Ngati-Mahanga, and Ngati-Tama-inu, who forthwith went over to Kawhia, and at a place named Torea found a party of Ngati-Toa that had just crossed over from Te Totara. Waikato attacked them at Te Waro (said to be near the present town of Kawhia) and killed Taiko and Te Whare-puhi (the leaders in last Ngati-Toa expedition to Whaingaroa), Te Manu-ki-tawhiti, Te

* These notes are so defective in the names of the tribes to whom the people belonged that the narrative is frequently very difficult to make out. It was allowed, nay, proper, under certain circumstances, for one relative to kill another.

† See the origin of this *hapu* name, A.H.M., Vol. IV., p. 173.

Hahana, Te Pou-kura, and many others. The *taua* then returned home.

RAPARAPA OF NGATI-TAMA.

We have already had occasion to refer to Raparapa, the warrior chief of the fighting Ngati-Tama of Pou-tama (south of Mokau).* He was a very daring man, whose exploits are still the pride of his tribe, and which is illustrated by the following incident in his career which led up to the great fight at Taharoa.

Unu-a-tahu was a member of that branch of Waikato named Ngati-Mahanga (now of Raglan). His sister married a man of the Ngati-Tama tribe of Te Kawau *pa*, Poutama District, near the White Cliffs, and on one occasion this man went on a visit to his sister at that place, where he found a party of Ngati-Raukawa staying with Raparapa. It would appear that in some of the intertribal fights between Waikato and Ngati-Raukawa—a tribe that was nearly related to Te Rau-paraha and which eventually cast in their fortunes with him at Kapiti—this man, Unu-a-tahu, had been present. Thinking this a good opportunity to wipe out an old score, his visitors suggested to Raparapa that the man should be killed. What arguments were used we know not, nor why Raparapa should take on himself the quarrels of others; but he consented to the request of his guests. The brother-in-law of Unu-a-tahu, however, learnt of the proposal, and therefore hurried the latter off before any action could be taken. Unu-a-tahu started on his way home, making for his own tribe, Ngati-Mahanga, who were then living in the Waipa valley.

Raparapa, as soon as he heard that the bird had flown, started off in pursuit, and on his arrival at Kawhia, found that Unu-a-tahu was at Nga-toka-kai-riri, the island *pa* already referred to. The people of the *pa* prepared food for the traveller, and then advised him to hasten his departure for fear he should be caught, for Ngati-Hikairo (the people of the *pa*) evidently knew that Raparapa was in chase of him, and that he was a man not likely to change his plans without very strong opposition. Unu-a-tahu replied to his hosts, "Who am I—Te Unu-a-tahu, that they pursue me?" It was night, and he was weary, so he decided to stop at the *pa* against the persuasions of the people. Raparapa, at that very time, was crossing Kawhia in chase of his prey, and on arrival at the *pa* found Unu-a-tahu there, and forthwith killed him. He then returned home to Te Kawau.

TE TAHAROA.

We now come to the series of incidents that were the immediate cause of Te Rau-paraha's migration to Kapiti.

Reference to the frequent alliances that existed from ancient times

* See Chapter XI.

between Ngati-Toa (of Kawhia), and both Ngati-Tama (of Pou-tama) and Ngati-Mutunga (of Urenui) has already been recorded; and this murder of Unu-a-tahu, by Raparapa, evidently was considered by Waikato as involving Ngati-Toa in the inevitable vengeance that the former tribe considered it necessary to take to square the credit and debtor account between these ancient enemies. There were other causes inducing to the same end: The death of the great chief Te Uira, of Waikato, at Te Rau-paraha's hands; the defeat of Ngati-Mania-poto at Ta-whitiwhiti, and other disasters were by no means forgotten by the tribes concerned, and who had suffered at Te Rau-paraha's hands. Moreover, Waikato had not as yet fully carried out their formal decision of exterminating the Kawhia tribes.

The death of Unu-a-tahu, by Raparapa, accentuated the determination of Waikato to complete their work, and for this purpose they undertook the war at Te Taharoa.

Te Taharoa is the northermost of a chain of small lakes situated four or five miles south of Kawhia, and is in the heart of the country, then owned by Ngati-Toa, and around which they had many villages and fortified *pas*, some of which were named Te Kakara, Rangi-hura, Te Rako, Ara-raparapa, Te Kawau, and Tau-mata-kauae.

For the account of what follows, I am indebted to the notes of Major Te Wheoro, Hone Kaora, Rangi-pito, W. Taungatara, A. Shand, and others collected by myself. In the length of time that has elapsed since the events occurred, the recollection even by such splendid memories as were possessed by these old Maoris, is somewhat at fault, and consequently we have some uncertainty as to the precise order in which Te Taharoa should be placed with regard to the well ascertained date (1819-20) of Te Rau-paraha's and Tu-whare's southern expedition. The evidence is conflicting; but on the whole it seems to point to this latter expedition having taken place first, and, therefore, Taharoa was probably about 1820 or early in 1821. If this is right, then the next event in our narrative which should come in here is the expedition of Te Rau-paraha and Tu-whare, which has already been described in Chapter XII., but it has been thought best to keep all these Kawhia incidents together.

So when Ngati-Mahanga heard of the murder of Unu-a-tahu, their chief Te Puna-toto was urgent that Waikato should avenge it. This was agreed to, and many of Waikato, including Ngati-Mahuta (Te Wherowhero's *hapu*), Te Patu-po, Ngati-Mahanga, and others assembled in great force to attack Ngati-Toa. This great *tauu* was divided into two portions, one going by sea (probably from Whaingaroa), under the chiefs Te Kanawa, Kiwa, Te Hiakai, Te Awa-i-taia, and others; the other by the Waipa valley, and thence over the ranges

to the coast. This last party was under Te Wherowhero, Te 'Tihi-rahi, Te Pae-waka, Hou (of Ngati-Apakura, now of Kawhia), Tu-korehu (of Ngati-Mania-poto), Te Au, Te Ake (of Ngati-Hikairo, also now of Kawhia), and many others. They were to proceed to the coast and attack Ngati-Rarua (of Ngati-Toa) of Wai-kawau *pa*, situated fourteen miles north of Mokau, in order to punish those people for a curse they had uttered against the great warrior Tu-korehu, as he and his people returned from some raid into the Ngati-Tama or other territory of Taranaki. Referring to this incident, Mr. Skinner says, "As Tu-korehu's *taua* journeyed northward along the coast, they had to pass under the *pa*, which was built on a high cliff jutting out into the sea, and it was only at low water that a passage round the base could be effected. As they passed underneath, one of the inmates of the *pa* (of the Ngati-Rarua *hapu* of Ngati-Toa) exclaimed, "Look at the steam rising from his bald head!" in allusion to Tu-korehu—a very stout, and presumably from this a bald-headed man. Now the mention of the head of a chief was a breach of the law, for the head was *tapu*, and never, therefore, mentioned; how much more insulting then to name it in this derisive manner, and on such a sacred personage as Tu-korehu. It was a deadly insult; and in revenge Wai-kawau *pa* was assaulted and taken, and all the inhabitants killed and eaten." *

This part of the *taua* went on to Wai-kawau, and sat down to besiege the place, where we will leave them for a time to follow the fortunes of the other branch of the expedition.

The second *taua* was composed of Ngati-Mahuta, Te Patu-po, Ngati-Mahanga, and others. Te Awa-i-taia was "the young chief" of the party. On arrival at Kawhia, by water, they proceeded overland to Taharoa where the bulk of Ngati-Toa had assembled under Te Rau-paraha; but the Ngati-Koata branch of that tribe remained in their *pas* at Kawhia, with the intention, should Waikato be defeated, of attacking them on their retreat, or, of taking Waikato in the rear. Major Te Wheoro says, "Whilst the *taua* were besieging Taumata-kauae *pa*, near Taharoa lake, a child of the enemy was caught, killed, and then served up to the *taua* with some fish. Te Puna-toto (apparently of Ngati-Pou, who had induced Waikato to engage in this undertaking) arose and stood over the food with a *ko* (or wooden spade, which is sharp-pointed like a paddle) in his hand. He was a *Tohunga*, or priest. He pierced the body of the child,

* Mr. Skinner places this incident after the defeat of Waikato at Te Motu-nui (see Chapter XIV.), but I think his informant probably had forgotten the exact occasion.

saying, 'Here I will stick this *ko*.' At these words all the fish raised themselves up (!), and thereupon he recited his *whakatapatapa** :—

Papa, papa te whatitiri
I runga i te rangi, etc., etc.

The child's body was then divided out to the *Tohunga* and the people. Te Rau-paraha was at this time within his *pa*—the battle had not commenced."

The *pa* at Tau-mata-kauae was taken, and then Te Kawanu, situated (Mr. A. Wilson says) on a point projecting out into the lake. This is the place mentioned in Topeora's *kai-oraora* (see *ante*). After these two *pas* fell (or perhaps before, for the Native narrative is very obscure), came the battle of Te Kakara, which is (says Mr. A. Wilson) an old settlement situated to the north-west of Te Kawanu. W. Taungatara says that before the battle Ngati-Toa were in their *pa* named Te Roto, and saw the advancing host of Waikato, four thousand strong, with Ngati-Mania-poto, one thousand strong, coming to attack the place. Ngati-Toa, who had a few muskets given them by Tu-whare on his return to the north in 1820, sallied forth to meet this great force with only—as W. Taungatara says—three hundred men, composed partly of Ngati-Toa, Ngati-Koata, and Ngati-Rarua, under their various chiefs, of whom Te Rau-paraha, Te Pehi-kupe, Pokai-tara, and Te Rangi-haeata had guns. Immediately before the battle the famous Raparapa of Ngati-Tama had arrived on a visit to Te Rau-paraha—by himself, says Taungatara; accompanied by Rangi-numia and some ten men from Onaero, says Rangipoto—and they were quite unaware that fighting was taking place. With characteristic valour Raparapa immediately insisted on joining in the fight though disuaded from doing so by Te Akau, Te Rau-paraha's principal wife. She said, "*E Rapa! E Rapa! waiho ma te pu!*"—"O Rapa! let the guns decide it!"—for Raparapa had only a long handled tomahawk as a weapon. But he was determined to join in the fight and was quite annoyed at the woman's interference, exclaiming, "*Ata! Nawai i ki ma te wahine au e ako!*"—"Aha! who says I am to be instructed by a woman!"

The opposing forces now approached, each side in companies according to their tribes. Te Rau-paraha's people, Ngati-Toa and Ngati-Rarua, were posted in two bodies awaiting the onslaught of the enemy, which advanced, and were met by volleys from Ngati-Toa, each shot—says Taungatara—knocking over a man. After a time, and whilst the opposing forces were squatting down watching one another,

* *Whakatapatapa* usually means the act of naming some object after a part of one's self in order to *tapu* it and prevent others from taking it. But it appears to have a different meaning here. The lines of the *karakia* quoted are the opening ones of the *pihikete* sung over the dead—see "Te Rau," p. 287.

Raparapa, who was impatient with that kind of fighting, dashed forth into the open space between the two forces, and with his long handled tomahawk felled one of the enemy with a right-handed blow, another with a left-handed blow. A Waikato warrior now advanced to meet him; Raparapa made a blow at him and buried his axe so deeply in his body that he could not extricate it quickly, so he seized the man by his belt and flung him over his shoulder—Raparapa was noted for his great strength, see an instance of this, Chap. XI.—and bore him off. Seeing him thus encumbered, Rota (or Kiwi)* of Waikato, rushed forth from the ranks, and catching Raparapa by his belt (about six inches wide and made of strong *muka*) took a grip of his naked body. Several more of Waikato now rushed out to assist their tribesman, and in the struggle that ensued, Raparapa tripped up in a pig-rooting and fell, where Kiwi, watching his chance, succeeded in giving him a blow that killed him. Thus perished the great *toa* of Ngati-Tama, no doubt, in the manner he would have most desired.

All this time the muskets were doing their work; but on seeing the fall of Raparapa, the two companies of Ngati-Toa sprang to their feet preparatory to a rush, which being observed by the Waikato chief Pungarehu (or Hone Papita as he was afterwards named) of Ngati-Hine-uru, he called out, "*Ara! He wae was tu!*" expressive of there being no force in reserve behind the two companies of Ngati-Toa. All Waikato thereupon made a rush forward, and by weight of numbers drove back Te Rau-paraha's people in confusion, each man trying his best to save himself. Waikato continued the chase close up to the *pa*, killing great numbers as they fled, amongst them Te Rau-paraha's elder brother. † Waikato now took Raparapa's body to their camp, where they cut him up (and no doubt ate him with great satisfaction, though our Maori narrators do not say so). It was a great triumph for Waikato to have killed so very noted a warrior. "Had Raparapa known in time of this expedition of Waikato, he would have brought up the fighting Ngati-Tama, when the result would have been different"—says Rangi-pito.

Those of Ngati-Koata who had remained in their *pas* on the shores of Kawhia with the intention of cutting Waikato off, should they be defeated, had by this time advanced to the assistance of Te Rau-paraha

* Hone Kaora's evidence states that it was Te Awa-i-taia who killed Raparapa. This is confirmed by Mr. Shand, who heard the same story from Mr. Edwards (a native assessor), who had heard the incident related by Te Awa-i-taia himself.

† Which of his brothers my informants do not say. The father of this family was Werawera and their mother Pare-kohatu; their children were (in order of seniority): 1, Te Rangi-katukua; 2, Waitohi (who married Te Ra-ka-hera and had Te Rangi-haeata and Tope-ora, the poetess); 3, Te Kiri-pae-ahi; 4, Mahu-ranga; 5, Te Rau-paraha.

whilst the battle was raging, but on seeing that the day was lost, they returned. Many of the others (Ngati-Rarua etc.) after the defeat fled south to their fellow tribesmen at Wai-kawau, several miles down the coast, and with them, says Te Wheoro, were some of Ngati-Tama and Ngati-Mutunga (of Poutama and Ure-nui).

The fall of these several *pas* and the loss of the battle of Te Kakara was a very serious blow to Ngati-Toa, in which they lost a great many warriors. As Wi Karewa says, "*Ka mate kino te iwi o Te Rau-paraha i konei; i patua i te ra, i te po, e Ngati-Pou*"—"the losses of the tribe of Te Rau-paraha here were very serious; by day and by night were they killed by Ngati-Pou.") It was these losses that inspired the muse of Topeora when she composed the *Kai-oraora* given a few pages back. According to the same authority, Te Rangi-hokaia and Te Awa-i-taia were the most prominent leaders of the Waikato *taua*.

After the battle of Te Kakara, the Ngati-Toa left their *pa* Te Roto and retired to their stronghold, Te Arawi, a *pa* situated on the coast three miles south of Kawhia Heads, and two and a half miles eastward of Taunga-tara or Albatross Point. Mr. Andrew Wilson gives the following brief description of this stronghold. "It is situated on a point projecting into the sea, and is connected to the mainland by a narrow razor-back neck, and has cliffs all around it. On the north eastern side was an entrance to the *pa*, by means of a rope and steps cut in the rock, but it is so steep my informant thinks no one with boots on could make the ascent. The cliffs are all rock, in which pits have been cut out (for store houses), but there is no water on the point; off the *pa*, at sea, is a shark-fishing place."

WAI-KAWAU.

A few pages back it was stated that the great *taua* of Waikato had divided into two parties, the first of which under Te Hiakai and others fought Ngati-Toa at Taharoa, as described above, whilst the second proceeded by another route up the Waipa valley and then crossed the forest plateau to the Wai-kawau *pa*, situated on the coast fourteen miles north of the Mokau River. This place they proceeded to besiege, and whilst doing so a number of fugitives from the battle of Te Kakara arrived there and succeeded in making their way into the *pa*. These people were Ngati-Rarua (of Ngati-Toa) and others. During the night the besiegers heard the people of the *pa* lamenting the dead, and they therefore knew at once that the other *taua* had been successful, and Ngati-Toa defeated. So next morning the Waikato and Ngati-Maniapoto *taua* stormed Wai-kawau and took the place, killing all the inhabitants besides the fugitives, amongst whom were two chiefs, one of whom was slain by Tu-korehu, another by Te Au of Ngati-Hikairo, which tribe now for the first time joined in the war against Ngati-Toa, for generally they had supported the latter tribe in case of outside invasion. "It was," says Te Wheoro, "at these two fights, Te Kakara

and Wai-kawan, that many chiefs of Kawhia were killed. After this, the two *tauas*, one from Te Kakara, the other from Wai-kawan, returned to their homes." Thus Tu-korehu obtained revenge for the insult offered him by the people of Wai-kawan.

DEATH OF MARORE.

The death of Te Rau-paraha's first wife, Marore, is said to have occurred just after the former returned from his southern expedition with Tu-whare, or early in 1820, but whether before or after the fighting at Te Taharoa is uncertain, though probability seems to point to the latter date. It appears that Marore went from Kawhia to Waikato to attend a *tangi*, or crying, over some relative. Whilst there, Te Wherowhero, Te Kanawa, and Te Ika-tu (of Waikato) heard of her being in the district, and the former urged Te Rangi-moe-waka to kill her. This man, nothing loath, then murdered her. When Te Rau-paraha heard of this he said nothing but the death of one of the murderer's relatives could atone for this. A party was therefore sent out and Te Moerua (of Ngati-Mania-poto) was killed by Te Rako, and the murder thus avenged. This event (says Mr. Wilson) occurred at Kare-rauhanga, near Otorohanga, and the body was eaten at Kawatea.

Ngati-Mania-poto, to square this death, sent a party over to Maro-kopa river, where they killed Te Mahutu (of Ngati-Toa). Mr. Wilson adds, "My informant, Whiti-nui, says this was not a murder like the others, as Te Mahutu was killed in a small skirmish."

Te Rau-paraha's retaliation for this was the death of Te Ara-tana, a woman of note of Mokau.* Mr. Wilson says, "She was on the track outside the Ara-pae *pa* in company with a woman of Kawhia, named Niho, who was spared. At this time Te Whainga (? of Ngati-Mania-poto) was just returning from the east coast, and hearing what had occurred did not go on to the *pa*, but at once went after the murderers and overtook them at a place named Te Raupo, where he killed twenty of them in the night. Again, near Manga-o-hae, he overtook another party and killed Pekapeka. After this, Te Au-nui (of Arapae) went against Te Rau-paraha."

* It must be remembered that the Mokau people are practically members of the Ngati-Mania-poto tribe.

One of the Ngati-Toa women composed the following lament for Marore :—

E Hine ! e tangi kino e,
 E tangi aurere nei,
 Ko Te Wherowhero, ko Te Kanawa,
 Nana i unga mai,
 Ka eke nei taua,
 Te tihi ki Te Kawau,
 He maunga tu noa
 Kaore nei he mokorea tangata.
 Kei te amu au i te wai-takataka
 No Hari ranei ; no Hau-pokia.
 No Mama-uruahu,
 Whakaki tonu ake
 Ko Hihi, ko Te Whakaea,
 Ko taku kai reka nei, ko au, etc., etc.

O Lady ! in thy bitter grief,
 Thou cryest aloud in wailing tones,
 'Twas Te Wherowhero¹ and Te Kanawa,¹
 That instigated the foul deed,
 And also drove us to Te Kawau's² summit—
 A mountain now, with no sign of life.
 I would that I were chewing the brains
 Of Hari,³ perhaps, or of Hau-pokia,⁴
 Or even of Mama⁵-uruahu,
 And repleting myself by feasting on
 Hihi and Te Whakaea,
 These to me were sweet food indeed.

NOTES.—1. These two instigated the murder of Marore. 2. The *pa* taken at Taharua.
 3. Hari, killed afterwards at Te Motu-nui. 4. A great chief of Kawhia. 5. Killed at Te
 Motu-nui.

TE ARAWI.

These various killings, no doubt, widened the breach between Waikato and Ngati-Toa, and it therefore causes no surprise when we learn that Ngati-Hikairo (of Waikato) and Ngati-Mania-poto raised a *taua* and proceeded to Kawhia to chastise Ngati-Toa. Moreover, news had been received that Te Rau-paraha and his tribe had again occupied their old settlements, one of which was the *pa* at Whenua-po already referred to. At this time Te Poa-kai* was chief of the latter *pa* together with Rae-herea and Rawaho, whilst at Te Arawi were Te Rau-paraha, Rangi-haeata, with Matu (of Ngati-Koata).

The Waikato *taua* first went to Whenua-po and began an attack on the *pa*, "But," says Te Wheoro, "Te Hiakai was desirous to prevent bloodshed and asked the chiefs of the *pa* to come forth, together with the *hapu* Ngati-Te-Ra. When they did so Te Hiakai escorted them so

*Mr. A. Wilson says the Whenua-po *pa* was built by a great chief named *Nga-Tira*.

they should not be harmed by Waikato. Ngati-Te-Wehi (Waikato) pursued the party, and Te Moke, seeing a greenstone *heitiki* on Te Hiakai's neck, snatched it off, which *heitiki* I (Te Wheoro) now have. But these people, together with Ngati-Whanga, were led away by Te Hiakai and Muri-whenua."

What the attack on Whenua-po ended in is not related; but from there the *taua* went on to Te Arawi with the intention of attacking that place. On their arrival Te Whakaete and Taki-warū of Waikato succeeded in killing two men of Ngati-Toa, named Arawaka and Whakatau-poki; and directly after an attack was made on the *pa*. Whilst this was going on Hau-tutu saw a man of the *pa* come outside whom he pursued but did not capture. On his return he found himself blocked on all sides and had to spring over the cliff to escape Te-Rangi-haeata. He landed on a rock and seriously injured his thigh, his blood staining the stone. When Te Rangi-haeata saw this he licked up the blood from the rock. Parakete is the name of the place where Hau-tutu jumped over. The circumstance is referred to in the song, "Mokai 'Haeta whakarauora," etc.

During the night the *pa* was surrounded (on the land side) and after dark Riki and Maru of Ngati-Te-Kore let a man down from the *pa* by a rope who wished to communicate with Taiawa, of Ngati-Mahanga (Waikato). At the interview Tai-awa arranged that they should escape, for they wished to leave the *pa* without the knowledge of the rest of the garrison. Te Kanawa (Waikato) at the same time arranged for the escape of Ngati-Tuiri-rangi (related to Ngati-Toa, though often their enemies—see Chap. IX.) In the morning Ngati-Toa within the *pa* discovered that the garrison was decreasing by desertion.

"During the progress of the siege," says Hone Kaora, "Waikato caught Taunga-wai, a younger brother of Te Rau-paraha, whilst Te Aka and Rua-tahora, two women, were also caught, but their lives spared. Werewera* was also killed by Ngati-Hikairo, which tribe, with Ngati-Mania-poto, were surrounding the *pa*. Te Rangi-tua-taka (Waikato) took the two women back to the *pa* and delivered them to their relatives," an action which no doubt facilitated the negotiations that followed for the evacuation of the *pa*.

Amongst the Ngati-Mania-poto who were thus pressing Te Rau-paraha and his people to extremity, was Te Rangi-tua-tea of that tribe, but who was also related to Te Rau-paraha, and hence he did not wish to see matters carried to the bitter end by his own people. He therefore watched his opportunity when the watch kept on the *pa* was

* Werewera was Te Rau-paraha's father, but it does not appear whether this was the same man. Te Aka is possibly Oriwia Te Aka, daughter of Tungia, and referred to in that stinging *Kai-oraora* to be found at p. 284 of Nga-Moteatea; where the incidents of this siege are described.

slacker than usual, and approached the fortifications in the night, and softly called to the sentries that he wanted to see Te Rau-paraha, giving his name. On learning of this Te Rau-paraha descended to the beach where his friend was awaiting him, and there a consultation was held, ending in Te Rangi-tua-tea saying, "*Maunu! Haere!* withdraw, and be off at once before you are attacked and it is too late. Go all that can, and leave only such as are unable to travel; leave them to be made cinders (*kongakonga*) of. Go to Taranaki; to Te Ati-Awa, for safety." * W. Taungatara, after relating much the same, says, "Rau-paraha replied that he thought it better to go to the Ngati-Raukawa tribe, who were his relatives (their home was at Munga-tautari, near Cambridge), but Te Rangi-tuatea said at once, "*E kore koe e pahure; engari me ahu koe ki te pa-ngaio e tu mai ra, ka ora koe!*"—"You will not be able to pass (the Waikato tribe), but turn towards the *pa-ngaio* there and you will be saved"—the *pa-ngaio* being the Ati-awa tribe.) Te Rau-paraha then asked, "When shall we go?" "This very night; do not delay;" W. Taungatara says that they left that same night; but it is probable Major Te Wheoro is right in saying that Te Rau-paraha possibly thinking there would be a difficulty in thus escaping without the help of—at least one part of—Waikato, summoned Te Hiakai to a conference, which took place within the *pa*. During this interview, Te Hiakai agreed that he would restrain his people and allow Te Rau-paraha to depart in peace on his way south. Te Rau-paraha, turning towards Kawhia, said to Te Hiakai, "Behold your land! Do not follow me to the south!" It would have been well for Te Hiakai if he had taken this advice; but he did not, and consequently lost his life at the battle of Te Motu-nui, as we shall see in Chapter XIV.

It appears that Te Rangi-tua-tea, in pursuance of his friendship for Te Rau-paraha and his desire that Ngati-Toa should get away, persuaded most of the besieging force to leave the neighbourhood of the *pa* and go a-fishing—probably in Kawhia Harbour. Evidently, Te Hiakai and he were now acting in unison, for Te Wheoro says, on the return of Te Hiakai from the *pa*, he and Ngati-Mahuta took great care that Waikato should not pursue Ngati-Toa. He adds, "Many of the garrison went by canoe with Te Rau-paraha, Te Rangi-haeata, and Te Kaka-kura, whilst others went by land" (see next Chapter). It was not the whole of Ngati-Toa that left, for some remained and became, as Te Wheoro says, slaves—rather would they be *raki*, or vassals to the conquerors.

Te Rangi-tua-tea, in thus assisting Ngati-Toa, was secretly rejoiced at the discomfiture of Waikato, but evidently was not a believer in the doctrine that "virtue is its own reward," for "*immediately on the abandonment of Kawhia,*" says Mr. Shand,

* From Mr. Shand.

"he, with all his people, at once took possession of part of Kawhia and instantly set to work to entrench himself in order to prevent Waikato claiming the place. He fortified a *pa* named Te Kawau (? that at Taharoa), where he left a guard of his own people, and then returned to Waipa and brought over four hundred of the Ngati-Raukawa (? Ngati-Mania-poto) to assist in holding the place."

THE FIRST SHIPS AT KAWHIA.

Before passing on to the further doings of Ngati-Toa, which are most intimately connected with those of our Taranaki tribes, I will summarize from the evidence of Major Te Wheoro and Hone Kaora, some information given by them as to the visit of the first ships to Kawhia.

First, I may say that on the 3rd November, 1894, Mr. Eladon Best and I visited an old Ngati-Toa warrior named Te Paki, then living at Takapuahia, a place at the southern end of Porirua Harbour (named after Takapuahia, a mile and-a-half seaward of Kawhia township). This old man came down from Kawhia with Te Rau-paraha in 1821-22, at which time he was old enough to walk most of the way. He told us that up to the time of their leaving Kawhia no ships had visited the place, but they had been seen passing along outside, and were supposed by the natives to be manned by gods—*waraki*, or *reti-reti*, gods of the deep sea. Both these words are interesting; *waraki* was one of the first names given to Europeans as "gods of the sea." The name raises a very big question which cannot be discussed here: Who were the originals of the *waraki*, gods of the sea and white in colour, known to Maori tradition? *Reti*, or *Retireti*, is what may be termed an obsolete word for *waka*, a canoe, but used nowadays very rarely and then only in poetry. The suggestion is, that the word was originally used to denote a vessel of a different class to the Polynesian canoe. *Reti* has another meaning, for a kind of sleigh or toboggan used in a game, like the *Holua* game of Hawaii.

The following is from Major Te Wheoro's evidence. After describing the peace made with Nga-Puhi subsequent to the fall of Matakītaki in May, 1822, and the occupation of Kawhia by Waikato, he says, "When Nga-Puhi returned, peace was made, and at that time some of my female relatives were left at Matakītaki, *viz*: Parekōhu and Ra-huru for that purpose. This peace was confirmed afterwards, Te Whakaete (of Waikato) was brought here, and Toha (Matire-toha, daughter of Rewa, of Nga-Puhi) was brought as security for peace, by Turi-ka-tuku (Hongi's wife). Toha married Kati, brother of Te Wherowhero." Now, the Nga-Puhi returned to their homes at the Bay of Islands in August or September, 1823, after having cemented this peace, together with several Waikato

chiefs.* Te Wheoro proceeds: "After the return of Te Whakaete (from the Bay, which occurred early in 1824 *) Te Puaha went on a visit to Nga-Puhi. When he returned he brought back with him 'Hamu-kete,' a Pakeha; they came back in the latter's vessel to Kawhia, to Heahea, at the entrance." Hone Kaora says, "The first ship that sailed into Kawhia was about this time (*i.e.*, the death of Pomare, which occurred in June or July, 1826 †), 'Hamu-kete' was the captain, he brought muskets and powder to trade for flax." "Hamu-kete" is believed to be Captain Kent. From the evidence given above, we may assume that he entered Kawhia some time between 1824 and 1826, though it is usually stated that 1829 was the date of his first visit to that harbour. "The people asked the captain to obtain more arms for them, so he made a trip to Sydney, and on his return brought back the following Pakehas:—'Te Kaora' (J. V. Cowell), 'Te Kawana,' 'Te Rangi-tera,' and 'Tamete.' These different Pakehas were appropriated by various chiefs, who settled them as follows:—'Hamu-kete' was taken by Te Wherowhero, and settled at Heahea (near Kawhia Heads, north side); Te Tuhi took 'Te Rangi-tera' and settled him also at Heahea; Kiwi took 'Te Kaora' and settled him at Powewe (Kawhia township); Te Kanawa took 'Tamete' and settled him at Maketu (near the above). 'Hamu-kete' married Tiria, Te Wherowhero's daughter; 'Te Rangi-tera' married Heihei, Te Tuhi's daughter, and 'Tamete' married Rangi-atea niece of Te Kanawa." Who the other Pakehas were, beyond Captain Kent and Cowell, I do not know. They would be appropriated by these various chiefs in order that they might, through them, obtain arms, etc., and with whom to barter their flax.

Captain Kent is buried at a place named Te Toro, a point of land that projects into the Waiuku Channel of Manukau Harbour, just opposite to the embouchure of the Mauku Channel, where I saw this grave in 1863. The Rev. James Hamlin, in his Journal (MS. in the possession of Dr. Hocken of Dunedin) says, under date 1st January, 1837, "Captain Kent died at Kahawai, Manukau; 3rd, was interred at Kahawai in a sacred place. He lived for many years at Ngaruahia, the junction of the Waikato and Waipa rivers, where he employed himself in trading with the natives."

* "Wars of The Nineteenth Century," p. 111.

† *Loc cit*, p. 185.

CHAPTER XIV.

TE HEKE TAHUTAHU-AHI MIGRATION.

September, 1821.

THE above is the name given to the migration of Ngati-Toa from Kawhia on their way to Cook's Straits; but this name only applies to that part of their long journey from Kawhia as far as Ure-nui—the journey onward from there to Otaki being named "Te Heke-tataramoa," from the troubles encountered on the way. There are many migrations we shall have to deal with in the course of this narrative, to each one of which have the Maoris given a distinguishing name—wisely so; for they serve as land-marks in their history. The above-named means, the "fire-lighting migration," but why so called I have forgotten, unless it was from the fire-lighting alluded to below.

As already described, Ngati-Toa fled by night from their *pa* at Te Arawi, and men, women, and children assembled on the hill at Moe-a-toa* (? Kamaru) where the signal arranged for by Te Rangi-tua-tea was made. A high column of smoke rising in the clear atmosphere of the morning denoted that Ngati-Toa were safely on their road. At Kawhia, amongst the Waikato *taua*, when they saw no sign of life in the *pa* at Te Arawi, they enquired amongst themselves as to what had become of the inhabitants. Te Rangi-tua-tea, overhearing the remarks, replied, with a grin that denoted his secret delight, "*E! e ka mai te ahi o to koutou koroua ki runga ki Moe-a-toa.*" "A! Behold the fire of your old man burning on the summit of Moe-a-toa!"—and consequently beyond immediate pursuit.

There were assembled on the top of Moe-a-toa (or Kamaru) over which the path to the south lay, the whole of the people under the power and direction of Te Rau-paraha, comprised in the three tribes Ngati-Toa, Ngati-Rarua, Ngati-Koata, and the *hapus* named Ngati-Haumia, Te Kiri-wera, Ngati-Hangai and others—all related, and all equally compromised in the deeds of bloodshed that had caused Waikato to rise in their wrath with the intention of punishing Te Rau-paraha and these tribes for their evil deeds. No reliable estimate of their numbers has ever been stated, but as Te Rau-paraha led four hundred warriors in the expedition to the south with Tu-whare, and

*Some of my accounts say *Tapiri-moko*, some *Moe-a-toa*, both of which are high hills; but I believe neither is right. The hill at Kamaru is probably the one where Ngati-Toa looked for the last time on Kawhia.

as the old people, women and children were now with the party, they could not have numbered less than 1,500 souls. His son, in his narrative* (which is very deficient generally) says there were four hundred people besides the after guard of three hundred and forty warriors, but this is surely too few from what we know of their descendants. Of individuals the following chiefs are known to have taken part in this great migration:—

Te Rau-paraha	Te Rangi-haeata	Te Tahua-o-Rehua
Te Poa	Te Hiko-o-te-rangi	Te Hua
Te Pehi-kupe	Noho-rua	Te Take
Tungia	Te Ara-tangata	Te Whetu
Te Rangi-hi-roa	Puaha (Rawiri)	Te Tahua-o-te-koto
Te Waka-ketua	Te Mako	Te Whiwhi (Matene)
Tama-i-hengia (Hohepa)	Te Paki	Te Pani

But no doubt there were many others. Of the chief women were Topeora (whose marriage with Te Ra-tu-tonu at the siege of Tapui-nikau has been described), Akau (of the Tu-hou-rangi tribe of Tara-wera lake), Te Rau-paraha's wife, and Tiaia Te Pehi's wife, who was from the Tainui tribe of Raglan.

Most of these men would be veteran warriors who had accompanied the Ngati-Toa expeditions to Taranaki and Wai-rarapa, and had been engaged in the fighting round Kawhia before the *heke* left. Lucky it was for them that they were experienced warriors and men of determination, not likely to be deterred in their enterprise by difficulties on the way, of which, as we shall see, they had an abundant share.

The Maori is a true home-lover, and hence we may imagine what a wrench it must have been to these people to leave the bright waters of Kawhia, with its undulating hills and projecting promontories, each corner associated in some form or other with the deeds of their ancestors. At their feet lay the Taharoa lakes, on the shores of which they had so lately striven in vain against the might of Waikato. Beyond, the blue waters of Kawhia harbour, still visible from their resting place, to them the one most sacred spot in all New Zealand; where the ocean-battered canoe of their great ancestor Hotu-roa had finally landed its crew after the long voyage from Hawaiki. Even the very spot where stand the two stone pillars that mark the length of "Tai-nui" could be seen from there. No wonder that the people wept over and lamented their beloved Kawhia, saying—"Remain, O Kawhia! lie thee there! for Kawhia's people are gone to the south, to Kapiti." Or, that Te Rau-paraha himself, the man of iron, should

* *Ancient History of the Maori*, Vol. VI., p. 17.

burst forth in a wailing lament as he looked for the last time on the home of his childhood. This was his song :—

Tera ia nga tai o Honi-paka, Ka wehe koe i a au—e. He whakamaunga atu naku, Te ao ka rere mai No runga mai o te motu E tu noa mai ra koe ki au—e	There lie below the seas of Honi-paka ¹ Parted from me now for ever. My gaze in longing, lingering glance, Follows the fleecy cloud that hither drifts Across the forest groves there scattered, Bringing, as it were, a message from my home.
Kia mihi mamao atu au, Ki te iwi ra ia.	Let me here bid sad farewell in parting, To the loved ones of our tribe of ancient days.
E pari, e te tai, piki tu, piki rere, Piki takina mai Te kawa i Muri-whenua Te kawa i tu tere	Flow on, ye tides, in rising fleeting waves, Flowing onward, drawing with them— Urged by breezes from far Muri-whenua ² By death's decree and sacred ritual (The spirits of our beloved dead)
Tena taku manu he manu ka onga noa Huna ki te whare, te Hau-o-Matariki	My bird that sings at early dawn, Now hidden in the house, Hau-o-Mata- riki. ³
Ma te Whare-porutu— Ma te rahi Ati-Awa E kau tere mai ra, Ka urupa taku aroha.	In future shall it be for Whare-porutu And the might of Ati-Awa tribe To assist us with their many arms, And thus my love shall cease.

NOTES.—¹ Honipaka, a beach at Kawhia. ² Muri-whenua, the North Cape, to which departed spirits went. ³ Apparently refers to some beloved child, possibly his murdered wife Marore, or relative, left behind in the graveyard. ⁴ Whare-porutu, is not known, but possibly some relative amongst the Ati-Awa, whose influence the composer counted on to obtain Ati-Awa's assistance.

Another *waiata*, or song, has been preserved, in which Po-nehu laments their beloved home at Kawhia :—

Ra te ao-uru ka tauhere, Te hiwi ki te Hikonga Homai kia mihia, I hara mai i oku hoa—e—	Behold the western clouds that hang On the ridge of hills at Te Hikonga. ¹ Here let me weep and greet them, For they come from the home of my loved ones,
Naku rawa i huri atu Ki te tai-whanga ki a Te Wherowhero, Nana i unga mai, Ka noho au te puke ki Kamaru, Nuiui Te 'Paraha i te whenua,	Now I turn me in sorrow deep To the country of Te Wherowhero. ² 'Twas he that sent his power against us, And drove us to this hill at Kamaru. ³ Great in the land was the fame of Te Rau-paraha,
He manu ka pi-rere	But now, like unto a fledgeling bird, homeless ;
Ka puihi tonu atu ki te tai-uru, Ki a Tamai-rangi—e— Tae a wairua te motu-huia. O Tara-rua i runga, Ki Wai-rarapa e, ki Te Tai-tapu, Ki a Te Ahuru—e—	Forced to the tides of the west to flee— To the country of famed Tamai-rangi. ⁴ In spirit do I visit the groves of the south, On Tara-rua, those mountains of the south, Perhaps to Wai-rarapa, or Te Tai-tapu, ⁵ To the land of Te Ahuru.

Kia noho taku iti
Ki te kei o te waka,
Nou na, E Te Pehi e !

Then let my humble self be seated
In the stern of the war canoe,
Belonging to thee, O Te Pehi !⁷

Notes.—1 and 2, places at Kawhia. 3 Te Wherowhero, principal chief of Waikato, who sent the army against Ngati-Toa and thus caused their migration. 4. Tamai-rangi, the great chieftainess of Ngati-Ira of Port Nicholson, whither the migration was going. 5 The *Huia* bird, so valued by the Maoris for its tail feathers, is only found in any number on Tararua mountains—now alas ! (1906) almost extinct. 6 Te Tai-tapu, general name for Massacre Bay, South Island. 7 Te Pehi-kupe of Ngati-Toa, who went to England in 1826 to procure arms for his tribe.

From the place of their farewell to Kawhia (? at Kamaru) the whole party passed on to Maro-kopa river, some twelve miles south of Kawhia. Heavily laden as all must have been with the household goods, clothing, etc., that they were able to bring away, this was a good day's march. The burdens would fall mostly on the women and slaves, for this was always the way with the Maoris, and it is astonishing the weight that they will carry for a long day's journey. At Maro-kopa the party were amongst friends and relatives. Tauranga-rua was the name of the village and Te Haumuti (subsequent baptismal name, Wetini Pakukohatu), the name of the chief of Ngati-Kinohaku tribe, where they stayed. Here it was decided that many of the women and children should remain for a time until the elders had arranged with the Ati-Awa about the passage through their territories. And, moreover, it was known that a party of Ngati-Mania-poto had gone by inland tracks to try and intercept Te Rau-paraha on his way, and it was this party, I believe, who fought the battle of Pārā-rewa at Awakino (to be referred to later on).

Some time, either before leaving Kawhia or at Maro-kopa, Te Rau-paraha was joined by some of the Ngati-Ranga-tahi, then of Ohura, Upper Whanganui, but formerly of Orahiri, Waikato, under Parata, who left Ohura, where they were living under the guardianship of Ngati-Hāua of Upper Whanganui, in consequence of a family quarrel. There were not many of these people. They went on, eventually, to Kapiti with Te Rau-paraha.

After leaving the women at Maro-kopa, the main body passed on south to Mokau, staying a night at Wai-kawau, a stream just fourteen miles north of Mokau, and which was the scene of the defeat of Ngati-Rarua, described in last chapter. Whilst here, the party were joined by Te Rangi-tua-tea, who had given the advice to Te Rau-paraha to abandon his *pa* at Te Arawi and flee. This man was connected both with Ngati-Toa and Ngati-Mania-poto, and so was friendly with both, though he took part in the latter's campaign against Ngati-Toa at Kawhia. He came to warn Te Rau-paraha that the forces of Ngati-Mania-poto had decided to follow him up and kill him if they could. Te Rau-paraha, bearing in mind their losses at Taharua and of the late fights at Kawhia, and having the old man in his power,

with characteristic treachery, proposed to slay him. But Tiaia,* wife of Te Pehi-kupe, strongly objected to this course, and, moreover, the tribe were against it, so, thanks to her action, Te Rangi-tua-tea was saved.

Crossing the Mokau river, a canoe capsized and Te Rangi-haeata's only child was drowned, whilst Topeora and others had a very narrow escape. On the south side of Mokau the migration were received in a friendly manner by Ngati-Tama, who were then mourning their losses at Pārā-rewa, but a large number of the plucky tribe were away under Taringa-kuri seeking some satisfaction for Pārā-rewa, as we shall see later on. From Poutama the migration passed on, some of Ngati-Mutunga having come to meet them at that country and from there the migration passed on to Te Kaweka, a place near Okoki *pa*, two miles north of Urenui river. Here arrangements were made with the Ngati-Mutunga tribe of those parts for the old people and most of the warriors to remain and commence the cultivation of crops to serve the party on their further journey. It appears that Ngati-Mutunga were at first not very hospitable, nor did they receive these unbidden guests in a very friendly manner. But, no doubt, they did not care to quarrel with so large a party of tried veterans, many of whom were armed with muskets, of which Ngati-Mutunga had none. In the end, however, their feelings changed, and it is little doubtful that Te Rau-paraha's success at the battle of Te Motu-nui and subsequent settlement at Kapiti was largely due to the aid rendered by Ngati-Mutunga.

After settling down his people at Te Kaweka and remaining there a few days, Te Rau-paraha started back for Maro-kopa with only twenty men (it is said), but all tried veterans armed with muskets, for the purpose of bringing on the women and young children left there under Te Puaha's care. His tribe, the Ngati-Toa, were much afraid his party was too small, for it was known that Ngati-Mania-poto were somewhere in the Mokau country in search of Te Rau-paraha, and they wanted to send a strong force with him. But he decided that a small party would be better able to elude the enemy, and so started with this small number.

The party reached Maro-kopa without trouble, notwithstanding that Ngati-Mania-poto had come over the ranges and were prowling about the country everywhere, and found all well with those left there. His wife, Te Akau, had, during his absence, born him a son, who

* Tiaia was of the Tai-nui *hapu*, or tribe, of Waikato, whose home is at Raglan. She was Te Pehi's first wife, and when that man took a second wife, Purewa, this latter lady made disparaging remarks about Tiaia. This induced Hoki, Tiaia's cousin, to compose a song exalting the latter and disparaging Purewa, which is very amusing and illustrates the kind of poetry that was popular amongst the Maoris of that age—see "*Nga Moteatea*," page 192.

afterwards received the name of Tamihana Te Rau-paraha. The party only stayed at Maro-kopa a few days and then started off back for Te Kaweka. Te Karihana Whakataki of Porirua says,* "The party came along the coast, Te Rau-paraha carrying his little son in a basket on his back, and carefully taking precautions against being seen." Watene says, "Prior to the departure of Te Rau-paraha from Maro-kopa, they had acquired a good many of the red garments referred to below. Some of these they divided up so that each person wore a broad band across the chest. He had also taken the precaution to spread a report for the benefit of Ngati-Mania-poto that a large party of Nga-Puhi was hastening down the coast all dressed in red and armed with muskets. As Ngati-Toa came down the coast they reached a place where a descent had to be made to the beach, and where the whole party, with their red garments, could be seen a long way off. At the other end of the beach was a large party of Ngati-Mania-poto, who, as soon as they caught sight of the red glowing in the sunlight, said, '*Koia ano! he tika te korero!*'—('Truly it is so! the story is correct!') and at once the whole departed inland, leaving the way open for Te Rauparaha." Te Karihana continues: "At the approach of night (? of the second or third) the party reached the banks of the Awa-kino river, where they were again seen by another party of Ngati-Mania-poto which was one hundred strong, under their chief Tu-takaro. The Ngati-Mania-poto now made an attack on Ngati-Toa at dusk, when a fierce fight took place, in which Ngati-Toa lost two of their men; but in revenge Te Rau-paraha and Te Rangi-hounga-riri managed to kill Tu-takaro, the leader of the enemy, besides four others. As Tu-takaro lay wounded on the ground he recognised Te Rangi-hounga-riri, and said, '*Hua noa, na Nga-Puhi au i patu. Kaore! ko koe, E Rangi!*'—('I thought I had been stricken down by Nga-Puhi! But now I see it is thee, O Rangi!') The small party of Ngati-Toa had the advantage of possessing muskets. The fight took place at Hukarere, or, as another account says, at Purapura."† Ngati-Rakei of Mokau were engaged in this fight, and my informant, Rihari of Mokau, says Te Rau-paraha punished them for it afterwards.

"Next day, Te Rau-paraha reached the Mokau river, where, the tide being high, they could not cross, and so camped there on the beach. They were apprehensive that Ngati-Mania-poto would renew the attack after having discovered how few Ngati-Toa were in number. So large fires were lit in several places, and all the women dressed up like men,

* Told to Mr. E. Best, 1895.

† Mr. Skinner suggests that Hukarere is the place where the fight occurred. It is situated about a mile north of the mouth of Awa-kino. Purapura is half way between Mokau and Awa-kino, and may have been Ngati-Toa's camp the next night.

whilst Te Rau-paraha and the other men kept addressing warlike speeches to each party round the fires so that, should the enemy be near, they might think a large war-party was assembled there. Te Akau, Te Rau-paraha's wife, and Tiaia, Pehi-kupe's wife, were the principal women there, and they employed themselves in running backwards and forwards all night addressing imaginary bands of warriors. Many of these women were dressed in a European garment called a *tu-ngaro*, which is never seen now, but was not uncommon fifty to sixty years ago. It was composed of exceedingly thick serge and reached from the neck to the knee; it was of a brilliant red colour. These had been obtained by barter with other tribes, for up to the time of the migration leaving Kawhia no vessel had entered that harbour."

This ruse was successful, for no attack was made; and the next day the party proceeded on their way and reached the other members of the migration at Te Kaweka in safety. Arrived there, and on the news of the death of Tu-takaro reaching Ati-Awa, Ngati-Tama, and Ngati-Mutunga, there was great rejoicing, because that chief had been lately instrumental in defeating Ngati-Tama at Pāra-rewa. They were so elated that a party of them at once started off for Mokau, where they came across some of Ngati-Rakei of that place, killing several of them, and thus, as old Rihari says, 'punishing them for attacking Ngati-Toa.'"

It was after this event, that the Ngati-Mutunga began to show signs of a more amicable disposition towards Ngati-Toa, and assigned them places for cultivating, and a *pa* called Puke-whakamaru to dwell in, which *pa* is that on the west side of the Ure-nui river inland of Okoki *pa*. Here Ngati-Toa remained some time, but not long, when news came of the advance of a very large party of Waikato and Ngati-Mania-poto in order to chastise Te Rau-paraha for his evil deeds towards those tribes as already related, and also to try and raise the siege of Puke-rangiora, where many of their tribesmen were cooped up, as we shall see.

But before describing the great battle of Te Motu-nui which ensued, we must hark back for a time to describe that of Pāra-rewa, which had already occurred before Te Rau-paraha reached Te Kaweka.

PARA-REWA.

? September, 1821.

For what follows I am indebted principally to a MS. of Wetene Taunga-tara's, and an account dictated to Mr. A. Shand and myself by Rangipito—both old men of Te Ati-Awa tribe.

It will be remembered that Ngati-Tama of Pou-tama had suffered a very severe defeat at Tihi-manuka towards the end of 1819

(see Chapter XII.) in which they lost their old chief Te Kawa-iri-rangi and a great many others, so many that the tribe was considerably reduced in fighting strength. They had also lost heavily in the fight at Nga-tai-pari-rua in 1815, where Ngati-Rakei, of Mokau, had succeeded after many generations of trial in inflicting a serious defeat on the brave little tribe of Pou-tama.

The Ngati-Mutunga tribe of Ure-nui are intimately connected with Ngati-Tama, whose boundaries marched with theirs on the north. Naturally, the former tribe felt the defeat at Tihi-manuka almost as much as did Ngati-Tama themselves. Hence we find Ngati-Mutunga raising a *taua* under Koro-peke, Tu-kawe-riri and Te Whao, to assist Ngati-Tama to obtain revenge for Tihi-manuka. The branches of Ngati-Mutunga concerned in this affair were Te Kekeriwai of Mimi, Kai-tangata and Ngati-Tu *hapus* of Onaero, besides members of the Ati-Awa to the south of them. Koro-peke does not appear to have been a chief of great rank, and he was an old man. At Te Kawau the *taua* was joined by the celebrated Tupoki, and all the men of Ngati-Tama that could be raised, so that the whole party numbered all told, four hundred warriors.

The news of a large party of Ngati-Mania-poto being in the neighbourhood of Mokau had reached the allies before they started. This *taua* of Ati-Awa first went to inland Mokau, but they found no one there, so they came back on their way to Awakino, where it was reported Ngati-Mania-poto were to be found. Arrived at the north bank of that river, near where it makes its great bend to the south before falling into the sea, the *taua* formed their camp. In the meantime Ngati-Mania-poto had received news of this Ati-Awa *taua*, and came after them, finding them camped as above. The former tribe is said to have been in possession of a great many guns, while the *taua* of Ati-Awa had very few—indeed Ngati-Tama only had one. The allies were soon aware of the proximity of the foe, but did not take sufficient precautions to prevent a surprise, for the forces of Ngati-Mania-poto attacked them in their camp, being led, as Rangi-pito says, by Tu-korehu (but this can scarcely be, for he was away with the "Amio-whenua" expedition at the time), Hau-auru, Mama, of Ngati-Rora (of Upper Mokau), and also assisted by contingents of Ngati-Haua (Upper Thames) and Ngati-Paoa (of Hauraki Gulf). In this assault the Ngati-Tama chief Tu-poki was shot by Hau-auru, and two other prominent chiefs, Tu-kawe-riri, his wife Te Waero, and Te Whao were also killed, whilst the originator of the *taua*, old Koro-peke escaped with the rest by flight. All the young men of the *taua* are said to have been slain that day in the attack, and in the subsequent pursuit. This was a disastrous defeat for Ngati-Tama, for besides many others they lost their great toa, or warrior, Tu-poki, only a few months after the death of his valourous brother Rapapapa, at the battle of Taharoa. From this time forth they practically ceased to

ld their ancestral lands, and shortly after migrated to Wai-kanae
ar Kapiti—the new weapon, the musket, was too much for them.

As the allies retreated in all haste towards their homes, they were
st on the road by a large force of Ati-Awa, who had been aroused
the news of the approaching *taua* of Ngati-Mania-poto, and which
mbered one thousand warriors. After the junction of the two *tauas*
ne marauding parties were sent out to meet Ngati-Mania-poto, which
unaged to kill a chief of that tribe named Tautu-o-te-rangi. After
is the whole party of Ati-Awa returned to their homes, and
mediately after their arrival Te Rau-paraha and his first party of
grants reached Te Kaweka. It was, no doubt, the same party of
rati-Mania-poto, or a company of it, that Te Rau-paraha had had the
ash with at Awa-kino, and it is also certain that this was part of the
eat *taua* that was in pursuit of that wily chief with the intention of
molishing him and his people and at the same time succouring their
low tribesmen in Puke-rangiora; with what result we shall shortly
s.

Thus died Ngati-Tama's great warrior, Tu-poki, who fell by the
den bullet supplied to his enemies by the in-coming Pakeha. Had
e fight of Pārā-rewa occurred a few years previously, when none but
e Maori weapons were in use, it is probably the result would have
n different, for Tu-poki was a master of the art of fighting with
h arms. On his death, his sister, Te Maro-pounamu, lamented him
the following *tangi*, which is still a favourite with the Maoris:—

Tera ia te po taua
Te taka mai nei i Pari-ninihi,
Nau tō tatari, kia maunu mai,
Te wai i runga i Nga-Motu,
Kei to tamaiti, ma Rau-o-Matuku
Hei putiki mai te ua o te pakanga,
E tauira mai ra te hiku o te taua.
Pairangitia mai o kahu angiangi—
Pairangitia mai i te puke ki Whare-kohu,
Ka nui ou tohu ki runga ki tou rangi,
Ka rere nga whetu o te ata,
Manu whakarewaia kia whakakau au,
I te riri whatiwhati
I roto o Pārā-rewa.
Kei pehia koe te ahi o te tipua;
Tenei Poutu, nau i here mai,
Hei whakatu mai
Te whare i muri ake,
Kauraka e koaia e te rahi 'Ati-Tama.
Me tuku ki raro, mo Tautari ma,
Mo te wai-aruhe e tānga tonu nei,
Tahurihuri ai i te pape i Raro-taka.

E kore, E Tama ra ! e tahuri to rakau toa,
 I ngana putia e te ipo wahine,
 Ka whati i reira te puhi o taku waka ;
 He tumu herenga waka,
 No runga, no raro, no Te Rau-paraha, e !
 Hurihuri kau ai te mokai o te wahine,
 Taku kiri whakaniko,
 Te kiri o Awa-nui
 Ka whara kei muri.
 Ma te hau takaha e turaki.
 Taku rata tiketike—
 Taku whakaruru totara
 E tu ki Pou-tama ra.
 Karanga mai E Pare !
 I te tara ki Rangi-kohua,
 Tera taku manu, he manu takupu—
 He takupu matakana,
 He aua matawhero,
 Mo nga utu e hira
 Ki te pae ki Karaka-ura.
 He aha koia koe te tohi atu ai
 To patu whakatu, ki te ihu o Mama,
 O Mama ra, i te kai a wai ?
 O Hari ra, i te kai a Ranga
 O Hari ra, i te kai a Oro,
 O Tiu ra, i te kai a Maene,
 Ka mahungahunga te whakahoro,
 I tou angaanga—
 Tou angaanga i tohe nei,
 Ki te hau o te riri
 Ko Kaha-tuatini, hei utu mo aku taro
 I ngana iho nei—e—i.

TRANSLITERATION.

Behold the dark and gloomy cloud of war,
 That settles down o'er Parininihi cliff.
 Hadst thou but waited the forthcoming tide
 Of waters from Nga-Motu,¹ that would have flowed
 Hither with thy son, with Rau-o-Matuku,²
 To aid thee, the storm of battle to repel.
 His plumes yet flash in the rear of the *tama*
 (Too late to succour thee in thy need).

Spread out were thy flowing garments—
 Spread out upon the hill at Whare-kohu
 (As thou led on in the forefront of the battle).
 Gallant were the plumes upon thy head
 As before thee flew the "stars of morning."³
 Let them float forth that I may swim
 In the overwhelming battle of retreat
 That caused thy downfall within at Pāra-rewa.

Thou didst not take heed to the demon's⁴ fire,
 Such, O Poutu,⁵ as thou brought hither
 To support this tribe in its future wars.
 Rejoice not ye, the dependants of 'Ati-Tama,⁶
 But think of 'Tautari,⁷ and others of thy tribe.
 Let this be payment for unavenged defeats
 As oft thy tribe turned aimlessly to and fro
 At the rock of Raro-taka⁸ there below.
 Thy weapon, O Sir! would never have failed thee
 But that thy loved one, thy orders disobeyed,⁹
 Hence was the "plume of my canoe" broken.
 Thou wert the pillar, that stayed war-parties,
 From the south, from the north, even Te Rau-paraha's,
 But now cast down are the hopes of woman.
 O my richly tattooed one! with Awa-nui's¹⁰ pattern,
 Is henceforth lost to sight and forgotten.
 Naught but a fierce blowing gale
 Could overthrow my lofty *Rata* tree—
 My sheltering *Totara*, in its beauty,
 That stood so straight and tall at Poutama.

Lift up thy voice and praise, O Pare!
 At the peak of Rangi-kohua,
 This my bird, like unto an ocean bird,
 A wild white gannet,
 A red-eyed mullet,
 Now slain in payment for the many
 That fell at Karaka-ura.
 Why did thou fail to strike out straight
 With uplifted weapon, on Mama's nose?
 Of Mama!¹⁷ indeed! who shall be eaten by whom?
 Of Hari,¹⁷ there! who shall be food for Ranga,¹⁸
 Of Hau',¹⁷ also! who shall be eaten by Oro,¹⁹
 Of Tiu,¹⁷ again! whom Maene!¹⁹ shall eat.

Crushing was the stroke that overthrew thee!
 That fatal blow upon thy head—
 That head that shone in the fore—
 In the wild tempest of battle.
 Kahu-tuatini shall be the payment,
 For my *taros*, for my loved ones,
 That there have been destroyed.

Notes:—1 "The waters from Nga-Motu" represent the on-coming Ati-Awa who arrived late to save the day at Para-rewa. 2 Rau-o-Matuku, another name for Te Whare-pouri, we learn that this well-known chief in later days was with the Ati-Awa force. 3 "Stars of ring," the chiefs of the opposing party. 4 *Tupua*, or demon, i.e., the guns of the Pakeha. 5 *Poutu* brought the first musket to Ngati-Tama from the Nga-Puhi. 6 Ati-Tama = Ngati-ma. 7 Tautari short for Maunga-tautari, killed by Ngati-Tama at Pou-tama, see ante. 8 *arotaka*, a flat rock below Te Kawanu pa, the scene of many a fight. 9 Tu-poki, before the time, had given orders that no food was to be eaten by his tribe, but his granddaughter obeyed him, which was an evil omen for him, and hence—they believe—he was killed. 10 Awa-a-Tarawera, another name for Whanganui river. 17 All chiefs engaged in the battle of Para-rewa on the Ngati-Mania-poto side. 18 A dog belonging to the composer. 19 Slaves of the *roer*. Pare was Pare-te-kome, mother of Hau-auro of Ngati-Mania-poto (! Ngati-Hine-uru). Hari was Hari-Maruru, who defeated Ngati-Tama at Tihi-manuka in 1819.

Te Whao was one of the chiefs of Ngati-Mutunga killed at Pāra-rewa, and he was related to Kauhoe, a woman of Ngati-Hine-tuhi hapu of Ngati-Mutunga. She was afterwards the second wife of the celebrated Te Pu-ohu of Ngati-Tama, who met his death, near Gore in the South Island, about 1835. Kauhoe composed the following lament for Te Whao and Tupoki. Te Whao's wife, says Rangipito, was from Ngati-Hine-uru, and she died of grief for the loss of her husband, who was a very fine, handsome man.

Tera te uira hikohiko ana mai,
 Hoehoe ake ra nga rahi a Te Whao
 I raro Te Hikuwai e—
 Ka tika i te ia o Orohue i tai,
 Ka ripa ki waho ra e,
 Atu-tahi koa, te whetu tarake o te rangi,
 Ka kopi te kukume,
 Ka hahae Mata-riki e—
 Puanga, Tau-toru—
 Nana i kukume koutou ki te mate e—
 Wahia i waenga i te angaanga
 O Ngati-Mahuta, nana te wahine,
 To kiri piateata kia whakapokia
 Ki te ahi manuka e.
 Iti teku taina
 Me tangi e au i te pou o te whare,
 Nau i eke atu i te waka pukatea,
 I te waka kohekohe ra.
 Kuru-tonga-rerewa
 Nau i wehe atu te tau i a Kahu—e—
 Motaha ki tahaki
 Kei te anuanu au i te wai-roro tapu
 No Tu-korehu, no Hauauru,
 Ka kita aku niho—e—

There was also killed in this battle a somewhat famous chief of Ngati-Toa who was assisting Ngati-Tama, their constant allies and relatives, named Te Matoe, who was the father of Te Kanae and Rawiri Puaha, both men of note at the time Wellington was founded. The following lament was composed by Taka-mai-te-rangi, Matoe's father :—

Ko au, ko tama putea-wananga
 Ki te whare korero,
 Ma Wai-kapakapa
 E hua ake kia tupu,
 Hoki ana mai ko te kawa ki au.
 E Rangia-aho ka kite ra koe
 Kiore kai kiri runga o Para-rewa,
 Whakarawakitia ki te puni-o-Tane
 He kai te manu iti, he kai ika mouuu,
 He kai ka kuka, ka noa,
 Ka whara kei muri,
 Kowai au, E te ipo!

Kia whakamau iho te ra huru mai,
Ko Te Matoe i te rangi,
E waiho ana koe i te puni wahine,
Whakainuiniumia i roto o Tahere,
Tangi tiere ana te tai o Rau-kura
Haere mai nei koe i te iwi ka ngaro,
Te mate apiti ki tua o te rawhiti.

TRANSLITERATION.

The son am I of those whose ancient knowledge
Was taught by priests in the house of learning
(No longer do I interest feel in our ancient lore),
In future shall it be for Wai-kapakapa
To cause the fruits to grow and bear,
Whilst bitterness and sorrow remain for me.
O Rangi-aho ! it was thou that saw
Those flesh-eating rats above at Para-rewa,
Who rifled the camp of our braves,
When all, both great and small, were eaten,
Or left as wasted dried-up food, common to all.
Now alas ! will they all be forgotten ?
Who then am I, O thou beloved !
That fixes my gaze on the setting sun—
Emblematic of Te Matoe in the skies,
Better hadst thou remained in the woman's camp,
To drink of the waters of Tahere,
Breaking are the waves on Rau-kura beach,¹
'Tis surely a message from those now lost,
Another death added to that in the east.²

¹ An *one-tapu*, or beach used as road near Kawhia. ² Refers to the death of Te Momo
son of Te Whata-nui, principal chief of Ngati-Rau-kawa) who was killed not long before at Te
oto-a-Tara, Hawke's Bay.

ON ARIKI, AND INCIDENTALLY, TOHUNGA.

BY HARE HONGI.

AN article which appears in the Journal of September (Vol. XVII, p. 162) last has stimulated editorial invitation for contributions on this hitherto comparatively little discussed subject.

The limitations of the Journal's space demand of its contributors something, at once, fully informing and, as brief as may be.

Assuming, however, that the mission of the Journal is to present facts, so far as such are available, and not merely opinions more or less authoritative, one's only anxiety need be to embody such matter as shall continue to have a permanent interest as a channel of reference and so claim a full place in the Journal.

Not that the position cannot be shortly and clearly put, for it can. For instance: an inferior chief has one cousin-*rangatira*; his superior chief has fifty cousins-*rangatira*; his high chief has one hundred cousins-*rangatira*; his *Ariki* has two hundred cousins-*rangatira*. Again, as the chiefs are of various degrees of rank, so are the *Ariki*: there is the local *Ariki* of the inferior chiefs of a minor genealogical line; there is the local *Ariki* of the superior chief of a line of fifty cousins-*rangatira*; there is the immediate *Ariki* of the high chief of a line of one hundred cousins-*rangatira*; there is the *Tino Ariki* of a main line which embraces many branch lines; and, finally, there is a still more superior *Ariki*, born of a union of the *Ariki* families of two or more main genealogical lines. (We are now considering a genuine system of patriarchy; throughout this article the words *genealogical line* are implied wherever omitted. As to the meaning of *Ariki*, it is sufficient to state that *patriarch*—in so far as this genealogically signifies *father-in-chief*, conveys its true expression.)

In a word, then, an *Ariki* is one in whom many ancestral lines converge, and from whom many ancestral lines diverge; by the first he becomes the superior descendant-of-many; by the second he becomes the superior ancestor-of-many: ancestor-in-chief; father-in-chief. Such an *Ariki* was my ancestor Rahiri, representative of the four main tribes whose domains extended originally from the present city of Auckland northwards along both coasts to the North Cape.

The Maori has a passionate esteem for the law of primogeniture in the male line. To the Maori no *Ariki* was so sacred in person as he who was the first-born of a first-born through three, four, or five generations. Unfortunately for such an ideal state Nature has her moods, and her behests had to be accepted as the best the gods provided. The ideal saw a first-born son united to a first-born daughter, with a son as the first-fruit of the union, to be in his turn united to a first-born daughter. The practical saw that the first-born son prematurely died or was killed; in addition, the first-born frequently proved to be a daughter. Again, an *Ariki* proves to be too young to wed the fully-matured eldest daughter of highest rank, and she is mated to one of his more mature cousin-junior; whilst he, when quite matured, is mated to a junior daughter, sometimes the younger sister of the one which his youth lost to him. But, notwithstanding these most truly natural conditions, the Elders ever kept the ideal before themselves, and no union in the highest families took place before the genealogical position of the parties to it was fully thought out and discussed.

(a) The question of domicile was yet another disturbing factor affecting that ideal state for which the Elders strove. Each tribe had its main centre or stronghold, in which was to be found the flower of its nobility, which always included the *Ariki*. But sons of the *aka-ariki* occasionally went a-field; elected to settle on the outskirts of the tribal domain, where their sons and grandsons grew up and remained in independence, taking no further part in the transactions of the main centre. Such a section became lost to the main tribe, impliedly ostracised. It is largely so with the descendants of Kaharau, that brilliant son of Rahiri who, in the punishment of insolent chiefs, bore his conquering arms from the waters of Hokianga on the west coast to the tides of Whanga-ruru on the east coast, where his local descendants are still to be found. It sometimes happened that a connection was maintained in such cases by inter-marriage, but, although apparently equal in every other respect, a chief of distant domicile was not conceded the influence, therefore the *mana* of a home chief. On the other hand, if such a section grew strong and effectively kept in check their aggressively turbulent neighbours, it was regarded as a power for the general good and lost little if any caste by its voluntary separation. All of which observations strictly apply to a discussion of the question under notice, namely, as to the meaning, the power, and the status of an *Ariki*. It should be here added that a female *Ariki* was, as already indicated, an inevitability; such were termed *ariki-tapairu*, which has the meaning of *ariki-by-courtesy*, a rather unwilling acceptance of what was certainly regarded as being a merely intrusive female. Such was my grandmother Maumau, *ariki-tapairu* of both the *Nga-Puhi* and the *Rarawa* main tribes. Her apparently

“ Te kainga

C Tu-houhia = Maru-ua

Te Rangihoke-tini = Te Haunui
(Ngati-Rangi)

Ue-onono = Ngaki

Tutakina = Moe-tuturu

Ue-whati = Rangia-ao

Te Aorere = Te Iri

Ue-huha = Te Rea

Hamu = Whitiao

Tara = Tiki-wharawhara (under ni-kura

Te Ngere = Hinewai

Taurangi = Te Rangitauwawa = Pa

Rongo-taumua = Te Ruru

Tawake-roa = Hei

Te Ngere = Nin-tawhanga

Te Rangihoketini =

Tupu = Te Ara

Whakabotu = Te Bae

Mahuru = Te Hou (of Rahi)

Pukekobe = Te Pohue-nui Keto-

Wae = Maru Te Kira

Pawa = Te Tupua Karaka

Maumau Kuao

Hubana Iraia

Hare Hongi Macra

(Waimata.)

(Tautori.)

D Mauwhena = Tapu

Tuala = Hei

Te Whanga = Te Rehu

Te Rau = Moetonga

Te Hinaki = Hau

Nga-manu = Pai-mihia

Te Kura = Tamatea-pokai-whenua
(of Tatitimu)

Hinetapu = Kahuunu
(Ngati-Kahu)

Tamatea
(Ngati-Tamates)

Hine-kura

Tabunga-iti

Te Reinga

Ruawaha

Te Hautapu

Tai-kumukumu

Waipuna

Mokotu

Te Ruakuru

Te Karehu

Kaipara

Puwai

Te Behu

T. Puhipi

Riopo

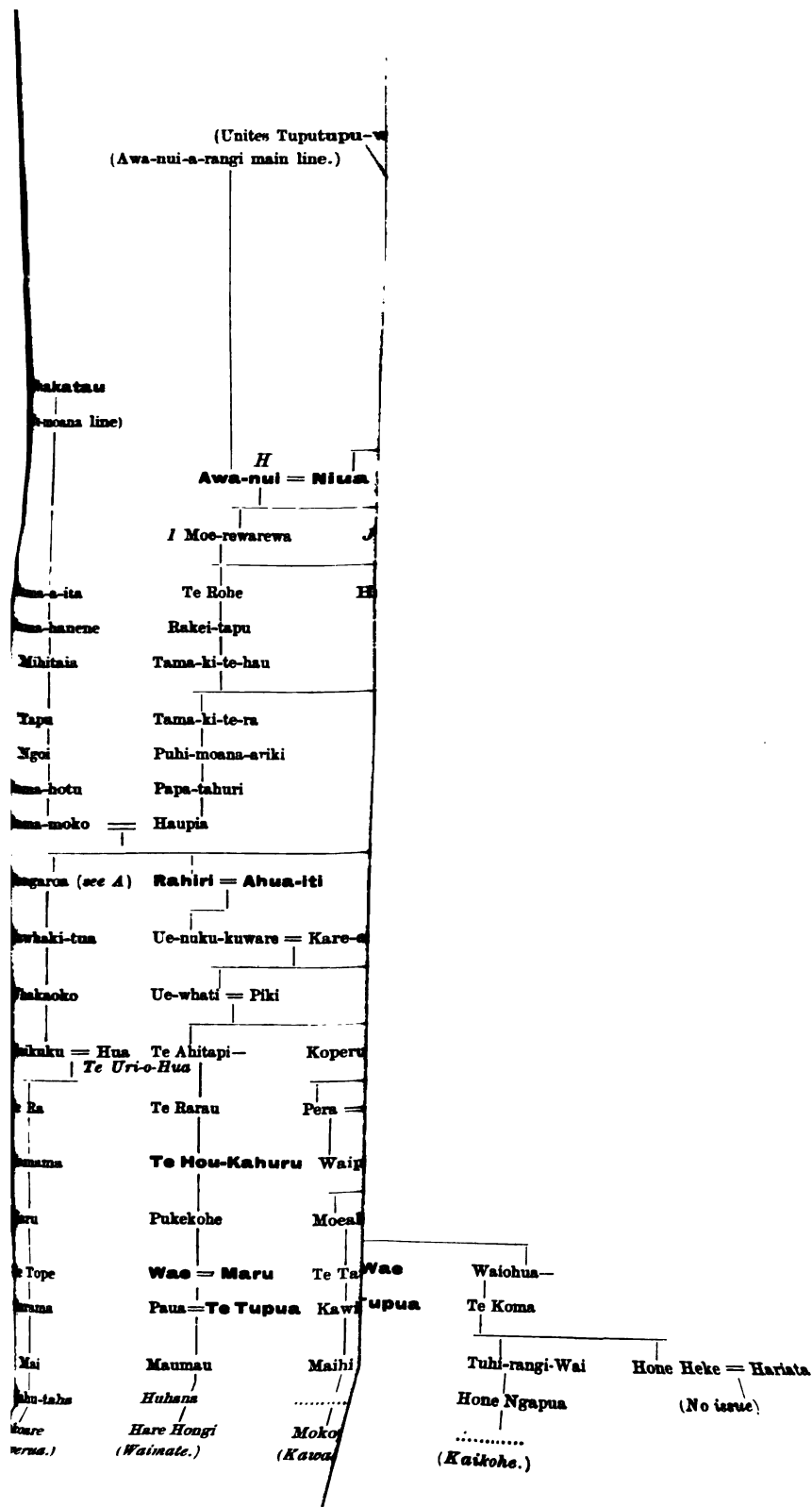
(Pukepoto, far North.)

Kawhi

Nga-kuku

Unaiki

(Whangape.)



(See G) Nukutawhiti.

J Niwa = Rua (tapu) Nui

L Te Korako-nui-a-Rua

Matiti

Wawenga

Hakumanu

Hakumanu-i-wawenga

Taiwawe

Tupula

Papa-uenuku

Ruanui

(1) Tara-uaua, (2) Tu-wh

(4) Tangaroa Tupou (8) Koro-ma

Pari = Kaharau-koro

Kiri-whakangahu = Karitu

Ututu = Te Kuri

Te Raa-pounamu = Tarutaru

Kahu-whakarewa = Te W

Te Tupua =

Maumau

Huhana

Hare Hongi

(Waimate)

(Strong old Ngati-Awa element)

Moe-tonga = Tokoroa

Pua-iti = Papango

Kaharau-koro = Pari (See under L)

Wai-ehu = Tu-te-mahoe

ri = Kura-heke

(Ngati-Kuri)

a = Morere

Runga-i-te-rangi

Tore-uaina

eru

Awa

Karu-whare

Hana

a-kirikiri

Marino

(Oruru)

Te Kautawa

Whango

Kete-kao

Ka

Pauro

Pauro

(Oruru)

Te Mau

Te Waiata

Paka

Ngakuku Mumu

Unaiki

.....

(Whangape-Ahipara)

Rahiri = Whaka = Te Aweawe

(gati-Whatua)

harangi-

modern Uri-o-Hau)

omuri-

Tura = Miti

Tupoto = Kauwae

ped some fame.)

ra.)

Korokoro

(Ngati-Koroko)

Whitiki

Tangaroa

Te Haunui

Te Hunga

Hape

Te Aitu

Rangitira

Hapakuku Moe

(Waimamaku.)

Ngauru

Here-paenga = Tara

Nganiho Te Tai

Re Te Tai

(L. Waihou.)

of his time and place, not alone because his descendants extend throughout the length and breadth of this country, but because from fifty independent lines of descent we are enabled with historical precision to fix his place at thirty-two generations back from the year 1900. The table of British Royal descent shows that the present Prince of Wales is thirtieth in descent from William the Conqueror. So that from the Toi traditional tables we are taught with tolerable certainty that at a period dating two generations beyond that of William the Conqueror this country was already settled by a capable and intelligent yet warlike Maori people (Journal, Vol. IV., p. 216). But, outside of the Toi tables themselves, the ten succeeding generations remain historically unsatisfactory, and it is regrettable that instead of addressing themselves to the work of removing this hiatus contributors have deluged the Journal and kindred prints with minutely detailed accounts of canoe-voyagers of some twenty generations ago; which accounts are for the most part mere fabrications, built up from slender and inconsequent material.*

Still keeping strictly in view the main purpose of this article, let us now consider the following genealogical line in its aspect of filling in the hiatus just referred to. Its leading ancestor is Tuputupu-whenua, the Tumutupu-whenua† of our kinsmen of the Central Pacific, commonly regarded as being the FIRST MAN. The name literally signifies *Earth-grown*, and as Maori names are before all things descriptive, the student may correctly infer that the Maori is a prime believer in the doctrine of evolution. Of the scores of generations succeeding that first man, and which are obviously unknown to history we make here no note, their place is shown by the short break in the line. The line is more extensive than here shown, but a lengthy recital of names, about which tradition is silent, cannot materially bridge that unknown past. We are taught to believe that Tuputupu-whenua was born of the soil and that his direct descendants were aboriginals of this country. Those here shown are the immediate progenitors of the Ngati-Rangi branch of the Nga-Puhi tribe and one of its most honoured. This branch regards with the utmost disdain those more southern tribes who attribute their very existence to the arrival of some more or less mythical canoe-voyaging ancestor of modern times. This is well illustrated in the story which runs: Some generations ago a member of a junior branch of Ngati-Rangi referred with some pride to the doings of his

* We cannot at all agree with this statement as to the unreliability of the histories of the later migration of about the year 1350. The mere facts that the names of the canoes are known to Eastern Polynesians as well as to Maoris, and the accordance in the number of generations that have lived since the arrival of these enemies is proof of their authenticity.—EDITOR.

† *Tumutumu-whenua*.—EDITOR.

canoe-voyaging ancestor Tamatea-pokai-whenua (of the canoe "Takitimu," then regarded as belonging strictly to this country. The surname of this ancestor is certainly derived from his traditional voyages and explorations in and about the North and South Islands.) The member alluded to was promptly rebuked by an old chief of the senior line, in these words: *E hara nga tai katoa me nga rangatiratanga, he rangatiratanga a-pori; ka pa ko au, ko te Titi, ko te Aporei, ko Tama purupuru marire, ko Ngati-Rangi; ko te angaanga titi iho i te rangi!*" which may be freely rendered: "Boast not before me of the lordliness of other seas and the fairness of their climes as described by unknown castaways of no particular country; unlike myself, a fixture reflecting the beauty of a land wherein my fathers from time immemorial have played in childhood, as I myself have played; who knew not as I myself know not of any other sky, save that now crowning my head!" Fine conservatism this. The Tamatea connection is set out in the accompanying Table. Its historical interest consists in the fact that many well-known chiefs in widely separated parts of this country claim his son, Kahu-unu, or Kahu-ngunu, as being their particular ancestor; he proved to be a wanderer as his father was before him (Journal, Vol. III., p. 213). His northern descendants are the Ngai-Tamatea and the Ngati-Kahu, of Doubtless Bay, who have thus perpetuated the names of these their ancestors as tribal designations.

As already indicated, these genealogies set out the lines of the ruling chiefs and families for the whole country to the north of Auckland during a period extending back with historical exactitude to at least twenty-five generations; their history is largely the true history of the North. Although consideration of space has necessitated compression, the four Tables exhibit two striking facts: The first is that Rahiri, in his ancestors and descendants, presents a most striking figure; and the second is that all of the main lines and the principal branch lines converge upon Maumau. Those two facts testify to and proclaim the *Ariki*-ship which is the subject of this enquiry. It may be urged, alike by those who do not understand as by those who may be unwilling to believe, that perhaps others can show a similar genealogical connection to that of Maumau. It is therefore necessary to explicitly state that none other can show such a rich genealogical connection as Maumau, to the actual rules of the Maori world of the North.

The somewhat fanciful terms which Mr. Hammond recites in the above paper are sometimes applied to an *Ariki*, but such a term as "Tumu-whakarae," which strictly applies to a *Kauri forest*, can have little force in the South, where Kauri forests do not exist. Mr. Hammond's instructors, however, entirely misinform him in assigning a secondary position to an *Ariki*. In a genealogy loving people such

as the Maori no higher position than that of *Ariki* is possible, no matter by what other designation he may be known.

This paper may be ended by a brief reference to Nukutawhiti. When the last word is said it will be found that Nukutawhiti is none other than the Uenuku-ariki of Table I. (Journal, Vol. VII., p. 40), and that our Rua(tapu)nui is his son Ruatapu. Both names have been connected with the mythical Omamari, Omamaru, or Tokomaru canoe, but a quantity of traditional evidence is extant to show that those canoe stories were already myths in their own days. Their history must await future papers.

KO TE TIKANGA O TENEI KUPU, O ARIKI.

NA H. T. WHATAHORO.

M^O to patai mo Te Ariki : Ko toku rongo ki a Mohi Torohanga te tino tohunga o te wananga ; ki a Mohi Ruatapu hoki, tino tohunga o te wananga o Ngati-Porou, koia tenei. Me penei e au kia marama ai te whakaatu. Ko Ropata i marena ki a Heni. Ko Ropata, ko Heni he tino uri rangatira raua tokorua. A raua tamariki, ara :—

- | | |
|---------|---|
| 1 Pape | T |
| 2 Hare | T |
| 3 Tini | W |
| 4 Kere | T |
| 5 Teone | T |

Na, ko Pape, ka kiia tenei tamaiti he matamua ; ko Hare, ka kiia he taina no Pape. Ko Tini ka kiia tenei he tuahine-taina no Pape, no Hare hoki. Ko Kere he taina no Pape, no Hare. Engari he tungane-taina no Tini. Ko Teone he taina-whakapakanga no Pape, no Hare, no Kere. Engari he tungane-whakapakanga no Tini. Ko tahi whakahua mo te whakapakanga o ratou, ara ko Teone, ka kiia ia he potiki ; no te mea ko ia te tamaiti whakamutunga.

Na, ki te mea ka kitea ina tupu aua tamariki, ara, ka pakeke ratou (ka tae pea ki te 20 tau, ki te 30 tau ranei), ka mohiotia ko Pape he tangata mohio ki te whakaaro nui, ki te manaaki tangata, ki te whakahaere i te hapu, i te iwi ranei, ka mea tona hapu, iwi ranei, ko Pape hei ariki ia ki taua whanau katoa, me ona hapu o tona papa, o tona whaea, me nga iwi o te papa o te whaea hoki. Ka whakaaturia taua hiahia kia mohio nga hapu me nga iwi, kua kiia a Pape hei ariki. Ki te whakaae nga taina me to ratou tuahine me o ratou matua me nga hapu, me nga iwi o te whaea, o te papa ranei, ka noho enei karanga ki runga ki a Pape he ariki-matamua ia no ena hapu me ena uri. Tona tikanga i tena wa, koia te tino tangata hei whakaae i te pakanga kia whawhai ona hapu, ona iwi ki etahi atu iwi. A, ma taua ariki e hohou te rongo ka māna ai. Ki te kore te ariki e whakaae, *kaore e mau te rongo*. Kaore teteahi tangata e kaha ki te whakahe i *te kupu a te ariki i tana wa*. A ki te whakahetia te kupu a taua ariki *e teteahi tangata*, ka kiia tena he hara kino, he takahi māna. Ka ara

te pakanga i kona; ahakoa na tetahi tangata o tona hapu, o tona iwi ake; ka patua te tangata, ka murua te whenua, te taonga ranei.

Ka rua nga māna ki tenei tangata, ki a Pape; ko tona matamua-tanga, ko te whakatunga i a ia hei ariki. Engari ki te whakataua e te iwi ki a Hare te māna-ariki, heoi, ka kiia i a Hare te upoko ariki o ona tuakana o ona taina, tuahine, o ona hapu, o ona iwi hoki. Ka mau tonu i a Pape ko te tuakanatanga, ko te matamuatanga. Ki te riro i a Teone te māna-ariki ka pera ano me Hare; ka pera ano a Kere.

Na; ki te ki te hapu, te iwi ranei, ko Tini hei Kahurangi, ka mau tonu te māna o tena kupu ki runga i a ai; ka tau taua ingoa a kahurangi ki te tamaiti wahine a nga matua momo-rangatira, pera me nga matua o Pape ma. Ko taua ingoa ka tau ki te mea e whakanuia ana e nga hapu, e nga iwi. He māna to taua tamaiti-kahurangi ki te whakamutu i te whawhai; ki te takahia, ka mate te tangata nana i takahi taua maunga rongo.

Na, kahore te kahurangi e kiia ki runga ki te tamaiti, engari te ariki. Kahore te ariki e kiia ki runga ki te tamaiti wahine, engari te kahurangi. Ko te tino ingoa nui o te tokomaha o nga tangata-tane kua kiia he ariki, he matamua ranei no nga whanau rangatira, ka kiia ratou katoa he "Ropu-whatukura." Ko nga kahurangi katoa ka kiia he "Ropu-marae-kura." Heoi, ko nga tangata momo tane, wahine, e kore e kiia he ariki, he kahurangi; ka kiia enei he rangatira-tane, wahine ranei.

Heoi tenei whakamaramatanga aku. Na, he karanga pohehe na te tangata kore mohio ki tona tikanga o te ariki, o te kahurangi, ka ki noa ki runga i tetahi tangata he ariki he kahurangi ranei. Engari nga mea i peratia me era i kiia ake ra e au i te No. 1, 2, 3, 4. Koira te hangaitanga o te ariki, o te kahurangi. Heoi.

TRANSLATION.

THE MEANING OF THE WORD "ARIKI."

By H. T. Whatahoro.

In reference to your enquiry (J.P.S., Vol. XVII., p. 165) as to Ariki: This is what I learnt from Mohi Torohanga, the chief priest of the *wananga* (history, ritual, etc.), and of Mohi Ruatapu, chief priest of the *wananga* of *Ngati-Porou*, as follows. I will give the following (*supposititious*) form as illustration:—Ropata married Heni; they

were both descendants of high-born families. Their children were:—

- | | | |
|---|-------|---------|
| 1 | Pape | male. |
| 2 | Hare | „ |
| 3 | Tini | female. |
| 4 | Kere | male. |
| 5 | Teone | „ |

Now Pape (1) would be called a *matamua*, or first-born; Hare (2) a *taina*, or younger brother of Pape; Tini (3) would be a *tuahine-taina*, or younger sister of Pape and Hare; Kere (4) is also a *taina*, or younger brother of Pape and Hare, but a *tungano-taina*, or younger brother, of Tini; Teone (5) is a *taina-whakapakanga*, or last younger brother of Pape, Hare, and Kere, but a *tungano-whakapakanga*, or last younger brother of Tini. There is only one that is called the *whakapakanga*, that is Teone, who is (also) called the *potiki*, or youngest, because he is the last.

If it is seen, when these children have grown up (say to twenty or thirty years), that Pape is a man of knowledge, intelligence, and can entertain guests (in a becoming manner), is capable of guiding the *hapu* and tribe, his *hapu* or his tribe decide he shall be the *ariki* of all that family, and of the *hapus* of his father and mother. This desire is made known so that the *hapus* and tribes may know, and if his younger brothers, sister, parents, and tribes consent, he is made *ariki-matamua* (or first-born *ariki*), over all these people. The meaning of this is, he is the chief man, whose consent is necessary to enable his tribe to make war against other tribes. And the same *ariki* alone can make a lasting peace. If the *ariki* does not consent, peace is not made. No man has power to gainsay the word of the *ariki* in his time. If any one should dispute the command of the *ariki* it is said to be a great sin; it is treading on his *māna* (power, prestige, etc). Great trouble would arise, and even if the one who disputes the *ariki's* word were of his own tribe he would be killed, and his land and property confiscated.

This man Pape has two sources of *māna* (prestige); his being the eldest son, and his appointment as *ariki*. But if the tribe place the *māna-ariki* (head chief's prestige) on Hare, it is said that the head-chieftainship of his elder and younger brothers and sisters is on him as well as that of the *hapus* and tribe. Pape still holds the position of elder brother and first-born. It would be the same with either Kere or Teone.

If the *hapu* or tribe were to appoint Tini (the sister) as a *kahurangi*, she would hold the *māna* (prestige) of that name (and all it implies); such name is only given to a daughter of high rank, such as the child of the parents of Pape and the others. It is a name which is only given to one who is exalted by the *hapus* and tribes. This *tamaiti-kahurangi* (high-born daughter) has equally the power to end

war and make peace, or continue the war. If her decision is trampled on, death is the punishment of him who does so.

The word *kahurangi* is not given to a son, but he is called an *ariki*; nor is *ariki* applied to a female, but rather *kahurangi*. The chief name given to most of the sons made *ariki*, or to the first-born of chiefly rank, is "Ropu-whatukura," whilst all the *kahurangi* are termed "Ropu-marae-kura." But the greater number of well-born males and females are not called either *ariki* or *kahurangi*, but rather chiefly men or women (*tane*-, or *wahine-rangatira*).

This is all I have to say. It is a mistake of the ignorant, who knew not the meanings of *ariki* and *kahurangi*, who apply the terms without knowing their meanings. Only the cases illustrated by the numbers 1, 2, 3, 4, above, should have the terms *ariki* or *kahurangi* applied to them. Enough.

We may take Whatahoro's paper as illustrating the east coast understanding of the term *ariki*; it differs from some of the other tribes, in that the office would appear to be more one of appointment by the tribe (but only of well-born individuals) than inherent in a high-born eldest son, which is the meaning we have always heard ascribed to the title. *Kahurangi* also, we believe, is an east coast substitute for *Tapairu* in other parts. *Kahurangi* is a word very frequently found in poetry, meaning high-born, beloved, esteemed. It is also a name for one of the finer kinds of Jadeite. *Tapairu* is common as a personal name in Eastern Polynesia, and Dr. Wyatt Gill translated it as "Fairest of the fair."—EDITOR.

A HOKIANGA INCIDENT.

By A. C. YARBOROUGH.

AS an instance of the ignorance of the Maori, even within our own times, of the power of firearms, may be recorded the story of a fight which took place between Ngati-Korokoro *hapu* of Pakanae, headed by Moetara, and the Kai-tutae *hapu* of Whakarapa, led by Makara, subsequent to the arrival of the European.

The Ngati-Korokoro, to the number of three hundred, came up the Hokianga river in a vessel, or launch, called "Tupauna," and landed to attack the Kai-tutae, in the neighbourhood of Lower Waihou. These latter numbered only thirty braves, but they were all armed with guns. The three hundred came bravely on, and seeing the insignificant band opposed to them, proposed to surround them and capture the lot. The Kai-tutae reserved their fire, but as the enemy advanced to within distance a gun was fired and the first of the attackers fell; and then one by one four others fell, and presently they fell in numbers, until a panic set in, and the Ngati-Korokoro fled to their boat. As they crowded into her they offered an easy mark, and there was a great slaughter. Moetara was wounded in the neck and escaped. The great majority, however, of the attackers were either killed or captured, so that the small band of the Kai-tutae had a difficulty in conveying their prisoners to the village. The above story is supplied by Heremia Te Wake, one of our most respected resident Native chiefs. From his youth up he took the keenest interest in the art of war, and was exceptionally active in all sorts of exercise.

About the year 1864, the Kai-tutae proceeded across the river to Whirinaki, on the south side of Hokianga, where there was a dispute about some land in the valley. Parleying having proved abortive, the parties camped on each side of an open space, across which a line was drawn, with an intimation from Te Wake that if any of the opposite faction crossed the line he would be shot. Presently a man named Nuku did cross it, as has since been asserted, with the intention of obtaining water. Several of the Kai-tutae fired and Nuku was killed. The Kai-tutae retired, and there were several days spent in firing at

each other across the Hokianga river, near Mr. Manning's residence at Onoke, which is at that place over a mile wide, so that no harm was done. The Government thought it necessary to saddle the offence of the killing of Nuku on someone, and Te Wake was singled out. It would have been hopeless to have taken him captive without the assistance of a strong force, but he was persuaded to give himself up, and was eventually lodged in Mount Eden gaol. The story of his escape from that institution, told in his own language, is excessively interesting, and I regret not being able to reproduce it. It includes the scaling of the wall of the gaol with the assistance of two other prisoners, who attempted to escape with him, the pursuit by the warders, the wounding of one of the escapees and the capture of both, and his own escape into a piece of bush near Mount Eden, where he passed the night, and, notwithstanding that his hiding place was surrounded, his evasion of his pursuers, and his journey through a friendly country across Kaipara Heads and back to his home, where he was safe. A few years later he was pardoned, and has proved himself a useful member of society since, and is now prominent in pushing forward the interests of his people and in promoting a Native settlement on European lines of progress.

APPROXIMATE STRENGTH OF THE MAORI *HAPUS* OF
HOKIANGA, CIRCA 1810.

By A. C. YARBOROUGH.

THE following is the approximate strength of fighting men in the valley of Hokianga and in Whangape, to which must be added not less than one hundred men from Otaua and Taheke, Upper Waima branch of Hokianga; and in making a comparison between the census number of Maoris in Hokianga county one hundred years ago and now, it must be taken into consideration that no estimate has been made of the strength of the *hapus* living at Herekino and the north, or of those at Opanake to the south, both of which places are within the boundaries of Hokianga county. (The census of 1906 gives two thousand five hundred and fourteen as the Maori and half-caste population of Hokianga county—men, women, and children. —EDITOR.)

Name of <i>Hapu</i> .	Principal Chief.	Place of Residence.	Estimate of Fighting Men.
Ihutai	Tohu	Kohukohu and mouth of Manga-muka	140*
Te Popoto	Makoare	(Opposite shore) Motukiore	100*
Mahurehure	Tawhai?	Waima	400
Te Uri-kapura	Te Otene	Manga-muka	200
Te Kawata-taka			100
Waikato Immigrants			100* — 400
Ngati-toro	Patuone	Waihou	100
Ngati-Hau	Do.	Do.	100
Te Hikutu	Pomare	Whirinaki	200
Whanau-where		Do.	200* — 400
Ngati-Korokoro	Moetara	Pakanae	200
Te Roroa	? Tu-whare	Waimamaku, etc.	100
Ngai-Tupoto	Te Tai	Tapuae	100
Kai-tutae		Whakarapa and	200
Ngati-manawa		Lower Waihou	
Ngati-Kuri	Te Heuheu	Whangape	300
			2540

* Those marked with an asterisk are very nearly right, the others only approximate.



NOTES AND QUERIES.

[199] Ruins in Guam.

Captain Frederick Crocker, who for many years sailed among the islands of the Pacific, informed me recently that about seventy years ago he landed on the island of Guam and spent some days there. In the interior, among the forest trees, he saw several beautifully-carved round stone pillars, about four feet thick and twenty-five feet high, apparently a portion of a portico once belonging to some large structure. Farther inland he saw a large number of similar stone columns ranging from two to ten feet in height, some standing, others prostrate and broken, showing that at one time a large building had stood on the spot. Are these the ruins of the long sought for temple built by Tu-te-rangi-marama? It has been stated that this temple was built of stone, and was a wonderful structure of many rooms.

Have the ruins mentioned been examined by competent men recently, and are they well known? In the works accessible to me, no mention is made of any ruins in the island of Guam.

F. W. GODING.

Montevideo, March 9, 1909.

[We understand that the substance of this note has also appeared in "The Science of Man," Sydney. References to the ruins will be found in Riensis' "Océanic," Paris, 1836, and in F. W. Christian's "Caroline Islands," London, 1899; but neither of these books are very full on this subject. The Koro-tustini where Tu-te-rangi-marama lived is described as a house of many rooms, and does not fit in with the descriptions in either of the above works. A reference to this building will be found in this Journal, Vol. VII., p. 213.—EDITOR.]

[200] Fornander's "Polynesian Race."

Students of Polynesian matters have long felt the want of an index to the great work of Abraham Fornander, a work which will always remain one of the best written on the race, and which, moreover, was the first to treat of the history of the people from the traditional point of view. This want has now been supplied by John F. G. Stokes of the Pauahi Bishop Museum, Honolulu, and published by the Museum. The Index contains a bibliography of works consulted by Fornander in the preparation of his great book, "A Brief Memoir of the Author," by W. D. Alexander, LL.D., and seventy pages of index, which latter is very full and complete, and will be a great boon to Polynesian scholars, whose thanks are due to the Museum for printing it.

[201] **Tupa.** (J.P.S., Vol. XVII., p. 106.

Tupa and Rakaihika are two names that occur in *taumaha* invocations in the Ure-wera district, said by Tutaka to be two ancestors of very remote times, with whom the *taumaha* rite originated. The names occur in the line:—"Ka ma Tupa, ka ma Rakaihika." One *taumaha* has Tūpākākā in place of Tupa. Ma, says Tu, is a shortened form of *māmā*, as in "Ka māmā hoki ahau, tenei tama."

ELADON BEST.

[202] **An Ancient Name of New Zealand.** (See Notes, 198, Vol. XVIII., p. 44.)

Col. Gudgeon writes from Rarotonga under date 31st May, 1909:—I am now in a position to tell you that the full name of old New Zealand, according to these people, was Rangimakē-Okirangi. I may add that all of the Cook Island people hold that all (? some) of them descended from ancestors who came from New Zealand. Quite lately, at Atiu Island, I spoke to the chief of Ngati-Arua, and he said that they were all descended from New Zealand ancestors on the one side or the other; that his ancestor was Te Ariki-moutaua, who married a woman of the old people of the land. . . . When I enquired at Mauke Island into the origin of the name Maketu at that place (also that of a celebrated place in the Bay of Plenty, New Zealand), they took me to the site of an old village and hunted about with a long knife among the leaves and rubbish till I heard a sharp click of the knife on a stone, and the man turned and said, 'This is Maketu; it is the old hearth stone of the canoe that brought the ancestors of Te Uke-ariki here, whose offspring were: 1 Kai-tini, 2 Tara-matietie-toro, 3 Moetuma, who married Tangiia and had Te Rei, and the second wife of Tangiia was Puatara, who had Mотор, who had Uenuku-nui, who had Uenuku-rakeiora, who had Rua-tapu.' I learned further that this stone was the only real one in Mauke (? the only stone other than coral) and was named Maketu after some old name of the Maori people."

[This is very satisfactory as proving that communication was frequent between New Zealand and the Islands prior to the arrival here of the fleet, *circa* 1350. Tangiia and his four descendants in the same order will be seen on the Rarotonga Genealogical Table printed at the end of "Hawaiki."—EDITOR.]

TRANSACTIONS AND PROCEEDINGS.
POLYNESIAN SOCIETY.

A MEETING of the Council was held on the 25th June in the Library. Present:—The President, and Messrs. Fraser, W. W. Smith, Skinner, Parker, and Newman.

Correspondence was read from two American Universities and the John Cleland Library, Chicago, seeking to exchange with the Society (which were declined for deficiency of shelf room); from E. Tregear, presenting MS. Vocabulary of the Marquesan dialect (acknowledged with thanks); Luzac and Co. *re* agency.

It was decided to ask Mr. K. Heirasseman to reproduce some of the early volumes of the Journal, now out of print.

The following paper was received:—

On Maori Star Names. By Elsdon Best.

The following list of exchanges, etc., was received:—

- 2290 *Archivio*—Società Italiana D'Anthropologia. Vol. xxxviii., 2.
- 2291-3 *Proceedings*—Royal Society of Edinburg. Vol. xxviii., 7, 8, xxix., 1.
- 2294-5 *Mitteilungen*—Anthropologischen Gesellschaft, Vienna. Vol. xxxviii., 4, 5, 6.
- 2296 *Occasional Papers*—Bernice Pauahi Bishop Museum. Vol. iv., 2.
- 2297-2301 *Bulletin*—American Geographical Society. Oct., 1908, Feb., 1909.
- 2302-6 *Na Mata*. November, 1908, March, 1909.
- 2307-8 *The American Antiquarian*. September to December, 1908.
- 2309 *The Philippine Journal of Science*, Vol. iii., 2.
- 2310 *F and V in the Philippine Languages*. C. E. Conant.
- 2311-14 *Journal*—Royal Colonial Institute. Vol. xl., 1 to 4.
- 2317 *Twenty-sixth Report*—Bureau of American Ethnology.
- 2318 *Calendar, 1907-8*—Imperial University of Tokyo.
- 2416-7 *Tijdschrift*—Indische Taal-, Land-en Volkenkunde. Deel li., 2.
- 2320 *Notulen*—Van de Bataviaasch Genootschap. Deel xlv., 2, 3.
- 2321 *Dagh-Register*—Casteel Batavia, 1679.
- 2322 *Bijdragen*. Koninklijk Instituut. S-Gravenhage. Deel lxii.
- 2323 *Antikvarisk Tidskrift*—for Sveridge. Deel xviii., 2.
- 2324 *Fornvannen*—K. Vitterheta Historie och Antikvitets Akademien, 1907.
- 2325-29 *Revue*—De L'Ecole D'Anthropologie de Paris. October, 1908, February, 1909.
- 2330 *Pomo Indian Basketry*—University of California. Vol. vii., 3.
- 2331 *Achomawi and Atsugewi Tales*. Roland B. Dixon.
- 2332 *Some Aspects of the American Shaman*. " "
- 2333 *Notes on the Achomawi and Atsugewi Indians*. " "
- 2334 *E Tuatua taito*. By S. Savage. 2 copies from the Author.

- 2335 *The Origin of terms of Human Relationship.* By A. Lang.
 2336 *Handbook*—The John Crecar Library.
 2337 *L'Agrioltura Coloniale.* No. 3.
 2338-42 *The Geographical Journal.* November, 1908, March, 1909.
 2343 *Queensland Geographical Journal.* Vol. xxiii.
 2344-49 *Science of Man.* October, 1908, March, 1909.
 2350 *Vocabulary, Igorot language*—Bureau of Science Division of Ethnology, Philippines. Vol. v. 3.
 2351 *The History of Sulu.* Bureau of Science Division of Ethnology, Philippines. Vol. iv., 2.
 2352-3 *Revue*—De L'Ecole D'Anthropologie de Paris. March-April, 1909.
 2354 *Science Bulletin*—University of Kansas. Vol. ix., 5.
 2355 *The American Antiquarian.* January and February, 1909.
 2356 *MSS. Vocabulary Marquesan Dialect.* From E. Tregear.
 2357 *Bulletin*—American Geographical Society. Vol. xii. 3, March, 1909.
 2358 *The Geographical Journal.* April, 1909.
 2359 *Mitteilungen*—Anthropologischen Gesellschaft, Vienna. Vol. xxxix., 1, 2.
 2360 *Proceedings*—Royal Society of Edinburg. Vol. xxix., 3.
 2361 *Bulletin*—Société Neuchateloise de Géographie. Vol. xix.
 2362-3 *Science of Man.* April-May, 1909.
 2364 *Journal*—Royal Colonial Institute. Vol. xl. 5.
 2365-6 *Na Mata.* April-May, 1909.
 2367 *Montana High School Debating League.*
 2368 *Register*—University of Montana. 1907-8.
 2369 *Some Economic Geology of Montana.*
 2370 *Archivio*—Società Italiana D'Anthropologia. Vol. xxxviii., 3.
 2371 *Bulletin*—Bureau of American Ethnology. Vol. xxxiv.
 2372 *Transactions*—Free Museum of Science and Art, University of Pennsylvania. Vol. ii., 1.
 2373 *Memoirs*—Peabody Museum of American Archaeology. Vol. iv. 2.
 2374-5 *Bulletins*—Société D'Anthropologie de Paris. Vol. ix., 2, 3.
 2376-81 *La Géographie*—Bulletin de la Société de Géographie de Paris. Vol. xviii. 1-6.
 2382 *Te Evanelia a Ioane*—(The Gospel of St. John, in Tahitian). Published at Tahiti, 1821.
 2383 *Te Kawenata Hou*—(The New Testament in Maori.) Printed at Paihia, 1837.
 2384 *Te Pukapuka inoinga*—(Book of Prayers, etc., etc.) Printed at Sydney, 1833.
 2385 *A Grammar and Vocabulary of the Language of New Zealand.* By Samuel Lee. Printed in London, 1820.

Note.—The last four works, which are extremely rare, were presented to the Poly-
 nesian Library by the Right Rev. W. L. Williams, D.D., Bishop of Waiapu.

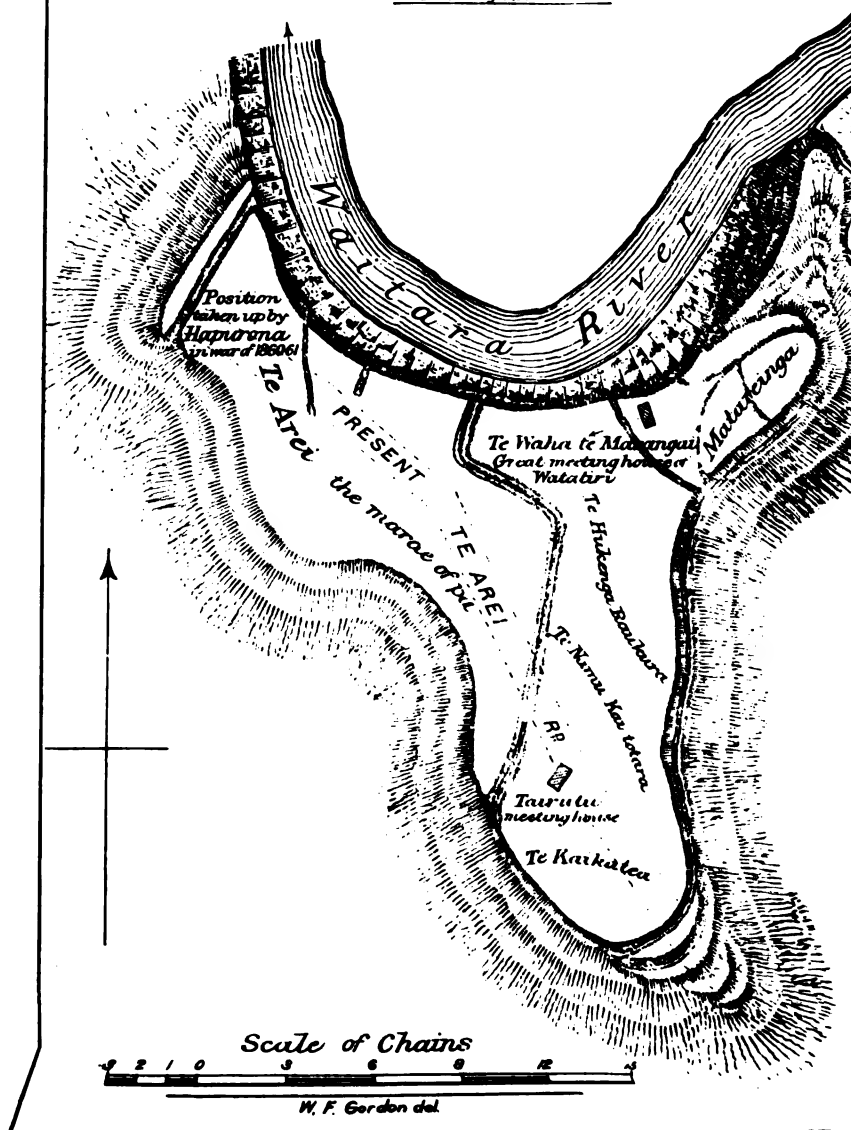
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Map No 5
Pukerangiora Pa
Pukerangiora Hapu. Te Ati-Awa Tri

Sketched by W H Skinner

Drawn by W F Gordon



W. F. Gordon del.

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER XIV.—CONTINUED.

TE AMIO-WHENUA.

1821-1822.

EVENTS were crowding on the heels of one another at the end of 1821 so rapidly and so numerous that it is difficult to sustain their sequence in an intelligible manner. Hence it becomes necessary to leave Te Rau-paraha and his people engaged in the work of house building and cultivating at Ure-nui, whilst we describe the doings of a great *taua*, or war-party, of Ngati-Whatua, of Kaipara, under the chiefs Apihai-Te-Kawau (the principal leader), Awa-rua, his son Totara-i-ahua, Te Tinana, Uru-amo, Pa-te-oro, Tama-hiki, and Ha-kawau; Waikato of Waikato under Te Kanawa, Awarua, Rehurehu, and others; Ngati-Tipa of Lower Waikato under Kuku-tai and Tupaea; Ngati-Mania-poto under the veterans Tu-korehu and Pura; a few of Ngati-Maru and Ngati-Paoa of the Thames under Te Rau-roha; and also a few of Te Arawa. This expedition numbered, all told, six hundred warriors and was called "Amio-whenua," or "round about the land."

The early part of this expedition is fully detailed in "Wars of the Northern against the Southern Tribes," p. 93, *et seq.*, but it has nothing to do with the West Coast history, of which we are now treating. The latter part, however, is very intimately connected with Taranaki. After passing through Roto-rua, Hawkes Bay, and Wairarapa, the *taua* came out on to Cook's Straits at Port Nicholson.

The news of the expedition, however, had preceded it all along the coast, so that when the *taua* reached Cook's Straits they found nothing but empty *pas*, or, more likely, villages, for there are few *pas* along the southern coasts. The Mua-upoko of Otaki, Waikanae, etc., and Rangitane of Manawa-tu, etc., had nearly all taken refuge on Kapiti Island, thus leaving no canoes by which the *taua* could get at them. No doubt, these people had no very pleasant recollection of the last northern raid under Tu-whare, Patu-one and Te Rau-paraha in

1819-20 (see Chapter XII.) No one was found at Porirua, but a few refugees were discovered at Horo-whenua safely ensconced in the island *pas* on the lake, at whom the *taua* were obliged to look in vain, for they had no canoes by which to reach them.

WAI-KOTERO.

I am obliged to Mr. T. W. Downes for one or two incidents connected with the doings of this expedition which are not generally known. His information is from the late Major Kēpa Te Rangi-hiwi-nui, and therefore should be reliable. "Whilst the *taua* was in the neighbourhood of Horo-whenua," says the Major, "they came on to Otaki, then Horo-whenua, and my father's* place—probably at Papa-i-tonga lake—where they surrounded the *pa*. Our people were very few in number here; so my father sent out messengers to the other members of the tribe, calling on them to come to his assistance and make an attack on the invaders at night. But this message was disregarded and no one came. Determined to try and alarm the enemy and force their retreat, he went forth with two companions and thus almost single handed attacked this great *taua* in the night. They were all three eventually captured, but not until several of the enemy had fallen under their spears. When my father was captured he raised his voice, loud as the loud thunders, and the women of our tribe, hearing his call, came down the river in a canoe, shouting and making as much noise as if a large war-party was approaching. The invaders, thinking they were about to be attacked in great numbers, decided to decamp, which they did in the night, leaving their dead behind them. In the confusion my father escaped back to his own people. This fight was called Wai-kotero."

The *taua* continued its way up the West Coast to Whanganui, where the local tribes were met with, and a fight took place on an island in the river, called by my informant, old Ereatare of Ngati-Whatua, Te Manuka. The *taua* was victorious, but only after a hard struggle. This fight, it ought to be stated, is not known locally.

MANGA-TOA.

Mr. Downes also supplies the following from the same source as last quoted: In the neighbourhood of Whanganui, "at Mangawere (or Upoko-poito, some twenty miles below Mangatoa) the *taua*, under Tu-korehu and Te Wiwi, came upon and killed some brothers of Te Anaua (later known as Hori-Kingi), and captured a woman named Korako, mother of Hakaraia. The latter was a small child at the time and thus escaped. In revenge for this, Hori-Kingi gathered his tribesmen together and followed one portion of the *taua*, which had

* Kēpa's father was Tungia; his mother, Rere-omaki; connected with the Maa-upoko tribe.

gone up the Whanganui river and came upon and defeated them at Mangatōa, a place about two to three miles seaward of the modern village of Koroniti (Corinth), on the east side of the river. Hakaraia's mother, when captured, pleaded for her own life and that of her child, promising that if allowed to live she would lead the party to a place where her brothers and other people were, and that she would give them a large quantity of greenstone, which was hidden away. This was agreed to; so she guided the party up the river till they reached Te Punga (another name for Te Arero-o-te-uru, at Mangatōa), where they all landed and left the canoes. She led them on into a deep gorge on the Mangatōa, hemmed in by perpendicular cliffs, and out of which there is no escape except up or down the stream, but which widened out at one spot in the middle, where the *taua* was advised to camp, as it was just about night. Korako managed, as soon as it was dark, to creep away unseen, and then made all speed to her own people, some of whom were living not far from the cliffs above, whilst others had been following up the party from behind. Thus the invaders were in a trap, and when the time came, though those of Whanganui in the rear of the *taua* were only few in number, they were strong enough to hold the pass, whilst the other local people held the upper end. After a great battle only six people managed to escape out of the six hundred men of the *taua*." I think this number is probably much exaggerated by the local people—for the *taua* was still a large one when it reached Taranaki. Te Wiwi is said to have been killed, whilst Tu-korehu escaped. Who the former was I have no knowledge. This party was, probably, only a branch of the main *taua*.

The following *waiata*, or song, relating to this event, was given to Mr. Downes by an old Ngati-Pa-moana woman named Tauria, but it seems to me that though stated to have been composed at the date of the Amio-whenua expedition, it is more modern:—

Pakipaki tu au i te rau o Mangatōa,
 I mahue au i te tikawe haere i a Nga-Rau,
 Tu ana ahau i te kei o te waka o Te Hekeua,¹
 Hei hoatu i ahau ki Paparua.²
 Tukutuku i te ia ki Ope-riki³
 Ka kite au i te kopua kanapanapa ki Wai-hakura.
 E ngari moti ana te haere,
 Nga one roa kei Mata-hiwi,⁴
 Takoto ai te marino—
 To reti na, ko te waka o Tainui,⁵
 Hei whakawhiti ki Kai-koura.⁶

I hahae kau aku mata
 Ki te wai-rama na Te Pēhi.⁷
 E Tia ma! me whakahoki mai
 Te maku ki ahau;
 Ka eke nei ki Tongariro,

Me whirinaki ki Koinaki,⁸ ki a Te Matoha,⁹
 Ki te mea ra i hoki mai i te kaipuke,
 Ko Rangi-ahua te wahine,
 I rangona ki te hapai pu,
 Ka tataki nei, ka whereo.
 Ko tahi te manu o te tau
 He Pipi-wharau-roa,¹⁰
 "Kui, kui, whitiwhiti-ora!"

What wild delight I feel for the defeat at Mangatōa.
 I was left behind when Nga-Rau went forth.
 Would that I stood in the stern of Te Hekeua's¹ canoe,
 To carry me along to the Paparoa² rapids,
 And float away with the currents of Operiki.³
 And there behold the gleaming depths at Wai-hakura.
 But instead were they beaten
 At the long reaches at Mata-hiwi,⁴
 Where smooth waters ever prevail,
 The conveyance was the canoe Tainui,⁵
 With which to cross (the Straits) to Kai-koura.⁶

In vain I score my face in mourning,
 At Te Pēhi's⁷ torch-light march up stream,
 O Tia! thou must return,
 The loved one now departed,
 Who has ascended Tongariro mountain,
 And rests on Koinaki⁸ with Te Matoha—
 With him who by a ship came back.
 Rangi-ahua was the famed woman,
 Who was skilled in the use of the musket.
 There is but one famed bird of the year,
 The Pipi-wharau-roa,¹⁰ who cries,
 Kui! Kui! whitiwhiti-ora!

NOTES.—1. Te Hekeua, head chief of the Uri-o-Hau division of Ngāti-Whātua, of Kaipara, who accompanied the expedition. 2. Paparoa rapids just above Pipiriki, on the Whanganui river. 3. Operiki, a celebrated old *pa* three-fourths of a mile above Corinth, on the same river. 4. Four miles above Galatea; same river. 5. The celebrated canoe of Waikato. 6. Kai-koura is sometimes used as a name for the South Island. 7. Te Pēhi, a celebrated chief of Whanganui. 8. A place near Tongariro. 9. Te Matoha is said to have gone to Sydney to fetch muskets. 10. The little Shiny Cuckoo, whose note is given in the last line.

After these events the *taua* passed through the thickly-inhabited districts of Patea and Taranaki, but what success they had against the people of those parts is unknown—the probability is that many of them fled to the fastnesses of the forest to escape a repetition of their sufferings from previous northern war-parties, though Watene Taungatara says they first fought the northern *taua* in a battle, which was long undecided as to the victory—and that many *pas* were taken.

We next hear of the expedition at Waitara, where the Ati-Awa successfully opposed their further progress towards their homes. In

what follows, Mr. W. H. Skinner will be quoted, for no one has obtained so much information about this period, which he has carefully checked from the statements of some of the old men of Ati-Awa, to wit: Te Watene Taungatara, Rona, Whati-tiri, Rameka Te Ami, Tommy Watson, late *tohunga* of Kairau, and others.

"Amongst the numerous raids that were organised by the northern tribes against the people of Taranaki and Cook's Straits districts was one led by Tu-korehu, or Pehi-korehu, of the Ngati-Mania-poto tribe. This great fighting chief left Mangatoatoa *pa*, on the Waipa river, about the middle of the year 1820 with a force of one hundred and forty warriors" (in addition to the others mentioned above, making in all about six hundred men). . . . "They eventually reached the *pa* of Rewarewa, at the mouth of the Wai-whakaiho river, north bank, where they remained for a while. Tautara, the *ariki* and principal chief of the Ati-Awa, was at this time living at Rewarewa, though his home was at Puketapu *pa*, a few miles further north." The intercourse with Ati-Awa seems to have been friendly, but it is clear from what follows that Tautara was not much enamoured of his guests and was glad to avail himself of any means for their destruction. Watene Taungatara says: "There was a great division in Ati-Awa; those to the north of Waitara determining to fight, whilst those to the south decided to help them—*i.e.*, Nga-Motu, Puke-tapu, and Puke-rangiora." To this end, "he sent messengers to the *hapus* of Ati-Awa living further north with directions to the effect that Tu-korehu and his companions were to be attacked after they had crossed the Waitara river. But Huri-whenua, of Ngati-Rahiri" (whom we have seen as the defender of Te Taniwha *pa* in 1818) "would not agree to this, but desired to attack the enemy at once. So he went with his people, numbering eight hundred, to Te Rohutu, at the mouth of the Waitara, north bank, and there awaited the approach of Tu-korehu's party.

"But why this sudden change on the part of Ati-Awa? Several other expeditions of the same northern people had passed through this country and had been well received, while numbers of Ati-Awa had joined them and gone forth to murder and plunder—in fact, they had been as one people. But the reason is not far to seek. We find it in the presence in the district of that great chief Te Rau-paraha, leader of Ngati-Toa—now just starting on that path of conquest which made his name in after years a terror to both Europeans and Maoris alike—who was just removing his people from Kawhia and was then at Ure-nui. . . . Ngati-Toa were waiting in that district to harvest the crops they had planted on their arrival, so as to provide food for the next stage of their journey towards Otaki and Kapiti. Te Rau-paraha wished to be revenged on Ngati-Mania-poto" (of whom Tu-korehu was one of the principal chiefs), "but did not care just then to run the risk unaided. If he could incite the Ati-Awa to attack Tu-korehu and

his party, they would thus be drawn into the quarrel and lend their aid to attain his ends. By means of plotting and deceit he succeeded in rousing Te Ati-Awa—or the greater part of them—to take up his quarrel.

"As stated previously, an ambuscade of eight hundred men of Ati-Awa, awaited on the north bank of the Waitara the crossing of the returning war-party. The plan arranged was to allow part of the force under Tu-korehu to cross the river and then to rush in and divide them, and subsequently to fall on the parts separately. But this plan was frustrated by the watchfulness of the scouts. A small number of men crossed the Waitara in advance of the main body to spy out the land, for they expected trouble, and had been warned by certain of the Ati-Awa as to what they might expect. It was early dawn, and when within a few yards of the northern bank of the river the most advanced scout saw the shadow of a man moving on the surface of the water. He paused; then seeing other shadows, or reflections, he turned and gave the alarm to those behind. Seeing their ambuscade had been discovered, Pokai-tara, the possessor of the only gun* amongst the Ati-Awa, fired his piece and killed one of Tu-korehu's men. The frustrated *taua* now gave up the idea of crossing the Waitara, and retreated inland for about a mile along the west bank of the river and took up a position on Puke-kohe, an old *pa* overlooking and to the north-west of the present Railway Station. This was subsequently the headquarters of the Imperial troops at Waitara during the war with the Maoris in 1860-61. One account says that Ati-Awa attacked the *taua* here, which, getting the worse of it, retreated further inland. Another account says that the Ati-Awa, seeing the position Tu-korehu had taken up, decided to cross the river and give them battle. Accordingly, Tau-tara brought their forces over; but Tu-korehu did not wait to meet them. He retreated to Nga-puke-turua—the old *pas* on the hillocks close to Mahoe-tahi and half a mile north-east from Sentry Hill Railway Station; the inland side of the main road.†

* It is difficult at this date to determine when Te Ati-Awa procured their first guns. But I was told in 1894 by Te Rawaho that Te Puhi-rawaho, of the Ngati-Amaru tribe of Lower Waikato, brought the first gun to Nga-Motu, which he obtained from the "Tini-pakete" ("Sydney Packet"). He came down in that vessel on a trading trip to the Ngati-Ruanui country—i.e., Patea, etc., and then returned overland to Waitara, where he married a woman of Te Ati-Awa, and gave his musket to his wife's people. The "Sydney Packet," he says, was lost on her return voyage. In the times of Te Whare-pouri the people of Nga-Motu got their second gun, which they named "Ruku-moana," because they had to dive for it. Puhi-rawaho also obtained a small cannon from the same ship, which was in the sixties used against H.M. forces at Rangiriri. The "Sydney Packet" (if the same) was lost at Moeraki, Otago, in July, 1837.

† Plate No. 8 shows the two hillocks that are known as Nga-puke-turua, and Map No. 2 shows all the localities mentioned in this part of the narrative.

NGA-PUKE-TURUA.

Here the *taua* was immediately surrounded by thousands of the Ati-Awa, now thoroughly aroused by the machinations of Te Rau-paraha. Rangi-pito's account given to me is to the effect that on the arrival of the *taua* at Nga-puke-turua, they found it occupied by some of the Puke-tapu *hapu* of Ati-Awa. The place was at once attacked, and after firing several volleys into it, killing a good many of its inhabitants, they took it. Ati-Awa had only their *rakau-Maori*, or native weapons, so could not get at the enemy. Seeing the probability of the *pa* being taken, the inmates decided to escape; they made a gallant dash for life and succeeded in breaking through the ranks of their enemies and joining their fellow tribesmen from Waitara. The Amio-whenua expedition now occupied the *pa* abandoned by Ati-Awa, but had not done so very long before the force from Waitara was seen approaching. The invaders were now in their turn besieged by Ati-Awa.

Mr. Skinner continues: "That same day, or early next morning, a desperate fight took place (outside the *pa*). Both parties lost heavily; the northern *taua* losing fifty-two, amongst whom were five chiefs of note—Mahia, Kapa, Here-puku, Hape, and Takinga. These losses, no doubt, included those killed in attempting to cross the Waitara, and the subsequent retreat on Puke-kohe and Nga-puke-turua; in both of these latter cases the *taua* was very roughly handled. Rameka Te Ami says the *taua* had only one gun, which was the property of Te Totara-i-ahua of Ngati-Whatua, and with this he shot four of the Ati-Awa. An accident to the gun then happening, it was of no more use."

Now it may be true that Ngati-Whatua had only one musket, but I think it unlikely, and certainly there were a number of fire-arms in the party.* The losses of the Ati-Awa in this affair do not appear. "The Ati-Awa leaders were: 'Tau-tara of Puke-tapu, Huri-whenua of Ngati-Rahiri, and Rangi-wahia of Ngati-Mutunga, who appears to have been the leading man in this and the following events."

"Ati-Awa appear to have suffered a good deal in this affair, which is called Aro-hoa, for they did not take advantage of their success. Toi-roa of Ngati-Mania-poto says that Ati-Awa were afraid of Tu-korehu in an open, stand-up fight. His weapon was a *pou-whenua*, of such size

*The first gun possessed by Ngati-Whatua was captured from Nga-Puhi, when the latter tribe attacked Tau-hinu *pa*, on the Wai-te-mata, Auckland, situated at the junction of the Paremoremo Creek. As they had no ammunition, the gun was of no use to them. Totara-i-ahua, mentioned above, was the chief of Tau-hinu *pa*. About 1820-21 he obtained a second musket from some vessel at Coromandel, and there learnt how to use it. This gun was named "Hu-teretere," and is probably the one mentioned above.—See "Wars, North and South," p. 234.

that it took two ordinary men to yield it! He was a man of gigantic stature and a great *toa*, or warrior," as is proved by his many expeditions to various parts of the North Island, in nearly all of which he was successful. Watene Taungatara says, "After the northern *taua* had occupied the *pa* and on the arrival of the Ati-Awa forces from Waitara, the besieged made a sortie, and a fierce battle ensued, in which the guns of the northern people created much havoc, twenty men of Ati-Awa being killed, which gladdened the hearts of the *taua*. After this, the northern people went towards another party of Ati-Awa, which was lying in reserve under Huri-whenua, Towhia, Manu-kino, and Topa-ki-Waikato. This party waited until Tu-korehu's party were right on them, and, suddenly springing up, fell on the latter with such fierceness that twenty-five men were killed in a very short time. During this fight, a single combat took place between Te Tupe-o-Tu of Ati-Awa and Tu-korehu, a chief of the northern *taua*. They were both armed with Maori weapons alone—the former with a long-handled tomahawk, the latter with a *patu-kohatu* (stone club). They were so equally matched that neither could force the guard of the other, and finally both withdrew with their respective parties. Tu-korehu was an immense man—there is no one of this generation to equal him."

Mr. Skinner continues: "The same authority says the Ati-Awa in thousands camped down around the beleaguered *pa* after the repulse, satisfying themselves with the cutting off of all supplies and by that means hoping to starve the *taua* into submission. But the necessity for this never arose, as subsequent events will show."

"The case of the *taua* was indeed a desperate one—a small body of men surrounded by an enemy outnumbering them by nearly ten to one; in a strange country and cut off from food supplies, beyond what they found in the *pa*, and quite beyond any hope of assistance from their own tribes. Although practically at the mercy of their enemies—for starvation must soon have ended their troubles—the *taua* does not seem to have shown any sign of fear. Putting a bold face on the matter, the second day and night after their occupation of Nga-puke-turua was spent by them in singing *waiatas* (songs) and dancing *hakas*—done, no doubt, to deceive the enemy and hide their losses."

"As stated previously, there was a section of Ati-Awa that was adverse to the action taken by the bulk of the tribe in attacking the *taua*, and it was some of these people who warned them of the proposed ambushade at Waitara. Amongst those who sympathized with the northern people (possibly through relationship, more or less distant) were the principal chiefs of the great Puke-rangi-ora *pa*, situated three miles inland of Nga-puke-turua: Whatitiri (the elder, father of Mahau), Pekapeka, Ngata, and Te Morehu; together with the whole

of their *hapu* (Puke-rangi-ora),* with Koro-tiwha, Te Iho-o-te-rangi, and Whakaruru, and a few of the Puke-tapu *hapu*. In the words of Whatitiri, nephew of Whatitiri, senior, the present head of Puke-rangi-ora *hapu*: 'Their fathers were sad at the thought of these *toas* being shut in without escape and nothing but death before them, and so their hearts went out to them.'

There were probably other reasons, which have not come down to us, that caused this change in the feelings of the local people and the ensuing division amongst them. Rangi-pito says: "Several of the chiefs of the Puke-tapu branch of Ati-Awa, as well as some of Ngati-Rahiri† of Northern Waitara, were engaged in the siege, and, as provisions fell short within the *pa*, the besiegers (*Ka whai koha e ratou ki a Waikato*) became possessed with a feeling of generosity (or pity) towards Waikato. Negotiations ensued and then Te Manu-tohe-roa of Puke-tapu, springing into the midst of Tu-korehu's warriors, caused all fighting to cease. . . ."

Mr. Skinner continues, "It was at once decided to help Tu-korehu to escape from Nga-puke-turua to their own great *pa* of Puke-rangi-ora, the great fighting *pa* of all Ati-Awa. Their scheme was made known secretly to the northern *taua* and the following night or early dawn was fixed upon for the time to evacuate Nga-puke-turua. Some time during the night, Whati-tiri and Tai-ariki of Puke-rangi-ora came down from their *pa* with about thirty of their people, accompanied by a number of young women. They came by way of Manu-tahi (Lepperton) and Te Morere (Sentry Hill). Approaching the neighbourhood of Nga-puke-turua in the dark, the women commenced a *haka*, accompanied by a *ngeri*, or war-dance, on the part of the men. As this reached the ears of the rest of Ati-Awa, Rangi-wahia and the men fell in to receive the enemy, but soon recognising the Puke-rangi-ora people they at once started a war-dance on their part. The women continued their *hakas* in order to attract the rest of Ati-Awa, and thus allow of Tu-korehu and his people to effect their escape. With the same object these latter people had been holding *hakas* all the night, and thus between them Rangi-wahia and his people were thrown off their guard."

* The Puke-rangi-ora *hapu* takes its name from the *pa*. It is said to be the *rangatira hapu* of Te Ati-Awa, i.e., the *hapu* whose chiefs were the principal men of all Te Ati-Awa, and whose original home—and the head-quarters of the *hapu*, where their meetings took place, and where was the principal *tuahu*—was at Okawa, a little way inland from the Puke-rangi-ora *pa*. They, at any rate, have the longest pedigree of any of Te Ati-Awa, as may be seen in Table No. 1.

† Te Awataia, in his brief account—A.H.M., Vol. VI., p. 2—also says it was Ngati-Rahiri who took the *taua* to Puke-rangi-ora. He also gives the following names of chiefs who were befriending Waikato: Te Manu-toha-roa, Rana-ki-tua, Teu-tara, and Matatoru.

"Whatitiri and his party from Puke-rangi-ora had approached Nga-puke-turua on the side away from that on which the most direct way led to Puke-rangi-ora, thus leaving it open for the escape, by attracting the Ati-Awa, who guarded that side, to witness the *hakas*, which took place on a flat piece of ground to the south-west of the *pa*. When the proper time came, Tu-korehu and his party took advantage of the absence of all guards on the south side of the *pa* and evacuated the place, and struck off by the track leading to Puke-rangi-ora, crossing the Wai-o-ngana river at Kai-puku—the present ford on the Kairau road—then skirting the clump of bush on the same road, called Repo-roa, and then along Te Arei road to the sheltering protection of the fortifications of Puke-rangi-ora *pa*."

"Whatitiri and his party, in the meantime, had kept the *hakas* going until such time as it was considered would allow Tu-korehu to be well on his way. Having accomplished this, they then withdrew in all haste, some along the track Tu-korehu had taken, others, apparently, by the way they had come. Daylight was now approaching, and the fact of the northern *taua* having escaped was soon evident to Ati-Awa. The party of Tu-korehu, with their rear guard of Whatitiri's people, had barely reached the *pa* and made all secure when Rangi-wahia and his host made their appearance. Whatitiri and the other chiefs of Puke-rangi-ora now told the Ati-Awa chiefs that they had taken the *taua* under their protection. This caused a furious altercation between the two parties, and Rangi-wahia, who seems to have had an implacable hatred of Tu-korehu, said, 'If I could get at Tu-korehu I would make short work of him, and strike him on the nose'—adding an insulting expression which was never forgotten or forgiven, and Ati-Awa paid dearly for it in after years."

It is not difficult to understand the bitterness of Rangi-wahia against Tu-korehu, for, closely as the former's tribe, Ngati-Mutunga, is connected with Ngati-Tama, the losses of the latter at Tihi-Manuka, Pāra-rewa, and other places recently by Tu-korehu's tribe, Ngati-Mania-poto, would easily account for it.

PUKE-RANGI-ORA (RAIHE-POAKA).

First Siege, 1821-22.

So Ati-Awa determined, if possible, to secure the deaths of the Amio-whenua *taua*, and with them some of the Puke-rangi-ora *hapu*, which had just deprived them of their prey, sat down to besiege the *pa*.

Mr. Skinner says, "The following *hapus* of Ati-Awa took part in the 'Raihe-poaka': Otaraua, Manu-korihi, Kai-tangata, of Waitara; the people of Te Taniwha *pa* (Ngati-Rahiri); the people from Ure-nui, Okoki, Arapawa, Whaka-rewa, Otu-matua (Ngati-Mutunga); Puke-aruhe, Katikati-aka, Pa-tangata, Omaha, Te Kawau (Ngati-Tama); Otaka *pa* (Nga-Motu); and Puke-tapu, of Puke-tapu" (part of them,



probably). Watene Taungatara says that Te Rau-paraha and some of Ngati-Toa also assisted at the siege, but this is the only authority who does so. He also gives the names of some of those chiefs of Ati-Awa who assisted the northern *taua*: Tautara, Raua-ki-tua, Nga-tata, Te Rangi-tu-matatoru, Te Whare-pouri, Te Puke-ki-Mahurangi, and Te Puni; all of the Nga-Motu *hapu* of the Ati-Awa people—some were on one side, some on the other—for instance: Te Manu-tohe-roa himself remained neutral, whilst many of his people joined the northern *taua*. There were most, if not all, of the Puke-rangi-ora people under Te Morehu engaged there. There were sixteen hundred people (? including the six hundred of the *taua*) within the *pa*."

"The besieging Ati-Awa now set to work and built an outer palisading and earthworks around Puke-rangi-ora, and closely pressed the inmates, besides cutting off all communications and food supplies. This shutting up the garrison within the *pa* gave rise to the name the siege is generally known by, 'Raihe-poaka,' or 'the pigsty.' This was adding insult to injury."

The Puke-rangi-ora *pa* is situated just five and three-quarter miles from the mouth of the Waitara river to the south and west of a sharp bend in the river, on a spur that there comes down from inland, and along which the old Maori track, called Rimu-tauteka, went inland to the country of the Ngati-Maru tribal lands. The cliffs fronting the river are some three hundred feet high and nearly perpendicular.* To the south-east the land falls away in a very steep slope to a little stream, along the flats of which was much of the cultivated land of the people. To the west, the land falls more easily, as it does to the north, and in this direction the spur flattens out, and the part towards the cliffs is strongly fortified by ditch and bank; forming, as it were, a projection from the main line of fortifications, which are on higher ground to the south. This projection is called Te Arai, or, in full, Te Arai-o-Matuku-takotako, which is, in fact, a *whakatau-ki*, or saying, from very ancient times—so ancient that the incident which originally gave rise to it occurred whilst the ancestors of these people were occupying the eastern part of the Fiji group. It means "the obstruction of Matuku-takotako," and this is how it came to be applied to the place described above: One of the ancestors of these people was named Tu-horo, and when he was a very old man his people neglected him in the matter of food—as, indeed, was not uncommon.

* Plate No. 11 shows the northern face of Puke-rangi-ora *pa*. The terraces, which were formerly palisaded, can be distinguished on the summit, but a large part of the *pa* is invisible from the point where the view was taken. The cliff on the right hand, falling to the Waitara river, is where the garrison jumped over in the second siege in 1831 (see Chapter XVII.) Map No. 5 shows details of the *pa* from Mr. W. H. Skinner's survey.

When the young women used to come from the cooking houses, marching two and two, each carrying in their hands, outstretched above the shoulder, two little square baskets of food called *kama*, and on state occasions accompanied by a song of welcome, called a *kari taku kai*, all the people of the *pa* would arrange themselves in two rows, one on each side, leaving a passage along which the women passed, depositing here and there amongst the family groups the little baskets of food described above. Now Tu-horo, being very old and decrepit, always reached the *takua kai*, or feeding-place, late, and consequently had to sit at the far end of the *kapa*, or rows of people. Hence it often arose that he either got no food or only the indifferent parts. So he said on one occasion, "These young people offer as much obstruction to food reaching me as did the 'obstruction (*arai*) of Matuku-takotako.'" From this circumstance arises the name of this part of the *pa*, so well known in 1861, when it was occupied by Hapurona in the war against the Europeans, and up to which the sapient General Pratt dug a sap three-fourths of a mile long—and then did not take the position.

The fortifications of this celebrated *pa* are still in fair preservation, and it is to be hoped that, as the land has been recommended for acquisition under "The Preservation of Scenery Act, 1903," it will now have some care devoted to it, or otherwise the cattle will soon destroy it.

To return to Mr. Skinner's account: "For seven long months the northern *tawa* was shut up within Puke-rangi-ora. The main body of these people resided in the south-west part of the *pa*, called 'Kai-katea'; but Tu-korehu lived with Whatitiri in the tribal meeting-house, named 'Te Waha-o-te-marangai' (the door of the east). This great house was built within the innermost part of the *pa* and close to the edge of the cliff rising from the Waitara river. It faced towards the north-east and commanded a view of the whole of the Waitara valley, as far seaward as the mouth of the river. From this point, probably, the finest landscape in the whole of the Taranaki district is to be seen at the present day. It must have been, in some senses, still more beautiful at the time of the siege of 1821-22," when the flats on the opposite side of the river were covered with forest, on to which the eye looked down without being able to penetrate the mass of variegated foliage. The grey cliffs below the *pa* are covered with a rich vegetation, amongst which the *mamaku*, or black tree-fern is conspicuous. The beautifully clear and rapid river curving and twisting in its level valley, sometimes running under the grey cliffs at one side, then crossing to the other, enhances the most beautiful views here to be obtained. Inland, the country is still covered with forest as far as the eye can reach, whilst seaward the rich undulating plains with their ever-green pastures of the dairy farms, and homesteads peeping out from the clumps of dark woods surrounding them—the blue sea beyond, and in the extreme

north the bluer hills of Herangi, Tapiri-moko, etc., which stretch their forest-clad length to distant Kawhia—forms a landscape difficult to surpass.

Watene says that no man was allowed to come outside the *pa*; he was killed directly, and that great were the losses on both sides. The besieged had great difficulty in obtaining water, and many were killed in the attempt.

"During the seven months," says Mr. Skinner, "that the siege lasted, several messengers—seven in all—were despatched at various times to communicate with the tribes of the north and to tell them of the desperate position in which they were placed, and asking immediate assistance. (The first was sent after the siege had endured three months, says Watene.) It is said that when one of these parties was caught the heads were brought back to Puke-rangi-ora, and there exposed on poles so that the besieged might see that they had not escaped the enemy. All these messengers were intercepted and killed except one, who got through to the Waikato country by way of Kete-marae and Whanganui, thence by Taupo and Waipa." This messenger was Rahi-ora, a young man of the Ngati-Mahanga tribe of Waikato, whose home is about Raglan. On his arrival he communicated with Te Wherowhero, the principal chief of all Waikato, who immediately sent out messengers to the surrounding tribes; and a large party of Waikato, Ngati-Mahuta, Ngati-Haua of Upper Thames, Ngati-Mania-poto, and others at once marched by way of the Mokau river to endeavour to raise the siege and at the same time join the force that had been trying to cut off Te Rau-paraha at Mokau. The junction of these forces had been finally effected—somewhere at Mokau—and thence they came on in a body towards the south.

BATTLE OF TE MOTU-NUI.

1822.

We must for the time leave the Amio-whenua *taua* cooped up in Puke-rangi-ora and return to Te Rau-paraha at his then temporary home at Ure-nui.

The news of the advance of the Waikato *taua* spread rapidly, and it caused a relaxation in the strict leaguer of Puke-rangi-ora, for it drew away a good many of the Ati-Awa people to the neighbourhood of Ure-nui in order to meet this new enemy before a junction could be effected with those in Puke-rangi-ora. Some of the Ngati-Tama from Pou-tama left those parts and retreated to Ure-nui also, but a large party of them under Taringa-kuri were away inland on a foray against Ngati-Uru-numia of Ongarue. "Others," says Mr. Skinner, "remained in their impregnable forts awaiting events. The death just prior to these events of their two great leaders, Raparapa and Tu-poki, had in a measure disorganised this tribe, for it is certain had they been living

they would have offered battle to the invaders. Having reached Whaka-rewa, the great *pa* on the cliffs at the north end of the Wai-iti beach, three miles south of Puke-aruhe, the *taua* of Waikato managed to send on a messenger to Puke-rangi-ora to inform Tu-korehu of their movements. This news was the salvation of Tu-korehu and his party, for the siege of Puke-rangi-ora was at once (partly) abandoned and the *hapus* of Ati-Awa scattered to protect their different homes and to give battle to the invaders."

The plain of Motu-nui, from which the battle takes its name, lies along the coast between the Ure-nui and Mimi rivers. The sea coast is bounded by perpendicular cliffs * about one hundred and fifty feet high, on top of which are several small *pas* used as fishing places in the old times. To the east of the plain the hills that form the termination of the wooded ranges rise somewhat steeply, and from them run, either to Ure-nui or Mimi, a few little streams, one of which was the rallying ground of the Ati-Awa and Ngati-Toa forces during the battle. On the southern end of one of the spurs running down from the ranges was the celebrated *pa* called Okoki, now covered with wood about fifty or sixty feet high, but in the early years of the nineteenth century it was very strongly fortified with palisades and steep banks, cut out of the solid earth. Immediately under the *pa*, on the south-east side, ran the Ure-nui river, which curved round, making a bend, in which the *pa* stands. The top of the *pa*, which is quite level, is about two hundred feet above the river. There were at least three rows of palisades around the *pa* in former times, erected on the edge of the terraces that had been cut out and levelled so as to admit of house sites. On the southern face of the *pa*, Mr. A. Hamilton and myself estimated that the steep scarfed bank sloping down from the platform on top was at least fifty feet in height. Down the face of this escarpment is a deep artificial cutting about four to six feet wide, leading down from the upmost platform towards the river, which was used as the entrance to the *pa* and the way by which the inhabitants fetched their water. It is so steep that there must have been steps in it originally. It was, no doubt, protected by palisades and would be easily defended. The platform on top is about two hundred yards long by a varying width of from fifty to eighty yards. Here was the site of most of the houses, but all the terraces, which are about ten to fifteen yards wide, would also contain many houses. Altogether, this was one of the strongest *pas* known. It was built originally by the Kekerewai *hapu* of Ngati-Mutunga, whose home, in later days, was the Mimi valley, and by the Ngati-Hine-tuhi *hapu* of the same tribe

* In these grey *papa* cliffs are to be found many fossils and also a few nodules of the brilliant blue clay, called by the Maoris *pukepoto*, which in former times was used as a pigment to paint their faces with. The colour is due, probably, to some form of phosphate of iron.

as a stronghold to which all could flee in time of danger. Ngati-Mutunga was the last tribe to occupy the *pa*, and they were living there when Te Rau-paraha and the Ngati-Toa migration arrived. The chiefs of the *pa* at that time were Whakapaki, Te Awa-roa, Koromiko, and their chief leader Rangi-wahia, whose particular *pa*, however, was Puke-whakamaru, just across the Ure-nui river. These same *hapus* built and owned the *pa* called Ure-nui, on an isolated hill just at the mouth of the river on the north side; Poho-kura, a very strong *pa* on another isolated hill a quarter of a mile to the east of the last; Te Rewa, another strong *pa* just across the river from Poho-kura; Kumara-kai-amō, within the present township of Ure-nui; and Pihanga on the south bank of the river near the mouth, which was occupied by the Native contingent under Captain Good in the middle sixties of the nineteenth century. There are numerous other *pas* in the neighbourhood, but the above are the principal ones that still remain and add so greatly to the interest of the scenery of that picturesque country! Several of these *pas* are shown in Plate No. 7.

It was on the plain at the foot of Okoki that the battle was fought, and from the *pa* the non-combatants could look down and see every movement of the parties engaged. Plate No. 12 shows the level plain of Te Motu-nui where the battle was fought; it is from a photograph by Mr. A. Hamilton, taken from Okoki *pa*.

The Waikato forces, the number of which is somewhat uncertain—the Maori accounts varying from two thousand to six thousand men—were composed of the following tribes:—Ngati-Mahuta of Central Waikato, Ngati-Mahanga, Ngati-Tahinga, Ngati-pou of Lower Waikato, Ngati-Haua of Upper Thames, and Ngati-Mania-poto of Waipa.

The following principal chiefs of the Waikato *taua* are known to have been there:—Te Rau-angaanga, his son Te Wherowhero, principal leader (afterwards King Po-tatau), Hia-kai, Mama, Hore, Te Kahukahu, Korania, Te Ringa-pakoko, Tamihana Te Waharoa (Tarapipipi), Pohepohe, Te Horo, Te Awa-i-taia, Pou-tama, Tu-awhia, Te Kanawa, Te Tumu, Te Puna-toto, and Te Tihi-rahi.

On the other side (Ngati-Toa and Ati-Awa), were:—

Ngati-Toa, under Te Rau-paraha, Rangi-haeata, Te Kete-pane (or Te Oho), Tama-tiwha, and a Nga-Puhi chief named Taki-moana.

Ngati-Mutunga, under Rangi-wahia and those mentioned above as living at Okoki, and Rangi-tokona.

Puke-tapu, under (?) Te Manu-tohe-roa.

Manu-korihī, under Taka-ra-tai and Rere-tawhangawhanga.

Ngati-Rahiri, under Huri-whenua.

Nga-Motu (?) (?) Te Whare-pouri.

Ngati-Tama.

What their numbers were is not known, but from the *hapus* engaged there must have been a great many.

The Waikato *taua* came on to a place called Waitoetoe, on the south bank of the Mimi, and there made preparations to camp. This place is only two miles from Okoki *pa*, where all the strength of Ati-Awa and Ngati-Toa was gathered. The fires of Waikato as they came along had been seen from Okoki, which commands an extensive view to the north. Rere-tawhangawhanga (father of the notorious W. K. Te Rangi-take), proposed that a party of eighty men should at once be despatched to reconnoitre and find out what Waikato was doing, but Te Rau-paraha thought it would be better to wait until the whole of Ati-Awa had assembled, for some of them were still holding Tu-korehu and the Amio-whenua *taua* in check at Puke-rangi-ora *pa*. Rere' then said to Te Rau-paraha, "*Ma taua te whetu.*"—"Let us obtain the chiefs," meaning, let their party make a dash for it and secure the death of some Waikato chief and all the *éclat* that would be theirs). To this Te Rau-paraha consented, and so after Te Rangi-wahia and the old men had formed a reserve, eighty young and active men of Ngati-Hiue-tuhi, under Te Rangi-puahoaho, were chosen as a *hunuhunu* (lit. to singe; a party sent in advance to test the metal of the enemy), and they advanced to just above Waitoetoe, where they found Waikato building shelters; a good many of the people being scattered about collecting *toetoe* and other material. Seeing their opportunity, the *hunuhunu* fell on some of these scattered parties and before they knew where they were twenty of Waikato had fallen. But the main party of Waikato were by this time aroused and Te Hiakai shouted out, "*Whakatika! Whakatika!*"—"Arouse! get up!") whilst Māma shouted, "*Te toitoi! Te toitoi!*" (meaning not known) and immediately a large number of the *taua* came after the other party, catching them up as they began to retreat and—says Rangi-pito—killing a great number of them. The main body of Waikato were now drawn in and followed in chase after the fleeing Ngati-Mutunga, many of whom were caught by their pursuers and killed. Whilst the Waikato were thus in full chase, old Te Rau-angaanga, the supreme chief of Waikato, was seated on a hillock in view of the field busily engaged "concealing the stars," or in other words, attempting by the force of his *karakias* to weaken the chiefs of the opposite party so that his own people should easily kill them.

But just before Waikato started on this chase, a heated discussion arose amongst them as to whether they should follow at once on the heels of the retreating scouts. Te Wherowhero was one of these, and he wished to complete the building of their temporary houses first, but Waikato were too excited to stop, now that blood had once been spilled, and he was drawn into the chase. Those who were in favour of staying said, "*Haere ki te mate! Haere ki te mate!*"—"Go on to



Photo. by A. Hamilton.

PLATE No. 12.

death! Go on to death!") Others shouted, "*Taria te whita! Taria te whita!*"—"Await the charge!") This division of opinion was considered an evil omen for them. But the final result was that the whole body of Waikato came rushing after their fleeing enemies, the Ngati-Mania-poto taking the lead.

As the northern *taua* came along in full cry, Te Hiakia shouted out to his men, "*Hoea! Hoea te waka! kia rangona ai he parekura, he pa horo!*"—"Paddle! Paddle the canoe! That it may be heard, a battle won, a *pa* taken!") Mr. Shand says (J.P.S., Vol. I., p. 85): "The Ngati-Mutunga and their allies meanwhile had lost several of their men and more were being killed as they quickly retreated towards Okoki. Seeing this, Ketu Te Ropu, who was fleeing with Te Rau-paraha, kept saying to him, 'Turn,' advice which the latter refused to comply with, saying, '*Taihoa, kia eke ki nga kaumatua!*'—"Wait till we reach the old men!") who were in reserve, i.e., Rangi-wahia and others." Te Wherowhero, now as much excited as the others, kept shouting out, "*Kia ngaro nga whetu!*"—"Let the chiefs be killed!") i.e., single them out for death. The pursuit had now continued for some distance—in fact, nearly two miles—and the southern people were nearing their supports, those in advance having been stopped by the veterans at Mangatiti* as they came up and held there; while many of the Waikato were in straggling order and out of wind, and others had stopped to cut up the slain. The remains of the *hunu* had by this time all reached the reserve of veterans under Rangi-wahia at the little stream Mangatiti, about an eighth of a mile from Okoki *pa*, and were taking breath. They waited quietly until the most advanced of Waikato were upon them. This was the opportunity foreseen by Te Rau-paraha. Then Rangi-wahia arising and giving the order, the whole force of Ati-Awa, *ka maka i te whana*, dashed forth in a charge and, attacking the scattered Waikato with their fresh forces, commenced the slaughter, killing at once the leading ranks, amongst whom were the chiefs Hiakai, Hore, Māma, Te Kahukahu, Te Tumu, Korania, and others. Pokai-tara of Ati-Awa was the possessor of a musket, and it was he who secured the *mata-ngohi* (or first fish) by shooting the Waikato chief Te Kahukahu.† The Ati-Awa made four separate charges; at the first charge thirty of Waikato were killed, including Hore—named above; in the second charge forty were killed, together with the chief Te Tumu; at the third charge Māma and thirty others fell; followed in the fourth dash by the death of Te Hiakai, when twenty were killed. Te Hiakai had

* Plate No. 12. shows this gully where the veterans were stationed; it is the wooded gully crossing the picture.

† It is also claimed that Te Mataha of Ngati-Mutunga obtained "the first fish"—considered a very great thing amongst the Maoris.

a musket, the possession of which formed the subject of a contest between two warriors of Ngati-Mutunga, and Te Hiakai would have escaped whilst the others were fighting for it had not another person perceived him in time and killed him. By this time the fleeing Waikato had reached to where Te Wherowhero was stationed with his particular adherents. "At this period the fight was raging fiercely; Te Rau-paraha and his allies were pressing Waikato sorely, and it is alleged that but for the extreme bravery of Te Wherowhero the latter's tribe would have been annihilated. He was pressed very hard, but fought like a lion; many attacked him but paid dearly for their temerity. Puanaki, who died long afterwards in the Chatham Islands, made a blow at him with his *taiaha*, just grazing his forehead. Te Wherowhero replied with a return blow, knocking out one of Puanaki's eyes, but barely escaped a second adversary's *taiaha*, which was intercepted by a branch of a *tutu* shrub." Te Rangi-paki also made a blow at Te Wherowhero, but the latter felled him with his *taiaha*. Te Tohi-maire also attacked the Waikato chief, but was felled by a blow that struck him fair in the face and seriously wounded him. Another warrior, named Piki-whata, now tried conclusions with Te Wherowhero; he was armed with a *pou-whenua*, but was soon placed *hors de combat* by a heavy blow on the shoulder from Te Wherowhero's *taiaha*. Next Te Rangi-tokona attacked the Waikato chief, and as he stooped to make an upward blow with his *taiaha*, received a stroke on the head that disabled him. None, however, of these Ati-Awa warriors were killed right out.

The fight was now nearly over and Waikato were allowed to retreat towards their camp, but not unmolested. "As they were thus hard pressed," says Rangi-pito, "there arrived on the field from Uru-ti (a place up the Mimi valley) a chief of Ngati-Mutunga named Pi-tawa, the elder brother of Taki-rau, who reached the scene of the battle at a place named Te Tarata with a few of his followers, and, attacking Waikato as they retreated, managed to kill six of them. Pi-tawa was noted for his dexterity in the use of the *taiaha*, and on meeting Te Wherowhero in the flight, these celebrated warriors faced one another, each alternately making feints at the other, but neither daring to strike the first blow, well knowing that he who did so and missed his blow would lose his life. Pi-tawa was a man of great influence in the tribe, whose word would not be 'trodden on' or disobeyed by any of the tribe. In this respect he was like Te Puni, whose word was law to his followers."

"The fight continued until evening;" says Mr. Shand, "the Waikato after the second onset being barely able to hold their own. At this juncture a pause occurred, and it is said by some that Te Rangi-tuatea, who had previously allowed Te Rau-paraha a passage from Kawhia—in fact, protected him being related to him, called out, 'E'Raka! he a

to *koha ki a maua!*—('Te Rau-paraha! what is your generosity to us two?') meaning to himself and his party; a usual way in which a chief refers to himself and his companions, however numerous, i.e., as 'we two.') Te Watene Taungatara also says this speech was made by Te Rangi-tuatea,* but Te Wherowhero is generally accredited with it. Te Rau-paraha, seeing that he and his allies had won the battle, and, no doubt, not wishing to see Waikato annihilated, for he had many connections and relatives amongst the opposing party, shouted out, '*E tika ana. Ki te hoki koe ki raro, ma te ara i haere mai nei koe, ka hamama te kauae runga ki te kauae raro. Engari, me ahu koe ki runga, ki Puke-rangi-ora, ka ora koe!*'—('It is correct. If you return north by the way you came, the upper jaw will close on the lower. But if you go south to Puke-rangi-ora you will be saved!') In this reply Te Rau-paraha, by saying 'it is correct,' acknowledges that the questioner had a claim on his consideration, and his reference to the 'upper jaw' was in allusion to the fact that Taringa-kuri, with nearly all the fighting men of Ngati-Tama, was momentarily expected from inland Mokau, and if Waikato fell in with that party they would probably suffer a very severe defeat, if not extinction. So the advice given was to the effect that the defeated *taua** should go south to Puke-rangi-ora and join the Amio-whenua *taua* still beleaguered in that *pa*, it being of course understood that so far as Te Rau-paraha could do so he would allow the *taua* to pass unmolested. Watene Taungatara expressly says that Te Rau-paraha's consideration for the beaten *taua* was because Te Rangi-tuatea had helped him to escape from Te Arawi *pa* at Kawhia.

One of my informants tells me the pursuit of Waikato did not end until the fugitives reached Wai-iti, seven miles north of Okoki, but this seems doubtful—it is more probable it ended this side of the Mimi river. Wherever it may have been, it is quite clear that the pride of the great Waikato tribes was completely humbled that day, and they were thankful to be allowed to get quietly away.

Amongst the losses on the Ati-Awa side were Taka-ratai, principal chief of Manu-korihi *hapu* (who, it will be remembered, led the Tu-whare-Te Rau-paraha *taua* to Te Kirikiringa in 1820), Te Mamaru, Te Toea, and others.

Tu-awhea was the first person killed on the Waikato side, by Te Oho of Ngati-Toa. Taki-moana of Nga-Puhi killed Māma, and Te Hiakai was killed by Whakau of Ati-Awa.

As soon as darkness had set in, the whole of the Waikato *taua* marched southwards, taking the beach wherever possible, and reached the Waitara just at daylight. After crossing they proceeded inland, and finally effected a junction with Tu-korehu's party within the *pa* at

* It is doubtful if Rangi-tuatea was at Motu-nui at all—see later on.

Puke-rangi-ora; the Ati-Awa, on guard at the place, either letting them through or being afraid to attack them owing to the numbers of Waikato. On arrival, there was a great *tangi* held by both parties on account of their mutual losses.

The Ati-Awa appear not to have been content with Te Rau-paraha's arrangement to allow Waikato to quietly get away to their friends, for they sent a large party from Ure-nui with the intention of stopping them at Waitara, but arrived too late, for at that time Waikato had reached Puke-rangi-ora in safety.

The combined forces of Waikato with those of the Amio-whenua expedition did not stay very long in Puke-rangi-ora, but started away for their homes, travelling by way of the coast, 'neither attacking nor being attacked by Ati-Awa; neither side evidently considering it prudent, and the northern people well pleased to get away,' says Mr. Shand.

Mr. Skinner says, "In this retreat Tautara, Whaitiri, and other chiefs with the Puke-rangi-ora *hapu*, accompanied them as far as Mokau. On leaving Puke-rangi-ora, they crossed the Waitara half a mile below the *pa*, then passing through the Tiko-rangi district on to Onaero and to Pihanga, at the mouth of the Ure-nui, thence by the old Native coast track through the Ngati-Tama country into their own lands at Mokau."

Rangi-pito says, "On the retreat of the combined forces of Te Wherowhero and Tu-korehu, they waited a while at their old camp at Waitoetoe, Mimi, to give Ati-Awa a chance of attacking them again, but they did not do so." Probably, the latter people thought it best to rest on the victory they had obtained rather than risk an engagement with the combined forces of Waikato.

Mr. Shand obtained from Petera Te Puku-atua of Te Arawa tribe the following note as to the doings of the Waikato *tua* as they returned: "As they passed homeward the *tua* met a considerable force of Ngati-Haua (of the Upper Thames) under their great chief Te Waharoa (whose son, W. T. Te Waharoa, was with the Waikato party), then on their way down to Taranaki on a war-like expedition. (Ngati-Haua had not as yet obtained payment for the death of their chief Tai-porutu at the hands of Ngati-Tama.) Te Waharoa endeavoured to persuade Te Wherowhero to return, and with their united forces obtain some compensation for their losses at Motu-nui. But the defeated *tua* had had enough of it—at any rate for the present—and declined the advice. Te Waharoa, however, went on and had a brush with Ati-Awa and got badly beaten. He then returned home." It is not stated where this meeting took place, or where the Ngati-Haua were defeated, or by what section of Te Ati-Awa. Probably, it was Ngati-Tama.

Mr. Shand continues, "On the return of the beaten Waikato to their homes, they were met by Te Rangi-tuatea (he who assisted Te Rau-paraha to escape from Te Arawi), who enquired of them what was the

news from the south. They replied, 'We have been badly beaten at Te Motu-nui and lost all our chiefs without getting any payment for them.' Rangi-tuatea then said, 'Did I not tell you not to follow Ngati-Toa? You persisted in doing so to a far distance. I told you the trail was cold and that you had better return home.'* . . . Te Rangi-tuatea was secretly rejoiced at the discomfort of Waikato." . . . The Waikato *taua* returned to their homes in time to take part in the fighting incident to the fall of Matakītaki, on the Waipa, which event occurred in May, 1822 (see "Maori Wars in the Nineteenth Century.")

Te Motu-nui was a disastrous defeat for Waikato and Ngati-Maniapoto, and, indeed, was the last but one really great battle fought between these northern tribes and the Ati-Awa. It left its effects behind, inasmuch as a strong desire was engendered to obtain revenge for the death of their great chiefs, and several expeditions, which will be recorded in their place, were sent to endeavour to settle accounts with Ati-Awa. But it was not until ten years after that Waikato obtained a decisive victory over Ati-Awa—at the second siege of Puke-rangi-ora in December, 1831. So far as Ngati-Toa is concerned, this victory at Te Motu-nui, by putting a stop for a time to Waikato operations, allowed time for Te Rau-paraha to prepare for the further continuation of his migration.

A few laments for the chiefs who fell at Te Motu-nui have been preserved, which I give below. The first is for Te Hiakai, composed by his wife Te Rin-toto; a lady of high rank:—

E Hia! rongo nui, ki te taha o te rangi,
 Ka whati ra, e, te tara o te marama,
 Taku ate hoki ra, taku piki kotuku,
 Tena te kakahi ka tere ki te tonga,
 I pongipongia koe ki te hau ki a Tu,
 Kai hea tou patu e hoka i te rangi,
 Hei patu whakatipi ki mua ki te upoko,
 Ki te kawē-a-riri.
 Whakahaere ra, na runga o nga hiwi,
 Kia kite Taupo, kia kite Rotorua,
 Kia werohia koe ki te manū kai miro,
 I runga o Titi'.
 Hoki mai E Pa! ki te waka ka tukoki,
 Waiho ki muri nei, ka ru te whenua,
 Ka timu nga tai i roto o Waikato.
 Taku koara te uira i te rangi,
 Whakahoki rua ana na runga o Hakari,
 Ko te tohu o te mate—i—.

TRANSLITERATION.

O Hia! whose wide-spread fame has reached
 To the far sides of the very heavens.

* This was at Kawhia—see ante.

Now for ever art thou broken
 Like the limb of the horned moon,
 Together with my heart. My white heron's plume!
 Thy ivory comb³ has drifted away
 And disappeared in the distant south.
 Incited thou wert, and spurred on
 By the spirit of the war-god Tu,
 Where was thy weapon that was wont
 To bestride the very heavens?
 A weapon that ever in the front did alah
 Before the faces of thy enemies,
 In the excitement of the battle.
 Thy fame ere this has carried been
 Across the ranges standing there;
 Taupo and Rotorna have felt thy might,
 But now art thou speared like some bird,
 That feeds on the *miros* at Titi'.

Return thee then, O Sir! to the lost canoe,
 That now in troubled water rocks:⁴
 For after thee the earth will quake—
 The tides of Waikato will ebb away.

The lightning⁵ brought the evil omen,
 When its doubled flashes played
 Around the summits of Hakari-mata⁶ peaks,
 The sure sign to the tribe of coming death.

Notes.—1. Hia, short for Hiakai. 2. Kakahi, a species of whale, from the bones of which ivory combs were made. 3. Titi is probably Titi-raupunga mountain—a great bird-spear- ing place. 4. The canoe is used for the tribe. 5. Each tribe had a *rus-kohu*, or mountain where the lightning played, and this was a sign of some death in the tribe. 6. Hakari-mata is the name of the range west of the Waipa and Waikato, probably a *rus-kohu*.

The following lament alluding to the losses at Te Motu-nui by a Waikato woman, is from Mr. Shand. It is interesting as referring to the fact that ships (or a ship) had visited Nga-Motu before the battle, and hence were some of the muskets used by Ati-Awa:—

He hau no waho i whiua mai ai,
 Te puke i Oropi, i Poi-hakene.
 I maunu atu ai te taniwha i te rua,
 Te puru o Waikato—e—!
 Taku tau i mutua,
 Te wehi o te whenua!
 E Hine a Ngao! i murna iho ra,
 To mata-whakarewa ki te wai ngarahu,
 Te uhi a Mata-ora.
 Hoki kau mai nei
 Te tangata putohe o te riri,
 Te haere te rongo me ko Te Rangi-wahia
 Mo nga mate ngaro
 I runga Te Motu-nui—e—

Tikina atu ra nga rāta
 Whakatare kai-puke i runga o Nga-Motu,
 Nau i kumekume,
 Ka u te paura, ka tini te māta,
 Ka moe koutou ki runga o Raki-ura,
 Kia ata whakaputa, te rae i Rangi-po,
 Kei pehia koe e te awe o Tongariro,
 Tahuri atu ki tua, te moana Pounamu,
 Tautika te haere ki a Te Rau-paraha,
 Ki' koa tonu mai te wahine Ati-Tama.
 Mo Tupoki ra, mo Raparapa, ra,
 Tenei kei roto.

TRANSLITERATION.

'Twas a favouring breeze from beyond
 That hither drove the ship from Europe,
 Coming from the distant Port Jackson.
 This was the cause that then withdrew
 The famous *taniswha*¹ from its lair.
 O thou! the restraining hand of Waikato!
 O my lover!² now is thy career at an end!
 Thou dread one! whose fame in all lands was heard.
 O Lady of Ngao! his mobile face was decorated
 With the dark-coloured water of *ngarahū*,³
 Skilfully applied with Mata-ora's⁴ magic chisel.

When the struggling men of the fight returned
 They brought no fame.
 To Rangi-wahia⁵ alone did this pertain
 Through the losses in sudden death,
 In the south, at Te Motu-nui.
 'Twas he that sought and inducement gave
 To men learned in navigation,
 Who brought to their home at Nga-Motu
 Both powder and balls in plenty.⁶
 Hence ye sleep above at Raki-ura.
 Ye took no care the danger to pass
 At the point of Rangi-po,⁷
 Lest ye be overwhelmed in death,
 By the snows of Tongariro.
 When I turn my thoughts to the southern sea,
 I would that my course were direct to Te Rau-paraha.
 Let the women of Ati-Tama then rejoice
 For the valour of Tupoki⁸ and Raparapa,⁹
 As I feel within me now.

Notes.—1. The withdrawal of a *taniswha* from its lair is emblematical of the death of a great chief. 2. "My lover" refers to the death of Te Hiaikai and others. 3. *Ngarahū*, the burnt resinous rood of a pine, from which the tattooing pigment was prepared. 4. Mata-ora, the traditional inventor of tattooing, which operation is done with a chisel-shaped instrument—*te whi a Mata-ora*. 5. Rangi-wahia, chief of Ngati-Mutunga and leader of Ati-Awa at Te Motu-nui battle. 6. This and the preceding lines seems to show that Ati-Awa had at that time (1821-22) obtained muskets from some vessel calling in at Nga-Motu, but it would not have been Rangi-wahia who obtained them, but rather Te Whare-pouri or some other of the Nga-Motu chiefs. 7. Rangi-po desert at the foot of Tongariro volcano, but probably used as emblematic of death. 8. The two warrior others of Ngati-Tama, killed not long before the battle of Te Motu-nui.

Rangi-pito, in the account of the battle of Te Motu-nui which he dictated to Mr. Shand and myself, says that on the night of Waikato's defeat as they rested in their camp, gloomy and sorrowful for the losses of their chiefs, some one started an old lament for the dead, which was taken up by hundreds of voices. In the stillness of the summer night this was heard by their enemies, who, it appears, kept watch at no great distance, until the Waikato *taua* departed for Puke-rangi-ora. The following is the lament, which is an old one, slightly altered to suit the occasion. Watene says it was sung by Tu-korehu's party when they suffered losses at Nga-Puke-turua, which is likely enough, as the lament is known to many tribes. It was a frequent custom of the Maoris thus to make use of some old song by introducing some fresh words to suit present circumstances. :—

Tangi ra, e toku ihu,
 E waitohu noa nei i te rangi-tahi ;
 He wawara taua pea,
 Tenei ka tata mai wawara-aitu.
 He aroha tangi atu naku ki te mate
 E whakaingoino mai ra,
 I te tuoro pari ki a Rata.
 Pupuke mahara e—
 I roto i to hine-ngaro
 I ou kainga waiho no'
 Waiho i te ao—
 To whenua kura, ka mania,
 Ka paea te koko i Otangi-moana,
 To putea tātāka kei runga i to ringa
 Wheko turuki ana te wheko
 I a raure moana ;
 Ko koe anake tipao haere
 I runga i nga maunga,
 E to ana i tona waka
 I a Te Kumukumu,
 Ka puta ake ki waho
 Ko nga whakaihū ki Maunga-roa
 He ripa ka mau.
 Kei runga kei te taumata ;
 Titiro ki Rua-wahia, ki Tara-wera
 Ko te mea ia ra,
 I whakakopea mai e Tara-iti
 Ka mau te hu,
 Ka hoki ki te wai-ora, ki te ao.
 Ko te heke ra o Maru-iwi
 I haere ai ki Te Reinga,
 Anā to kai! ko te taringa o Ngatata,
 Nana ano i maka mai ki te kupu
 Ki te muri ki te tonga.
 He ware koia tohuku
 I te paenga tohōra,
 I te whakawhitianga i Tumu-tara,

He poa te tau i te kore,
 Ka hohoro te pa,
 Ka riro mai a Te Rama,
 Me aha i te potiki tau-roto waenga,
 O Papa-i-whara-nui,
 Nana i hohora te whetu, te marama,
 Horahia mai 'ano kia takoto
 I te aio moe rokiroki—e—.

TRANSLITERATION.

Wail aloud then, O my nose !
 With itching omen, the live long day,
 'Tis the distant sound of battle.
 Like some evil omen now approaching
 A wail of love from me for the dead,
 A low continued cry, it sounds
 From the sloping cliff at Rata.
 Swell up the thoughts
 Within my mind,
 For thy abandoned home,
 Remaining in this world,
 Thy beloved home has passed away,
 The strand is covered at Otangi-moana.
 Thy weapon from thy hand has fallen,
 Extinguished dimly is thy light,
 On the wide space of ocean.
 Solitary thy spirit wanders,
 Here and there upon the mountain,
 Dragging with thee, thy heavy load—
 A canoe laden with every doubt.
 And then thou comest forth,
 At the brows of Maunga-roa—
 To the bounding line of vision,
 On the mountains distant summit.
 Look forth ! at Rua-wahia ;² at Tara-wera²
 Whence were the forces gathered,
 That came with Tara-iti.
 Then was the convulsion of defeat,
 Back again, to happiness, to the world,
 Alas ! 'twas like the headlong flight
 Of the hapless people of Maru-iwi³
 Passing onward, to Hades and to death.

Behold thy object of revenge !
 False Ngatata's ear,
 He who spoke with words of guile,
 To the people of the north, of the south,
 Was the folly then of my doing ?
 That caused the death of many chiefs,
 At the crossing place at Tamu-tara.
 Long was that year of striving
 When after many days the fortress fell,
 And famed Te Rama⁴ was taken.

What else could be expected from
The famed Papa-i-whara-nui's⁵ descendant,
Who stretched out in death, the stars, the moon,⁶
Spread out again the word
That peace may now prevail
Like tranquil waters.

NOTES.—1. "Putea tataka" ordinarily means a fallen basket; but the reciter says it refers to weapons. 2. The volcanic mountains near Rotorua. 3. Maru-iwi, a tribe driven from Whakatane, which in their flight all disappeared into a chasm near Te Pohue, Napier-Taupo road. 4. Rama is probably the famed *mere*—Rama-apakura. 5. Papa-whara-nui, mother of Tu-hou-rangi, eponymous ancestor of the Tu-hou-rangi branch of Te Arawa. 6. Stars and moon represent the chiefs.

CHAPTER XV.

TE RAU-PARAHA GOES TO ROTO-RUA.

1822.

[T has been said a few pages back that the defeat of Waikato enabled Te Rau-paraha to complete his arrangements for his further migration. His first step in this direction was an endeavour to secure the aid of the Ngati-Raukawa tribe of Maunga-tautari, near Cambridge, and their consent to migrate and join him in his proposed settlement on the shores of Cook's Straits near Kapiti Island. To this end, after making arrangements for his people at Ure-nui, he started on a long journey, going inland from Ure-nui by way of the Upper Waitara and Upper Whanganui on to Taupo, where, at Opepe (later a constabulary station twelve miles from the town of Taupo, on the main road to the pier) he met the assembled Ngati-Raukawa under their principal chief Te Whata-nui. Here the question was discussed, but the tribe was not yet ready to fall in with his views, indeed they tried to dissuade him to join them in a war with the people of Hawke's Bay, in which direction Ngati-Raukawa were turning their eyes as a country that might be conquered, and to which they thought of migrating.* Disappointed in his endeavours, Te Rau-paraha went on to Roto-rua and there interviewed Puku-atua, the principal chief of the Ngati-hakaue branch of Te Arawa. Puku-atua, however, did not care to render any assistance; so Te Rau-paraha then visited Tauranga to see the chief of that place, Te Waru, and equally failed to enlist him in the movement for migrating to Cook's Straits. Whilst there, the news arrived of the fall of Te Totara pa at the Thames, which was captured by Hongi-Hika, the great Nga-Puhi chief, with great slaughter, in December, 1821. The month previous Hongi had taken Mau-inaina pa at the Tamaki (near Panmure), and amongst the slain at both places were some people related to Te Rau-paraha, which greatly incensed him.

Failing in his mission to Te Waru, Te Rau-paraha now returned to Roto-rua and thence on to Roto-kakahi, where the principal people of the Tu-hou-rangi branch of Te Arawa were living in their island pa of Motu-tawa. His principal wife, Te Akau, belonged to this tribe. Whilst here, the news came of an expedition of Nga-Puhi under the young chief Te Pae-o-te-rangi, then on his way to attack Te Arawa.

* As a matter of fact Ngati-Raukawa did start for Hawke's Bay immediately after this meeting, and there attacked Te Roto-a-Tara.

Having in mind the death of his relatives mentioned above, Te Rau-paraha incited the Tu-hou-rangi people to destroy this northern *taua*, and then left for Ure-nui by the inland tracks, accompanied by some of the Tu-hou-rangi, who had agreed to cast in their lot with him. His advice bore fruit, for most of the Nga-Puhi *taua* was inveigled into the *pa* at Motu-tawa, where the whole were killed, whilst only a very few of the others escaped to carry back the news to their relatives in the north.*

NGA-PUHI ATTACK PUKE-WHAKAMARU.

1822.

Whilst Te Rau-paraha was absent trying to persuade his kinsmen to join him—in which he eventually succeeded so far as Ngati-Raukawa was concerned, but not until some time after—events were occurring on the west coast, particulars of which are supplied by Watene Taungatara.

Before the battle of Pāra-rewa, and probably with the northern expedition of 1819-1820 already described, Tu-kawe-riri, a chief of Ngati-Mutunga, had made a visit to the Nga-Puhi country for the purpose of obtaining some guns. But before he went he sang a song to his people; which has been handed down to his descendants, in which he expresses his sentiments in the obscure manner so common to songs of that nature, and which the Maoris think so much of—they knowing all the references which we do not, unless explained. It will be remembered that this chief, Tu-kawe-riri, was killed at Para-rewa. The following is his song:—

E muri ahiabi, takoto ki te moenga,
 Nuku mai e Waero kia moe taua,
 Karia e waiho i te whare huri ai,
 He whakaaro ake he waka kei te pine,
 Tokona te tinana ki nuku o te whenua.
 A iri ana i te kei o te waka,
 Nou, na, E Paka! hei kawē i a au,
 Nga tai huri atu ko Hokianga i raro,
 Aru tomokia te whare o Mau-whane,
 He moe po naku e hapai ana ahau,
 Ka urapa pu ki runga ki aku ringa
 Iti toku iti, ka haere aku rongo,
 Te rei a Taoho, te tai ki a Hongi,
 He koha korero kei hoki mai hoki au,
 Whina te aroha ki te iwi e takoto—o—.

When Tu-kawe-riri returned from his northern visit, there came with him, or shortly after, a distinguished party of Nga-Puhi chiefs from Hokianga on a visit to Ngati-Mutunga, together with a large party of their people. The chiefs were Moetara, Heketoro, Mahu, and

* See " Wars between the Northern and Southern Tribes," where details of all these transactions will be found.

u. This was a visit of ceremony and friendship, and the visitors were well received by the Ngati-Mutunga people of Te Kaweka, Okoki, Puke-whakamaru. But Tu-kawe-riri himself, meeting Tu-poki, who was on his war-party on their way north to attack Ngati-Mania-poto, they fought, and fell at Pāra-rewa, as has been stated.

Whilst this party was at Ure-nui, there arrived from the north a party of Nga-Puhi under the Hokianga chief Pi (who was afterwards shot in an engagement at Otuihu, near Russell, Bay of Islands, in 1830). The most of Ngati-Mutunga were living in the Puke-whakamaru *pa* at this time, together with Te Rau-paraha's tribe, Ngati-Toa. The usual welcome, or *pohiri*, was accorded to the Nga-Puhi party, and they then entered the *pa*, where the elders on both sides made the usual friendly speeches. The burden of the Nga-Puhi speeches, as related by Watene, were, "*E Mara ma! tenei e tei; he pai! He pai, E Mara ma!*"—"O Sirs! this coming of you is in friendship. It is good, O Sirs!") This party stayed one night at Puke-whakamaru, and the next day they moved on to the Rau-paraha river. That same night Nga-Puhi returned on their tracks to Puke-whakamaru, which place they captured by a sudden assault, and took prisoners several women and children, but all the men without exception effected their escape. The other Nga-Puhi party was in the Puke-whakamaru at the time, and it returned north with Pi and his party very soon after this affair. Watene says, "Te Ati-Awa did not feel evil towards the Nga-Puhi on account of their deceit but continued to entertain them at Puke-whakamaru and his people until their return."

This act of treachery on the part of Pi and his party remains unavenged to this day, equally with the forbearance of Ngati-Mutunga in not avenging it. This event occurred in 1822.

TE HEKE TATARAMOA.

1822.

The name above, which means "the bramble-bush migration," is the name of the second part of the Ngati-Toa migration—from Urenui to the north. It is so called on account of the difficulties the party encountered on their way, which the Maoris poetically liken to forcing one's way through the *tataramoa*, or New Zealand bramble. The whole *heke*, or migration from Kawhia to Kapiti, is called "*Te heke mai raro*," or "the migration from the north."

This would be about the end of February or beginning of March, 1822, when Te Rau-paraha returned to Ure-nui, at which time the *kumara* and potatoes would be harvested, which were required to serve the party on their further journey, though they could not carry a great deal. They would eke out their fare with fern-root and the stores

they might plunder on the way, besides the men they might kill.* They possessed potatoes, for it is well known that Ngati-Toa introduced them to the south of the North Island. It was not very long after Te Rau-paraha's return that the party started. The Ngati-Toa would still be about the same number as left Kawhia, but they were joined by a party of Ngati-Tama under Te Puoho,† who had found that the constant incursions of Waikato and the losses of his own tribe of late made Pou-tama an unsafe place to live in. But all the tribe did not leave at this time. The fighting Ngati-Tama would be a very welcome addition to Te Rau-paraha's force. There were also a few of the Puke-tapu people under a chief named Te Whaka-paheke, some of Ngati-Mutunga, and some of Ngati-Rahiri—under their chiefs Tu-mokemoke, Te Pa-kai-ahi, Kawe, Kohiwi, and Ngatata; besides a few of Manu-korihi.

The journey before the *heke* was a long one—some two hundred and fifty miles—and through an enemy's country all the way. Hampered as the party was by old people, women, and children of all ages, it must have taken them at least a month, traversing the country by the native tracks. Every precaution would have been taken by the wary chief of Ngati-Toa to prevent surprise, and there are indications that they generally moved circumspectly, not unnecessarily embroiling themselves with the inhabitants of the districts they passed through. It is believed the *heke* travelled from Waitara by the Whakaahu-rangi, or inland track. This, no doubt, was selected from the fact of there being no inhabitants until the path came out of the forest near the present town of Normanby. The party then passed through the Ngati-Ruanui country to Patea and on to the Nga-Rauru territories without any fighting, so far as is known.

Here, however, some of their troubles commenced. The party occupied the Ihu-puku *pa*, which is situated on an isolated hill about one-eighth of a mile seaward of the railway bridge over the Wai-totara river and immediately overlooking the river. Possibly the Nga-Rauru people had abandoned the place on the approach of such a large party of warriors, dreading—what to them was nothing new—the ruthlessness of a *taua* on the march. From here a party of five men were sent inland to find the Nga-Rauru people and to try and get some food from them. Some, but not all, of Nga-Rauru were hostile to the visitors, and this party seeking food came upon some of the unfriendly members of the tribe. On meeting, the Ngati-Toa attempted to claim relationship with

* The *kumaras* used on their lengthy journeys were dried in the sun, and then became somewhat tough and also sweet; they would not carry far in their natural state. This dried *kumara* was called *kao*.

† Te Puoho did not stay long with Te Rau-paraha at Kapiti, but returned to Taranaki with his brother Te Rangi-taka-roto and a party of Ngati-Tama, but joined the second migration (called "Niho-puta") of Ati-Awa to Kapiti. He was eventually killed near Gore, South Island.

the local people, saying to them, "Are we not all descendants from Mango who married Hiapoto?"—of Nga-Rauru—"Did not Ruaputahanga, the ancestress of many of Ngati-Toa, come from here?" But Nga-Rauru would not acknowledge the relationship or, rather, they found it convenient not to do so just then, for the connection was undoubted, as related in Chapter IX. hereof. Nga-Rauru being many and the Ngati-Toa few, the former set upon their unwelcome visitors, killing Hape, Whatua-te-po, Te Ra-tu-tonu, and another, whilst the fifth emissary escaped by flight to carry the news to Te Rau-paraha. Te Ra-tu-tonu, killed in this affair, was a chief of Nga-Mahanga *hapu* of Taranaki and the husband of the celebrated Tope-ora, Te Rau-paraha's niece, who, it will be remembered, insisted on having Te Ra-tu-tonu as a husband after witnessing his courage in the fight before the *pa* Tapui-nikau.—See Chapter XI.

That is one story; but Mr. Shand got another version of it as follows:—"Hape and his four companions met the Nga-Rauru people, and the chief of the *pa* came forward to welcome them, and proceeded to enlarge on his reason for so doing by saying, 'You are descended from Hiapoto, so am I!' To this Hape replied, 'I do not know that Hiapoto. Hotu-nui* was my ancestor—a man-eating ancestor.' The Nga-Rauru chief, insulted at the connection being disclaimed, or perhaps glad of an excuse to proceed to strong measures, turning to his people sitting behind him, all armed, exclaimed, '*Rauru, E! e kai!*'—('Nga-Rauru! Eat!') A very brief but expressive command fully understood by his fellows.) But the Nga-Rauru chief first of all, however, gave his guests some *karaka* berries to eat, and whilst they were engaged on their meal the local people fell on them and killed them. A small portion of their bodies was eaten and the rest was found there lying in a pool of blood by their friends when they attacked the *pa*."

When Ngati-Toa heard of the fate of their emissaries, they were not long in seeking to avenge them, and the result was that more than one of the Nga-Rauru *pas* were taken; consequently, the migrants had plenty of provisions for the time. I believe Otihoi was one of the *pas* taken by Ngati-Toa.

At Wai-totara the migration appropriated several large canoes belonging to the local people, and for the rest of their journey they were enabled to make use of them to convey some of the old people and children. Tamihana Te Rau-paraha—who wrote an account of his father's doings, characterised by many inaccuracies and, perhaps naturally, a suppression of the many evil deeds of his wily father—says at this time Te Rau-paraha had become exceedingly anxious to

* Hotu-nui, chief priest of "Tai-nui" canoe and ancestor of Ngati-Toa and many other tribes—a brother of Hotu-roa, the captain of the same canoe.

possess canoes, for he had already conceived the idea of crossing Cook's Straits with a view to conquering the people of the South Island.

From Wai-totara the canoes were sent on to Whanganui, whilst the fighting men went overland. Arrived there, they waited some time, but no fighting with the local people is mentioned, so we may suppose the dread of a repetition of the scenes that occurred on Te Rau-paraha's former visit had induced the people to remove up the "*Koura puta roa*," or Crayfishes' long hole—a name given to the Whanganui river from the facility it offers to its inhabitants to escape inland by their canoes. Whilst here, the relatives of Pikinga (a chieftainess of the Ngati-Apa tribe of Rangi-tikei) visited that lady, who had been taken prisoner during Tu-whare's and Te Rau-paraha's expedition in 1819-20, and was now Te Rangi-haeata's wife, and was travelling along with the *heke*. There was diplomacy in this visit, no doubt—Ngati-Apa wished to placate Te Rau-paraha and so save their tribe and lands from devastation. In fact, an agreement had been come to between the Ngati-Apa and the Mua-upoko tribes at a meeting held at Horo-whenua lake, called together by Tohe-riri of the latter tribe as soon as they heard of Te Rau-paraha's arrival at Wai-totara, at which it was decided that overtures should be made to Ngati-Toa to the effect that they should join Mua-upoko and Ngati-Apa, and all live in peace, *noho Maori noa iho*. This was agreed to by the assembled people, and then two messengers—Te Hakeke and Warakiki—were despatched to meet Te Rau-paraha at Whanganui and make this offer. The wily Ngati-Toa chief agreed to this proposal—no doubt with mental reservations, for, as we shall see, the arrangement was very soon broken. Now Ngati-Apa, Mua-upoko, and Whanganui are connected ancestrally and by constant inter-marriage, and it was on hearing of the above proposal that Topia Turoa, a principal chief of Whanganui, refrained from attacking Te Rau-paraha when at Whanganui.

The migration now moved on to Rangi-tikei river,* the two emissaries accompanying them, and by them Ngati-Toa were taken up the river to Te Awa-mate to see Ngati-Apa living there, and with them they stayed some little time. The party then moved on to Te Wharangi, at Manawa-tu river, and here Te Rau-paraha attacked some of the Rangi-tane people and killed several, amongst them a woman of Mua-upoko named Waimai. This greatly incensed the Mua-upoko people, as it was a breach of the arrangement so recently made. A meeting was called at Horo-whenua lake to consider the position, and (apparently) a decision was come to as to the course to be pursued. In the meantime Tohe-riri of Mua-upoko retired to Papa-i-tonga lake, where there are several little islands, partly artificial, used

* For most of what follows I am indebted to Mr. Elsdon Best's notes, gathered from the Mua-upoko people.

as *pas* at that time by the Mua-upoko people. From here a messenger was despatched to Ngati-Toa inviting them to come on and settle at Wai-kawa (seven miles north of Otaki), which river at that time had one mouth with the Ohau. So the *heke* came on and settled down at a bend in the Wai-kawa river, just above Te Kotahi, which is still known as the *pa* of Te Rau-paraha.

After a time Te Warakihi (one of the emissaries above mentioned) came over from Papa-i-tonga lake to Te Rau-paraha's camp, where he told the latter that he had heard the Mua-opoko people saying that a decision had been come to—*Me patu a Te Rau-paraha*—Te Rau-paraha must be killed. Presumably, this was the decision come to at the Horo-whenua meeting, and all that follows is the working out of that scheme. Te Rau-paraha asked whether there were any canoes on Lake Papa-i-tonga. "Yes," said Warakihi, "there are." Then said Te Rau-paraha, "*Maku ena waka*."—"Those canoes shall be mine.") After this, Te Warakihi returned to Papa-i-tonga and reported the conversation to Tohe-riri. "He shall have the canoes," said the latter, and sent off Te Warakihi to tell Te Rau-paraha of his decision.

THE MASSACRE AT PAPA-I-TONGA.

1822.

There are several accounts of the massacre of Te Rau-paraha's people at Papa-i-tonga, which little lake lies on the north side of the Ohau river, where Te Rau-paraha had settled down and not far from the sea. Sir W. L. Buller in "Transactions New Zealand Institute," Vol. XXVI., p. 572, supplies one of the best accounts as dictated to him by a Ngati-Raukawa man (now) of those parts; but it makes the mistake of placing the Wai-o-rua fight before the massacre at Papa-i-tonga. Mr. W. T. L. Travers, in Vol. V. of the same publication, in his life of Te Rau-paraha, also describes the incidents—as does Te Rau-paraha's son in Vol. VI. of Mr. John White's "Ancient History of the Maori," from which, indeed, a great deal of Mr. Traver's information is derived—errors and all. But Tamihana Te Rau-paraha has to be read with caution; he is often wrong, and is contradicted over and over again by information obtained by Mr. Shand, Mr. Best, and myself, which was mostly derived from the old men who took part in these scenes. This account generally follows this latter information.

An invitation was now sent by Tohe-riri and his people to Te Rau-paraha to come over and partake of a feast of eels, for which these parts are celebrated. The Mua-upoko, in the meantime, had collected in numbers at a place called Te Wi—lying between Papa-i-tonga and Te Rau-awa (Mr. John Kebble's homestead). Te Rangi-haeata (Te Rau-paraha's nephew) appears to have had doubts of the intentions of the Mua-upoko people, but he endeavoured in vain to reason the latter chief out of his determination to go. Nor would Te Rau-paraha take

more than twenty of his people with him, mostly relatives, amongst them some of his daughters. The guests were welcomed by Mua-upoko, amongst whom were the chiefs Tohe-riri, Te Rangi-hiwi-nui (probably a relative of Major Keepa Te Rangi-hiwi-nui, our loyal ally in the Maori war), and Tanguru (the Major's father). After the feast the guests were distributed in several houses, Te Rau-paraha occupying the same one with Tohe-riri. During the night the Mua-upoko assembled, many coming over from Papa-i-tonga, all ready to commence the massacre of their guests. They were all armed with their native weapons for no muskets had reached them at that time. Ngati-Toa do not appear to have had guns either. At the first noise of the people surrounding the houses, Tohe-riri arose and went out of the house. From what follows he appears to have had some scruples at the last about the justification for this treachery. This roused Te Rau-paraha, and just at that moment the voice of Takare was heard shouting out, "*E Raha! ka whati to kaki!*"—"O Raha! your neck will be broken!") Seeing the front of the house crowded with people, Te Rau-paraha went to the far corner, and, it being a *raupo* house, he managed to make an opening and thus got outside, and rushed away to the stream, where he found Te Ra-ka-herea (a connection of his—a son of Te Poa's) with a spear sticking in his back. The two of them now made off the best they could, "*Me te weka ka motu i te mahanga*"—"Like a weka escaped from the snare") and finally reached their camp at Ohau. But it fared differently with the others; when the attack commenced they were all asleep, and it was only when Nga-rangi of Mua-upoko shouted out to Tohe-riri, "*E Tohe E! e! ko to hoa!*"—"O Tohe! look after your companion!") that they roused themselves and rushed out of the house, where a hand to hand encounter took place. But Mua-upoko were too many for them, and they were soon nearly all killed. Te Rangi-hounga-riri, a young man who was Te Rau-paraha's son by his first wife, Marore, was escaping and would have got away, when he heard his sister Te Uira call out to him that she was being murdered. He turned back, and after killing two men was himself knocked on the head. Te Uira's husband, Te Poa, had been killed just before. She herself was killed by Warakihi. In addition to those mentioned above, Poaka, another daughter of Te Rau-paraha's, was killed, whilst Hononga, also his daughter, was taken prisoner. Taiko was another killed there.

Tohe-riri, it is said, was angry that the attack had been made, for what reason is not clear. He, with his particular *hapu*, soon afterward left the west coast and went to Wai-rarapa, where he remained two years, and then came back to Papa-i-tonga and was eventually killed with great barbarity.

The Mua-upoko, though no doubt elated at thus punishing Te Rau-paraha for the death of their kinswoman Waimai at Manawa-tu,

perhaps did not foresee the consequences to themselves of this treacherous act. Te Rau-paraha was not the sort of man to allow such a blow to fall on him without exacting *utu* to the utmost, and in the end Mua-upoko paid dearly for their deeds that night.

Te Rau-paraha lamented his daughter Te Uira as follows :—

Takoto mai E Hine !	Lie thee there, O Lady !
I roto Horo-whenua	Within at Horo-whenua.
Kia kai whakawai	'Twas through foul treachery
Te wahine kiri pango,	Of the black-skinned woman,
Ko te manure ano	And rank foolishness
I riro i a koe	That thou possessed.
Tenei ano te ruru-kai-kioe,	Still lives the rat-eating owl ¹ —
Te kawau horo ika,	The fish-eating cormorant ² —
Te takupu matakana,	The fierce-eyed gannet ³ —
Te Wehi—o—te—whenua—e—i.	The dread of the land ⁴
	(To avenge thy loss).

Notes.—1, 2, 3, and 4: Terms applied by the composer to himself and expressive of his determination to avenge his daughter's death. *Manure* = *luare*.

This is not a very elegant effusion for so great an event, but Te Rau-paraha was a diplomatist rather than a poet. Had his niece, Topeora, taken up her muse, the occasion was one which would have given full scope to her great powers of poetic vituperation, but nothing of the kind has been preserved unless, indeed, the following of hers refers to this event :—

Kia kaha E Tipi te hapai patu,	With mighty blows, O Tipi !
Kia riro mai taku kai,	Thy war-like weapon uplift,
Ko Tangaru e tuoho nei,	And hither bring for me to eat,
Te rau hoko-whitu o Mua-upoko,	Tangaru, who in dejection rests
E kai, E Roku ! i te roro piro	With the remaining hundred and forty
O Te Rangi-hiwi-nui,	Of Mua-upoko's diminished strength,
Te kai o te tuna	And thou, O Roku ! thou shalt feast
O tona whenua.	On the rotten, stinking brains
	Of Te Rangi-hiwi-nui,
	Who is only fit for food,
	Of the eels of his own land.

So far as can be made out from the Native accounts this massacre took place in the spring of 1822.

HORO-WHENUA.

1823 (?).

The massacre at Te Wi described above determined Ngati-Toa to put an end to danger from that quarter by exterminating the Mua-upoko people, who, at that time, were a somewhat numerous tribe, but armed only with native weapons. To this end the unfortunate people were hunted down *wherever the better armed Ngati-Toa came across them. This went on for some time ; how long, it is difficult to say, but not*

less than six months. At last the Mua-upoko were so harried in the settlements round about the Lakes Papa-i-tonga and Horo-whenua that they speedily collected at the latter lake and took refuge on several little islands—some of which had been artificially increased in size to make them suitable for erecting houses on. Here the Mua-upoko had several *pas*, all strongly palisaded, but the islands being low and very flat they were not adapted for the usual terraced form of *pa* customary with the Maori. The lake at that time was nearly surrounded with woods, so there would be little difficulty in floating heavy timbers across to build palisades; and its waters teemed with eels, making these islands desirable places of defence against any body of men armed only with native weapons.

I have very few particulars in my notes about the attack made on Horo-whenua by Ngati-Toa and their Ati-Awa allies, and will therefore quote from Mr. Traver's account (already referred to). "Finding themselves unable to check these attacks the Mua-upoko took refuge in lake *pas*, which, however, the Ngati-Toa determined to attack. Their first attempt was on that named Wai-pata, and having no canoes they swam out to it and succeeded in taking it, slaughtering many of the defenders, though the greater number escaped in their canoes to a larger *pa* on the same lake, named Wai-kiekie. This *pa* was occupied in such force by the enemy that the party which had taken Wai-pata felt themselves too weak to assault it, and therefore returned to Ohau for reinforcements."

"Having gained the necessary assistance they again proceeded to Horo-whenua and attacked Wai-kiekie, using a number of canoes which they had taken at Wai-pata for the purpose of crossing the lake. After a desperate but vain resistance they took the *pa*, slaughtering nearly two hundred of the inhabitants, including women and children; the remainder escaping in their canoes and eventually making their way through the forest ranges to Pae-kakariki, where they ultimately settled (for a time). In the course of these attacks a number of the leading Mua-upoko chiefs were taken prisoners, all of whom except Ratu (? Te Raki), who became the slave of Te Pehi, were killed, and their bodies, as well as those taken in the assault, duly devoured."*

The following account was obtained by Mr. Best from the local people:—"The Mua-upoko now assembled at Horo-whenua and occupied the six inland *pas* of the lake, which are named Wai-pata and Puke-iti, at the south end of the lake; Wai-kiekie and Te Roha-o-te-kawau at the north end, opposite where the Horo-whenua stream runs out; and Te Namu-iti and Karapu in other parts. When the *taua* of Ngati-Toa came on to the attack, part of them proceeded by land, whilst others followed along the coast parallel to them in

* Awa-mate was another of the Mua-upoko *pas* taken at Horo-whenua.

canoes. The canoes were then hauled up the Horo-whenua stream and so into the lake. Directly the Mua-upoko saw the canoes some of them knew their case was hopeless, and crowded into Wai-kiekie *pa*, whilst the women and children were hastily embarked in some of their own canoes and despatched to the forests on the east shore of the lake, away from the side where Ngati-Toa were, hoping they might effect their escape. But the Ngati-Toa canoes gave chase and several of the fugitive women and children were captured and enslaved. Te Rau-paraha's canoe was named 'Tu-whare' (after his old comrade in the 1819-20 raid). The canoes of Te Papaka (Ngati-pariri) and of Te Hau-iti (Ngati-Hine)—both *hapus* of Mua-upoko—were captured, as was the chief Te Raki, whilst Oti, Te Kotuku, Ranghi-hiwi-nui, and Tanguru escaped." "After the taking of the *pas* (as described by Mr. Travers) the Ngati-Toa returned to Wai-kawa, and a few days afterwards came back to the lake to attack Puke-iti and Wai-pata; and here they succeeded in capturing two more canoes full of women and children. After the massacre of all the people left in the *pas*, those of Mua-upoko who escaped fled to Pae-kakariki and the hills behind Wai-kanae."

It was somewhere about the beginning of 1823 that the Horo-whenua Lake *pas* were taken. Amongst the Mua-upoko people in the *pas* were some of the Ngati-kuia people of Pelorus Sound, South Island (whom Mr. Travers refers to in other parts of his narrative as Ngati-Huia, a quite different people, a *hapu* of Ngati-Rau-kawa). This was the Ngati-Rongo-mai *hapu* of Ngati-kuia under their chiefs Pakau-era and his brother Maiki, who, according to the grandson of the former, were both great *toas* or braves, and fought bravely against Ngati-Toa at Horo-whenua, which gave rise to the following saying in regard to them:—

Tataia mai te rakau a Te Rau-
paraha
No Pakau-era raua ko Maihi.

Stricken was the weapon of Te Rau-
paraha
By Pakau-era and Maihi.

These men escaped and afterwards crossed the Straits to their homes in the Pelorus Sound, South Island.

TAKING OF KAPITI ISLAND.

1823.

It would seem that even during Te Rau-paraha's first expedition down this coast with Nga-Puhi in 1819-20 he had cast covetous eyes on the island of Kapiti, separated from the main land by a narrow strait about five miles wide, as a very desirable acquisition for his tribe to be used as a stronghold difficult of access and easily defended. During the first year of their residence at Ohau on the mainland more than one attempt had been made to take it; but Mua-upoko, together

with some of the Rangi-tane tribe who dwelt there, had so far succeeded in repelling the attack. The island possesses a fairly secure anchorage for vessels at the south-east end, which a few years later than the time we are writing of was constantly visited by whalers and other ships, thus allowing Te Rau-paraha to acquire many muskets, in which he was of much need.

It was during a raid made by Te Rau-paraha on the Ngati-Apa of Rangi-tikei, which tribe had become involved in the quarrel with Mua-upoko, that the Ngati-Toa forces were divided—one party under Te Rau-paraha proceeding against Ngati-Apa, another under Pehi-kupe crossed by canoe to the island, which they took by surprise, for the Mua-upoko people of the island had learned of Te Rau-paraha's proposed absence and thus felt themselves secure for the time, so took no precautions against surprise. Pehi-kupe captured the island without difficulty and put to death a large number of the people, whilst some escaped in canoes to the mainland and there joined their fellow tribesmen at Pae-kakariki.

When Te Rau-paraha and his party returned they found the island taken, and from that time forward for many years the Ngati-Toa chief took up his abode there.

THE SAMOAN VERSION OF THE STORY OF APAKURA.

By DR. E. SCHULTZ.

Chief Justice of German Samoa has been good enough to furnish us with the brief notice of Apakura from the Samoan traditions, which is valuable confirmation, not only as to the names of individuals who flourished so many centuries ago, but also as to the localities where the incidents occurred. The Tongan version of the story (only given, however, as a brief summary of the longer story in the original) will be found in this Journal, Vol. VIII., p. 16, also in "Hawaiki," p. 150, whilst the Maori edition is to be seen in Sir George's "Nga Mahinga," p. 38, under the heading of "Tuhuruhuru," and there are many other versions of the story besides. The Moriori or Chatham Islands version of the same incidents will be found in this Journal, Vol. IV., p. 161. We find, then, in the traditions of four distinct branches of the Polynesian Race, a record of this incident, which appears from their point of view to be a very important one. The Rarotonga genealogies seem to fix the events about the year 1000, none of the other accounts appear to be so reliable, nor, indeed, can any date be derived from either Samoan, Moriori, or Maori, though the latter people show traces from Apakura, but they are demonstrably wrong as to the period.

It is clear from what we now know of the Fijian occupation of the shores of the Samoan group in ancient times that the Fijians mentioned in the following were the Tonga-Fiti people—i.e., those branches of the Polynesians that occupied the eastern part of the Fiji group, and are not to be confounded with the western half-Melanesian Fijian people.

Dr. Schultz says, "The name Uru-o-Manōno is not mentioned in the Samoan version, neither is the island Manōno. But on Manōno there is a village named Uru-o-Manōno. Does this indicate a connection between the Maori and Rarotongan versions?"

The Apai mentioned above may be the Atu-Apai of the Rarotongan story or Hapai of the Maori, and if so it connects at once the Uru-o-Manōno of the Maori, with the little island of Manōno off the west end of Upōlo. There are, however, difficulties in the way, for the Rarotongan account of the fighting that place on the beach at Atu-Apai will scarcely fit the very limited amount of space of the little bay in Manōno island, and seems more applicable to the long beach at Haaapai island of the Tonga group, and the word "Atu-Apai" means "Apai group." (The Rarotongans do not make use of the letter "h".)

We cannot expect that the stories of such ancient times as these will be handed down through the ages in exactly the same form. But the identity of many names and the near approximation to others, as recorded in the traditions of all branches of the race, all point to the historical nature of the incidents and tend to prove the general reliability of the traditions of the Polynesian race. It must be remembered that these four branches have had no communication with each other for certainly over five hundred years, and in some cases much longer.
[over.]

I HAVE much pleasure in forwarding herewith a free translation of the story of Apa'ula as told in my "Proverbial Expressions of the Samoans," p. 177. Referring to p. 150 of "Hawaiki" (second edition, Whitcombe and Tombs, Christchurch, New Zealand, 1904) I may state that the story of Apakura—therein derived from Rarotonga sources—is well known also to the Samoans. In Samoa, of course, Apakura is Apa'ula; Vaea-te-atu-nuku, her husband, is simply Vaea; her son Tu-ranga-taua is Tuisavalalo; and Vakatau-ii becomes Va'atausili. . . . The first part of this story was published by Professor Kraemer in his monograph on Samoa, 1902, Vol. I., p. 268 (with some differences). The following is the story:—

The sons of the Tuifiti went to Samoa to make war against the chief Vaea of Vaimauga.* They arrived in the night-time and landed in Faleata—the village next to Vaimauga West. Their ship was so large that it extended across the whole bay of Vaiusu, the bow resting on the peninsula Mulinu, the stern on the beach at Safune.† Vaea was informed of their arrival in the same night; he came down to the beach and lifted the ship and put it on the top of the trees, the Fijians in the ship remaining asleep. In the morning they realized what had occurred during the night, and this proof of Vaea's strength so frightened them, that they offered their sister Apa'ula—who had come with them from Fiji—to Vaea as ransom. Vaea accepted Apa'ula as his wife and spared their lives. Later on, when Apa'ula was pregnant, she returned with her brothers to Fiji to be confined there. Vaea stood in Savalalo‡ and followed her with his eyes till the ship had disappeared. The child (a boy) was born before they arrived in Fiji. In memory of that farewell Apa'ula named him Tuisavalalo—i.e., he [Vaea] stood [tu] in Savalalo.§ Fearing that her brothers might kill and eat him, she hid him during the voyage in the sea, and the wild fish came and nursed him. She succeeded in taking him safely to Fiji and he lived there in secrecy. But at last when he had grown up his uncles discovered him and demanded him from his mother. She had to give him up, and he was slain and eaten. Then Apa'ula returned to Samoa in order to call on Vaea to revenge the loss of his son. But she came too late, for Vaea, in the meantime, had turned into earth (the hill inland of Apia bears the name Vaea Hill)¶ and only his head was left. The head spoke thus: "‘*Ua sau Apa'ula, 'ua tautua.*'"—("Apa'ula is come, but too late.")

* The township where the capital Apia is situated, in the district Tua-masaga, Upolu.

† This Safune is a part of Faleata; there is another Safune in Savi'i.

‡ A part of Vaimauga.

§ The name is Tu-whaka-raro in Maori and Moriori, and Tu-ranga-taua in Rarotongan.—EDITOR.

¶ It is where Robert Louis Stevenson is buried.—EDITOR.

A proverb applied to anything which is too late. Vaea's head now bade her go to his brother Va'atausili* in Savai'i, who would revenge the death of the boy.

[Up to here the story has been published also by Professor Kraemer in his monograph on Samoa—Stuttgart, 1902-03, Vol. I., p. 268—with some variations.]

Apa'ula obeyed and went to Savai'i in search of Va'atausili. In Lealatele† she met on the road a boy playing and enjoying himself by catching butterflies and grasshoppers. He was ill-shaped and repulsive looking. She asked him where Va'atausili was, and he replied that he was Va'atausili himself. Not believing this, she continued her journey towards Falealupo,‡ taking the boy along with her, and when the passers-by confirmed his statement she did not know what to make of it, and began to doubt whether she should obey her husband, as Va'atausili was evidently not equal to the task of an avenger; but her doubts were soon ended. In Falealupo Va'atausili entered a cave to sleep there and while asleep his body grew and became beautiful and strong, tall and gigantic. “*‘Ua moea’itino Va’atausili.*”—(“Va'atausili sleeps that his body may grow.”) A proverb applied to anything which is not ripe—not prepared yet.

Va'atausili grew so much that the cave became too narrow for him, so he broke the entrance and came out. Then Apa'ula saw that he was well able to perform his task. § “*‘Ua atoa le tino o Va’atausili.*”—(“The body of Va'atausili is full-grown”) A proverb applied to anything which is well prepared—e.g., a meeting at which all persons of authority or rank are present.

Va'atausili tore out a cocoanut tree to serve him as a club and went with Apa'ula to Fiji, where he slew her brothers.

The note, p. 272, only contains a reference to S. Percy Smith's “Hawaiki,” p. 150.

An interesting coincidence is this: The Samoan version says that the boy Tuisavalalo, while in Fiji, was accustomed to slide on the breakers (a common sport all through Polynesia—called *fa'ase'e* in Samoan, in other dialects *fakaheke*). He was doing so when the message

* Whakatau in Moriori and Maori; Vakatau-ii in Rarotongan.—EDITOR.

† A district in Savai'i, the greater part of which has been recently destroyed by the volcanic outburst of 1905.

‡ On the west end of Savai'i.

§ Compare this incident of Va'atausili's growth in the cave with the story of Ono'ura and his similar growth under the same conditions. As the present story is probably the most ancient, it may follow that the incident has been incorporated in the story of Ono'ura at a later date.—EDITOR.

came from his uncles to his mother to deliver him. Apa'ula then went to the seashore and sang the following lamentation :—

Tuisavalalo e, inā e galu tu'u ia
Ma le galu, 'ua lē fatia.
'Afai 'a e fati mai se galu, 'a e fati sina,
Ta masalo 'ua alofana ;
'A e fai, 'a e fati mai se galu, 'a e fati toto,
Ta masalo ifo 'ua e malolo.

TRANSLATION.

Oh Tuisavalalo, leave the waves,
The waves which do not break,
If the sea break and it break white,
Then, I believe, you will be loved ; (i.e., not be killed)
But if it happen that it breaks red like blood,
Then I know you will die.

ON MATAKITE.

By LIEUT.-COL. W. E. GUDGEON.

Of those supernatural powers that are held to be the exclusive property of the Tohunga is that of *Matakite* (second in this power of looking forward into the future and seeing events—however dimly—which are about to happen, is, I need not say, highly valued, not only by the fortunate possessor but also by those who cannot fail to reap the benefits naturally resulting from this great gift.

It would seem that this prophetic vision is for the most part reserved to the favoured man during sleep, but not unfrequently in a trance-like condition of body and mind, during which the medium, of course, has been deliberately courted. For instance, should a man be anxious concerning the fate of a war-party, who at the time is under his spiritual leadership, he would not wait for the opportunity which should under ordinary circumstances follow in due course, but would rather (as to the little matter of correct interpretation) reveal to himself the information, but would boldly call upon his gods to aid him, and throw himself into a trance, and thereby obtain the required information without the delay that might otherwise occur.

the Maoris of New Zealand the latter method, which may voluntary *Matakite*, was only practised by the greater of the in point of fact it was often necessary, for the tribal gods all after their people and seldom failed in their duty. On occasions where there might seem to have been a suspicion on the part of any deity, enquiry would generally reveal each of *tapu* or other impiety on the part of the warriors that needed the affections of the god and justified a severe lesson. On all islands of the Pacific voluntary *Matakite* would seem to be the rule rather than the exception with those priests, whose duty was to be the mouthpiece or oracle of the nether world. In *tohungas*, when declaring the will of the gods, invariably entered into a trance, and this was accompanied by much convulsion and spiritual manifestations, which, beyond all doubt, were not intelligible to the uninitiated observer, but also calculated to impress the mind with a due sense of awe and veneration for both gods and

The late Mr. John White has noticed two instances of voluntary *Matakite*. In the first case quoted, one Kaiteke—a very famous wizard of the Nga-Puhi—accompanied the tribes of the far north in their expedition to attack the Ngati-Whatua of Kaipara, who at that period were a very valient and numerous clan, and had, moreover, only a few years previously (in 1807) inflicted a terrible defeat on the Nga-Puhi at Moremu-nui, and thereby compelled Hongi-Hika to set out for England with the hope of obtaining guns wherewith to avenge Moremu-nui and certain other defeats at the hands of the Ngati-Paoa tribe. It was with this *taua* of vengeance that Kaiteke found himself, and all men looking to him for some sign of approval from the spirit world, and therefore it was that the prestige of Ngati-Whatua being unimpaired and the occasion serious, he threw himself in a trance, and while in this state saw a vast multitude of spirits, who sang and danced before him. From the tenor of the song he gathered that Ngati-Whatua were aware of their approach and were prepared for them, but would nevertheless be defeated.

The song of the spirits has been preserved even to this day, and I may remark that it requires a good deal of interpretation, and that Kaiteke deserves infinite credit for his skill on this occasion, since to any ordinary ear it would have conveyed no meaning whatever; but that Kaiteke was right there was no doubt, for very shortly after the Nga-Puhi won the great battle of Te Ika-a-ranganui; an action so decisive that Ngati-Whatua have never attempted to explain it away. As a mere matter of detail I may explain that the Nga-Puhi had seventy guns in this action and Ngati-Whatua had but one, and this fact may have influenced both the spirits and the *tohunga*.*

On another occasion Hongi Hika sang a trance-song, in which he foretold the fall of the strong *pa* of Matakiki and the wholesale slaughter of the garrison, and that same able leader of men, while dying, prophesied the death of a neighbouring chief (Huritea), saying that he would not live a week. Now it so happened that the threatened man was in the best possible health at the time and at peace with all his neighbours, for which good and sufficient reasons but little notice was taken of the prophecy; but none the less Huritea did die within the week, shot by his own friends in a sudden and unpremeditated quarrel.

So far I have dealt with the voluntary *Matakite*, but for the most part such warnings were involuntary and vouchsafed to a man during his sleep, and these were considered the most reliable, inasmuch as the god in such cases acted on his own volition, and would not be likely to play tricks on his friends. Tradition relates many such occurrences,

* The original, translation, and circumstances which gave rise to Kaiteke's vision will be found in "Wars North and South," p. 162.—EDITOR.

and I have myself seen one or two instances sufficiently curious to justify narration.

A *tohunga* in good practice is expected to receive warnings from his gods concerning impending events, in which either he or his tribe might be involved. It is, indeed, an important part of his duty, and if his god failed him in this respect he must either get another god or the tribe would look round for another *tohunga*. These warnings are, as I have said, given for the most part through the medium of a song, delivered by the spirit of some departed ancestor, and such was the *Matakite* of Te Kuku-rarangi. This man was a chief of the Ngati-Awa tribe, and his *Matakite* took place on the very night that the Ngati-Rau-kawa made their unprovoked and unexpected attack on Ngati-Awa and Taranaki, afterwards known as the Kuititanga.

The following is a free translation of the song:—

The warriors of both land and sea gather together against us ;
They are welcome, and shall see the breaking waves of Kupe,
The surging waves that carry the canoes of Horopare Taiari.
O gods of war now lying in ambush, the seed of man shall be
laid low,
Lest Tu of the angry face return unsatisfied—all shall be laid
low, laid low.

This song aroused the *tohunga* from his sleep, and not a moment too soon, since he had only just time to rouse his friends to meet the Ngati-Raukawa, who were already in the *pa*. The latter were, however, badly defeated, and lost sixty men, including Ngakuku, a celebrated *toa* or warrior.

This was but one of very many warnings recorded in the unwritten history of the Maoris. During the long war between the Ngati-Maniapoto and the Ngati-Hāua of Upper Whanganui, the famous chief Whakaneke of the latter people took with him the whole fighting strength of his tribe—two hundred and fourteen men—and with the *tohunga* Tukaiora marched to meet his enemy at Mangapapa. *En route* the god Maru appeared before Tukaiora and sang the following song:—

Horohoro ra kia wawe taua te tae ki Papa-horohorohia,
Te whenua ka hoki mai ai ki taku whenua,
Te tata rawa mai te kihikihi taua.

Now no man in the war-party had ever heard of such a place as Papa-horohorohia, but the spirit message clearly indicated that the two parties would meet at a place of that name, and as messages from the nether world may not be treated with contumely, the war-party of Whanganui pressed forward, confident that their tribal deity would stop them at the right moment. Their faith was rewarded, for when the *taua* arrived at the low ridge above the Mangapapa stream, the god Maru appeared in the path and barred the way. By this sign the

warriors knew that they had reached the appointed battle-ground—namely, the Papa-horohorohia of the spirit message.

As the enemy were still far distant the Whanganui camped on the ground they then occupied, and calmly awaited the advent of their numerous foes. Late in the afternoon the Ngati-Mania-poto were seen advancing in the direction of the Mangapapa stream, led by three recreant but famous chiefs of Whanganui—named, respectively, Tu-te-mahurangi, Te Uhi, and Tanoa. When this party saw that Whanganui were in possession of the ground and that night was at hand, they also camped, and the three leaders secure in their relationship came forward to visit Whakaneke. Tu-te-mahurangi asked the latter if he felt safe in his camp, and was met with the reply that he was as clear on that point as the sun above him. Then said Tu-te-mahurangi, "Listen to my words: to-morrow morning my four hundred men will attack you in two divisions, but should you see the first division waver you must charge the second with all your force." From this speech Whakaneke understood that the three leaders of his foes, who were more than half Whanganui by blood, were not unwilling to assist that tribe; but any such intention was of the least possible consequence to Whakaneke and his merry men, for they—fortified by the *Matakite*—would cheerfully have engaged all New Zealand in battle.

At grey dawn on the following morning the Ngati-Mania-poto, trusting to their superior numbers, advanced to the attack, but when on the point of engaging, Tu-te-mahurangi waved his spear as though he wished to stop his division. Small as the check was, that moment of indecision ruined whatever chance the Ngati-Mania-poto may have had, for in an instant the Whanganui were on them fighting like fiends possessed. Great was the rout, but mindful ever of the *Matakite* the victors pursued for a short distance only, and then returned to their homes, obedient to the god who had so well directed them, and who had doubtless suggested to Tu-te-mahurangi the treacherous course he had pursued towards his allies.

A rather good instance of *Matakite* came under my notice about the year 1865. At that period the Maoris were in a rather pronounced state of rebellion throughout the south and centre of the North Island, including the Bay of Plenty. At Opotiki they had—absolutely without provocation—murdered the Rev. Mr. Volckner, and at Whakatane had seized the cutter "Kate," and killed Mr. Fulloon (Government agent) and crew of the boat, with the usual circumstances of fanatical violence and treachery. In consequence of these and other acts of atrocity, all of which were the natural outcome of that ferocious fanaticism known as the Hauhau religion, the self-reliant ministry of that day resolved to employ an independent column of Colonial troops under Colonial officers, who would operate in the Bay of Plenty and exact reparation

for outrages and generally pacify the Hauhaus *vi et armis*. To this end some five hundred men were assembled at Whanganui in September, 1865, and created some sensation, for the reason that, up to this date, the Colonial forces had acted in very small parties and had not undertaken any important operations without the co-operation of the Imperial troops. The experience we had acquired had taught us that success did not depend so much on the numbers as on the quality of the men we employed, therefore five hundred men were regarded as quite an army, and it is probable that three hundred men would have been sufficient for our purpose; but at that period the Government were prudently anxious that the flying column should be strong enough to cope with any ordinary assemblage of tribes, especially at Opotiki, where the Maoris were erroneously supposed to be very numerous. We may also presume that the Colonial Ministers were somewhat influenced by the fact that only a few months previously four hundred men of the Ngai-Te-rangi tribe intrenched at the Gate *pa*, in covered rifle pits, surrounded by a mere cobweb of palisade, had defeated General Cameron and his army with small loss to themselves, notwithstanding a preliminary bombardment of at least one hour's duration delivered by hundred-pounder Armstrongs and field-guns of approved patterns. This iron hail was supposed to rain death and destruction on the devoted garrison, and probably would have done all those things had the earthworks only been designed by aid of tape, plan, and European precedent; but the wily Maori has an intelligent want of appreciation of *Pakeha* forms and text books, and a contempt almost sublime for the regular soldier as an enemy. He does not deny his manly qualities or his courage, but he cannot understand his want of initiative or even intelligence; he cannot admire the manner in which the lives of these soldiers are frequently thrown away, and wonders why they should invariably attack the strongest face of a Maori intrenchment. On this occasion, whatever may have been the reason, the Maoris were neither hurt nor frightened, whereas the troops who were led with much courage and sacrificed by their general not only lost many men but suffered a stampede of unusual magnitude.

For these and other causes the Defence Minister deemed it advisable to send at least five hundred men to Opotiki, and in order to make up this number selected one hundred and twenty of the Whanganui tribe. These warriors had shortly before met and defeated a war-party of Hauhaus on the island of Moutoa, in the Whanganui river, and well nigh destroyed them; and therefore after the manner of their kind were simply spoiling for another fight. There was therefore no difficulty in inducing them to join the expedition under Captains McDonnell and Kēpa. This small body of Maori warriors had, however, a weak spot, for most of them were very young men and were by no means approved of by the old chiefs, who argued that no

good could come of a war-party composed of men who lacked experience. Holding this belief, they, in a quiet way, did their best to prevent the departure of the contingent, and would probably have succeeded in their design had not McDonnell suggested that five old chiefs should accompany the column and aid him by their advice. This proposal met with general approval from the chiefs, who not only consented to go but also took with them their prophet Titau, who must be held responsible for this long digression.

In those remote days I had not the respect I now feel for prophets; moreover Titau was a singularly mean and insignificant looking man with many unpleasant habits; for instance, about midnight he would become lively and animated and treat us to a long *whakaara* (awakening), during which he would howl out interminable verses at the top of his voice, warning us as to the fate of many *tauas* who had been surprised and slain by reason of their failing to keep strict watch. All of this was very irritating, for not only did the old ruffian keep us awake by his nocturnal musings, but he also ignored the fact that we had a chain of sentries posted on scientific principles, whose duty it was to watch over the safety of the camp; he therefore implied that we were deficient in warlike knowledge. Inexperienced as I was in such matters, I soon found that the men of the contingent did not share my opinion as to the demerits of Titau. Personally, I had never been able to discover any sign of genius or virtue in the man, except that he was something more than careless as to his personal appearance, and wore his hair rather long for an absolutely sane man, but his fellow tribesmen did believe in him and informed me with much glee that Titau had accomplished a *Matakite*, during which it had been revealed to him that the warriors of Whanganui would arrive safely in Opotiki, fight many battles in that district, and return to their homes without loss, but that he (Titau) would die, though the manner of his death he did not disclose. I cannot say that I gave any credit to this prediction at the time, probably because the prophet was so cheerful, but the faith of the contingent would have moved any ordinary mountain, and they gave us no trouble, so that it seemed to me that a prophet under good control might be a very useful institution.

In due time we arrived safely at Opotiki and there fought many skirmishes, in which men of the contingent were wounded but none killed. In all of these affairs Titau played a very important part, and, in my opinion, did his very best to get killed, but to no purpose, for not a bullet would touch him. The position was serious, for it seemed that, however true his *Matakite* might be as to others, it was likely to fail as far as the prophet himself was concerned. After two months of this sort of work, a steamer arrived unexpectedly, bringing orders for the contingent to return at once to Whanganui, and there join the Column under Sir Trevor Chute, in his west coast raid. Now, indeed,

the reputation of Titau seemed all but lost and men began to look askance at him, for on the morrow we were to embark, and if he intended to die he had no time to lose—he would have to be real smart about it; and he was. On the morning of the embarkation the Maoris, who had collected much loot of but little value, began to have misgivings as to whether the boats of the steamer would take their loot on board, and moved by this feeling, they loaded two canoes and started off down the river. All went well until they reached the bar, but there the leading canoe was caught by a blind roller and turned over, leaving the crew struggling in the water. Maoris are not easily drowned, and the crew succeeded in reaching the shore, but Titau was drowned—probably of his own free-will—but most certainly to the satisfaction of his tribe, who were willing to sacrifice their prophet so long as his reputation remained unstained, for the latter might effect the honour of the whole tribe.

I have heard of a very singular case of *Matakite* that occurred about the year 1846 among the Nga-Puhi. A large party of Maoris, together with a few Europeans, had visited the island of Rua-papaka in order to spear fish in the shallows surrounding that island. They were, of course, accompanied by a *tohunga*, for who could hope to be successful without the aid of the sea-god Tangaroa, and who could invoke his aid but a *tohunga*? The fish-spearing went on merrily until midnight, when, satisfied with the result of their sport, the party set out on the return voyage. As the tide was running strongly the canoe kept close to the mangroves, and everyone, including the *tohunga*—who knelt in the bow of the canoe—paddled his best. In this manner more than half of the return journey had been accomplished, the old priest meanwhile crooning in an undertone some old Maori song. Suddenly, however, he threw up his paddle and ceased his song. The action was so marked that everyone stopped and asked, *He aha?*—(What is it?) He replied, “Never mind; wait till we reach the village,” and then sat in melancholy silence until they arrived at their destination. He then explained that he must leave at once for his settlement in order to prepare his people for bad news, and save his own daughter from danger that threatened her. He further said that a young woman of high rank named Nga-ripena had just died at Te Hapanga, and that her spirit had imparted this information to him as it crossed the bow of the canoe during the return voyage. He therefore feared lest the spirit should persuade that of his daughter to accompany it towards the Reinga. The *tohunga* was asked how he knew it was the spirit of Nga-ripena that had communicated with him. No one doubted the *spiritual manifestation*—the only doubt was as to whose spirit it was—for *Nga-ripena* was one of the finest girls in the north, whom they had

all seen in good health only a few days before ; they therefore found it difficult to believe that she was dead.

If it were possible to doubt the word of a great *tohunga*, here was a case for incredulity, for, as I have said, Nga-ripena had passed them only two days before on her way to visit her friends at Te Hapanga, and since then there had been no communication with that out of the way village. But the *tohunga* had no doubts as to the truth of his spirit-vision, and forthwith set out to walk to his own village over a rough track and on a dark night in order to protect his daughter from the over-friendly spirit of Nga-ripena. On the following day, about noon, a man named Te Puakawau called at Te Horeke and asked for the *tohunga*, saying that he had come from Te Hapanga. He was told that the man in question had left and also the reason of his departure, and the messenger said, "It is true, Nga-ripena is dead ; she died after sundown. The *tohunga* would know this if Nga-ripena wished him to know, and he has gone to prepare his people because her body will be buried there ; she did not wish to lie in the Missionary cemetery." After further conversation, the messenger made known to his audience that the girl had died after eating peaches, unwittingly gathered on *tapu* ground, and, as a natural sequence, had only lived twelve hours after committing this act of sacrilege.

Another good instance of involuntary *Matakite* occurred within my own experience about the year 1866, while camped at Waihi, near the famous Waimate Plains. We had received information of an indefinite character, touching the existence of a rebel stronghold called Te Ngaere ; and many were the tales told of the impregnability of this place and of the heavy losses suffered by the Waikato in olden days, when that tribe attempted to take this virgin fortress. Whole war-parties were said to have been lost in the encircling morass, not to mention other difficulties of flood and field, which the said enemy had been compelled to encounter. No one was quite prepared to indicate the position of this modern Gibraltar, but the vague and shadowy reports of its mere existence had fired our imaginations, and affected even the senior members of the force, so that our chief resolved that the stronghold should be sought out and attacked. In pursuance with this decision I received orders that it would be my duty on a certain midnight to rouse up the Native Contingent so that we might be on the march at 2 a.m.—an arrangement that would take us deep into the forest, before the rising sun could disclose our movements to the enemy's scouts, who might perchance be observing us while hidden in the scrub.

Just before we marched off I went round the tents and *whares* to see that all were ready, and found our famous warrior Winiata sitting dejectedly by himself. This was a sight so unusual that I naturally asked if he was ill, and was met with the reply that he was a dead

man unless I would consent to his remaining in the rear of the war-party. Now Winiata was a man with a great reputation and on every previous occasion had been not only the leader of the war-party, but the life and soul of the force. He had, moreover, constituted himself my guardian, keeping close to me as I led the contingent, and had generally patronised me as a promising but ignorant young man who could not be trusted out of his sight. I was therefore somewhat surprised, but to avoid hurting his feelings I did not show it, for no one understood better than Winiata the *Pakohu* sentiment in such matters. This is one of the many points on which the Maori differs widely from the European, for the bravest Maori would not hesitate to inform his comrades that he did not intend to fight on any given day, and they, on their part, would express neither surprise nor disgust at the announcement; they would simply remark one to the other, "He has been warned by his gods." Knowing this peculiarity of my friend, I simply replied in general terms that he was too great a warrior not to know the proper course to pursue under all circumstances, and that having received a warning he ought not to neglect it. Had time permitted I should have enquired into the actual cause of his melancholy, but just then the order to parade was passed along, and we fell in and marched away in single file through the forest over the site of the present township of Normanby, and thence along the old war-trail in the rear of Mount Egmont. Growling and stumbling over roots and logs, heartily cursing our own folly in leading such a life of hardship, vowing that we would not remain another day in the force, and straightway forgetting all that we had sworn directly the sun rose.

Shortly after daybreak we found ourselves sufficiently deep in the forest to be out of the sight of prying eyes; so a halt was called to enable the men to eat a hasty breakfast of dry biscuit, washed down by rum and water. This was my opportunity, and I sought out my gallant little friend and enquired the cause of his trouble. He replied that he had dreamed a dream or seen a vision, during which it seemed to him that we were marching deep into the heart of the forest and that he was in the company of myself, and Captain Northcroft leading the advance guard; that we descended a hill and crossed a stream, and were about half-way up the opposite ascent proceeding with great caution, when a volley was fired close at hand and he felt himself struck by a bullet just above and in front of the left hip, and, said he, "I knew that I was dead!" A good deal of a very vivid description was given of this dreamland scene—almost sufficient to identify the spot when seen, but Winiata expressly stated that he did not know the place and had never seen it except in his dream.

This tale was told in the presence of a comrade, who, having served for several years side by side with the contingent, did not laugh at it,

indeed, like many Europeans, he had by mere force of environment assimilated much of the Maori superstition, and he strongly approved Winiata's decision to remain in the rear of the column until the enemy had fired their first volley. About noon we reached a very open place in the forest, and led by Nawarere—who had taken Winiata's place—were moving warily along when I noticed two men approaching us through the trees. I immediately raised my hand, and at this well-known signal each man sank noiselessly on one knee. The enemy evidently had not seen us and their fate seemed certain, when suddenly Nawarere, who was a brave but excitable man, raised his rifle and fired before anyone could stop him. Of course he missed his aim, and the two men fled for their lives, throwing away arms and other impediments as they ran. Unencumbered and almost naked, their escape was never doubtful. We followed as rapidly as possible until we reached the edge of a steep slope, from which, looking through the trees, we could see at some distance on the opposite ridge a large clearing, and by the aid of field glasses could see the *whares* and a group of men sitting outside. Here we halted to consider our position, and abuse Nawarere, for our presence being discovered it was beyond all doubt that we should now be met with ambushes and all the other artifices known to Maori warfare. After some discussion, Captain Northcroft and a Greek named Economedes, both very brave men, received permission to leave their own companies and join the contingent who were leading. Nawarere, I sent to the rear, and his place was taken by Tonihi—an elder brother of Winiata, and a very determined man. Very cautiously we descended the hill and crossed the inevitable creek, which I could not help thinking was suspiciously like that described by Winiata as the scene of his dream. There was, however, but little time for such reflections; all our thoughts and energy were required for the work we had in hand, since the safety of the column depended on the behaviour of the advanced guard. We moved forward with every sense on the alert, keeping well ahead of the leading company, and were rather more than half way up the hill when suddenly from our right front and only a few yards distant a volley was fired into us from perhaps twenty guns, closely followed by scattered shots, probably from the second barrels of their guns. Captain Northcroft, who was slightly in front, and therefore the most conspicuous object, was uninjured, but not so Economedes, for he, after swaying backwards and forwards for a moment, said, "Take my rifle," and as he spoke fell dead and did not move again.

Scarcely had the sound of the volley died away when Winiata was among us, but of us he took no notice and still less of the enemy. He knelt by the dead man and examined his wound, and then turning to me, said, "What have you to say as to my *Matakite*—have I not been killed?" Economedes had been shot through the body just above the hips. As a mere coincidence this would have been sufficiently remarkable,

but I do not say that it was a coincidence; I am rather inclined to think with Winiata and his compatriots that it had been decreed that someone should die that day, and in a certain manner, and that Winiata had avoided his fate at the expense of another. Here again I must explain. To the European mind there is something exceedingly mean and cowardly in thus escaping death by the sacrifice of another, but to a Maori no such notion could occur. The course adopted by Winiata was, in his opinion, the only one open to a reasonable man, and any other line would have been mere imbecility. No braver man than my little friend ever lived, but even he would not neglect the warning which he regarded as an acknowledgment of his *māna* as a famous warrior, vouchsafed to him that he might live to accomplish mighty deeds.

Winiata died as he had lived, fighting to the last—on the day that the seventy men of Whanganui did that which the three hundred of Kahu-ngunu were afraid to attempt, namely, storm Te Kooti's *pa* at the Pourere. While some strove to undermine the parapet and others to plug the loopholes with lumps of pumice, Winiata boldly mounted the parapet and there fired his friends' rifles as they were passed up to him. In this way it is said he killed five men while exposed to the whole fire of the *pa*. But his time had come; his heroic career was ended by a man who crouched beneath him, whose bullet struck Winiata under the chin and passed upwards through his brain. In this way died a very famous warrior, but not unavenged; for, as he fell back into the ditch, his comrades of one accord swarmed over the parapet, and thirty-seven of the enemy were sent to attend the dead *toa* in his spirit flight to the Reinga.



NOTES AND QUERIES.

[203] Tu-whare—Te Rau-paraha Expedition, 1820.

In Chapter XII. of "The Taranaki Coast" (J.P.S., Vol. XVII., p. 26) it is stated that the above expedition passed through Port Nicholson in the winter of 1820, a date only arrived at after some years of inquiry and the piecing together of little bits of information derived from many sources. Mr. Travers gives the date as 1817, which is clearly wrong. Mr. R. McNab, in the third edition of "Murihiku," for the first time gives a translation of the voyage of Bellinghausen, the Russian voyager, who passed through the Straits on the 9th June, 1820. From his researches at Sydney and elsewhere, it does not appear that any other vessels are mentioned as having been in that part of New Zealand about that time. Therefore it seems justifiable to assume that the ships seen by the above expedition were those of Bellinghausen, and thus, tentatively at any rate, the date is confirmed. The ships were seen off Cape Te Rawhiti by Tu-whare and his companions.

S. PERCY SMITH.

[204] Iho-rei.

Can anyone explain what the above expression means? Maoris give the meaning thus: *Tona hangaitanga, he tangata tuturu no te hapu. He rangatira, engari he tuturu—mo te rangatira anake, engari he tuturu.*—There is a little island in Ahuriri Harbour called Te Iho-o-te-rei.

ELSDON BEST.

Le ua Niua Islands.

In the ninth volume of reports of "The Australasian Association for the Advancement of Science," p. 258 (just received), the Rev. G. Brown, D.D.—the well-known missionary—describes a visit to the above group of islands and informs us that the name as here spelt is the correct one, though it has heretofore been called Leueneuwa, and is also known by the peculiar one of Ontong Java and also Lord Howe's Island (not to be confounded, however, with Lord Howe's Island lying between Sydney and Norfolk Island). The interest attaching to Mr. Brown's visit is principally centred in the fact that the people are Polynesians and speak a dialect of the Samoan. Dr. Brown says, "The natives are certainly Polynesians, and Senu (the Samoan who accompanied me) and I could understand many of their words and some of their sentences. The name of this atoll as given on the chart is Leueneuwa, but the name, I think, is wrongly spelt, as it bears no meaning whatever that I know of in any Polynesian language. The proper spelling is Le ua Niua. This was certainly the way in which I wrote it before I knew of the other spelling, and the Samoan who was with me also spelt it in the same way. It is, I think, one of the largest atolls known. It was discovered by Te Maire and Schouten in 1616, again by Tasman in 1643, and by Captain Hunter in 1791. The British flag was

hoisted on the group in 1900, when it was transferred from the possession of Germany to British protection. It is situated in lat. $5^{\circ} 29' 35''$ south, long. $159^{\circ} 41' 40''$ east, and is, I think, considerably over one hundred miles in circumference. The lagoon contains many islets and islands besides those on the main Barrier reef." Dr. Brown gives a list of words common to this island, Samoa and Tonga, from which it is obvious that the language is closely akin to the Samoan, even if we had not the positive statement of a Polynesian scholar, such as Dr. Brown is, to the same effect.

An interesting question arises here as to whether these people did not form part of the original migration of Polynesians from Indonesia and got stranded on the way. The connection of their dialect with that of Samoa points to the probability of their having formed part of the first migration into the Pacific, of which the Samoans were doubtless the forerunners. But we have not enough information as yet to decide the question.

EDITOR.



TRANSACTIONS AND PROCEEDINGS.
POLYNESIAN SOCIETY.

A MEETING of the Council took place at the Library on the 21st September.
Present:—The President, Messrs. W. W. Smith, F. P. Corkill, W. H. Skinner,
W. L. Newman, and M. Fraser.

After dealing with correspondence, the following new member was elected:—
The Rev. W. G. Ivens, Nelson Street, Kilbirnie, Wellington.

The following papers were received:—

Wairangi and Tarawhete. From Elsdon Best.

Tu-whakairi-ora. By Rev. Mohi Tawhai (through Arch. Williams).

Ngati-Whatua Traditions. By Rev. Hauraki Paora.

The following list of publications received during the quarter was read:—

- 2386 *MSS. Genealogies and Traditions*, East Coast. Presented by T. W. Downes.
2387-90 *The Geographical Journal*. May, 1909, to August, 1909.
2391-95 *Bulletin*—American Geographical Society. April to August, 1909.
2396-98 *Revue*—De L'Ecole D'Anthropologie de Paris. May to July, 1909.
2399-2401 *Science of Man*. June to August, 1909.
2402 *Report of Trustees*, Public Library, Melbourne, 1909.
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HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER XV.—CONTINUED.

ATI-AWA RETURN TO TARANAKI, 1823.

[THE Ati-Awa people, who had up to this time been assisting Ngati-Toa in their war against Mua-upoko, now felt that their presence was not so necessary, seeing that Kapiti Island had been secured; they therefore decided to return to their homes. There were other reasons actuating them also; they felt the overbearing conduct of Te Rau-paraha, who merely used them as auxiliaries to secure his own ends, and, moreover, the news had come through that Waikato was preparing another formidable expedition against Taranaki in order to wreak vengeance on the Ati-Awa people, who had defeated them in the battle of Te Motu-nui. Accordingly, Te Puoho and his Ngati-Tama people, Rere-tawhangawhanga and the Manu-korihi people, besides others, returned to their homes at Waitara and other places, leaving only a comparatively few of their tribesmen with Te Rau-paraha, who was thus very much reduced in fighting strength. So far as can be ascertained, they returned to Taranaki early in 1823.

Some of Ngati-Toa, however, still continued to dwell at Ohau, after Te Rau-paraha had removed to Kapiti Island. Nor did Ngati-Toa forget the massacre of Papa-i-tonga, for Mua-upoko were still attacked wherever they could be found, and a great slaughter took place at Te-kakariki, where the refugees from the former place and Horouenua had gathered. Here Mua-upoko again suffered a severe defeat, numbers of them being slain; "the conquerors," says Mr. Travers, "remaining in possession of the *pa* for two months for the purpose of devouring the bodies and stores of provisions found there."

Whilst here, Ngati-Toa were suddenly attacked by a party of Ngati-Kahu-nguru of Wai-rarapa and Ngati-Ira of Port Nicholson; Ngati-Toa suffering a reverse, having to retreat on Wai-kanae.

"This event," says Mr. Travers, "coupled with the threatening attitude assumed by that powerful tribe, and the fact that the

Mua-upoko, Rangi-tane, and Ngati-Apa were again collecting in the vicinity of their former settlements, determined Te Rau-paraha abandon the mainland and to withdraw the whole of his people Kapiti until he could obtain the assistance (which he still confidently expected) of his kindred of Taupo and Maunga-tautari (Ngati-Rakawa)."

ATTACK ON NGATI-APA AND RANGI-TANE.

It was mentioned on last page that the Ngati-Apa tribe had become embroiled with Ngati-Toa on account of their having joined with the related tribes, Rangi-tane and Mua-upoko, in opposing Te Rau-paraha's schemes. Mr. Travers says, "Te Rau-paraha had no sooner retired from Kapiti than the Rangi-tane erected a large *pa* at Hotu-iti, on the north side of the Manawatu river on the block of land now known as 'Awa-hou, where they collected in force and were joined by three chiefs of note of the Ngati-Apa tribe. Te Rau-paraha, hearing of this, determined to attack them, and he and Te Rangi-haeata marched to Hotu-iti with a well-appointed *tau*, accompanied by Pikinga (the latter's wife), who, on the arrival of the party before the *pa*, was sent into it to direct the Ngati-Apa chiefs to retire to the district occupied by that tribe on the north side of the Rangi-tikei river. This they declined to do; and Te Rau-paraha then sent messengers to the Rangi-tane tribe offering peace, and desiring that their chiefs should be sent to his camp to settle the terms. Being advised by the Ngati-Apa chiefs to accept the offer, they sent their head men to Te Rau-paraha's quarters, where they were at once ruthlessly slain; and whilst the people of the *pa*, ignorant of this slaughter and believing that hostilities were suspended, were entirely off their guard, it was rushed by Ngati-Toa and taken after a very feeble defence—the great number of the unfortunate people and their families, as well as the three Ngati-Apa chiefs, being slaughtered and devoured; such prisoners as were taken being removed to Wai-kanae in order to undergo the same fate."

Tungia of Ngati-Toa was nearly losing his life here, but was saved by Te Aweawe of Rangi-tane—a deed that bore fruit in after years.

"After this treacherous affair Te Rau-paraha and his forces returned to Wai-kanae, where they indulged in feasting and rejoicing, little dreaming that any attempt would be made to attack them."

It appears from my Ngati-Kuia informant that one of the chiefs either Ngati-Apa or Rangi-tane captured in this affair was named 'Ao-kaitu. He was bound hand and foot and dragged to the oven preparing to cook those who had been killed. One of the Ngati-Tamaki men said to him in derision, "You had better recite your own lament." Te Ao-kaitu replied, "Is this a fit time for song when the stones are hot?"

for cooking me?" "Never mind," said the other, "sing your lament." So Te Ao-kaitu then proceeded to sing his death wail, as follows:—

Tenei taku poho,	Now is my heart,
Kei te kapakapa atu,	With fluttering beats,
Na Te Ahiarau	(Awaiting the work) of Te Ahi-rau,
Ki te waro raia	(To place me) in yonder chasm,
Kei te turakinga ai	When I fall by the blow.
Ko te kete tu na Marino	To be placed in Marino's basket,
Kei te weranga ai o te huha	My well-cooked thigh,
Ka tu kei te tahua.	Will adorn the feast.

This my informant considers a very pathetic incident and song.

NGATI-TOA DEFEATED AT WAI-KANAE.

? 1824.

To quote Mr. Travers again, "It appears, however, that the Ngati-Apa at Rangi-tikei, incensed at the slaughter of their three chiefs at Hotu-iti, determined to avenge their deaths, and for this purpose had collected a considerable war-party, which was readily joined by refugees from Hotu-iti and by a number of the Mua-upoko from Horowhenua. Led by Te Hakeke (of the Ngati-Apa tribe) they fell upon the Ngati-Toa at Wai-kanae during the night, killing upwards of sixty of them, including many women and children—amongst the latter being Te Rangi-hiroa and three other daughters of Te Pehi-kupe, Pahi-taka, etc. At the commencement of the attack a canoe was despatched to Kapiti for reinforcements, which were at once sent, and upon their arrival the enemy fled, but without being pursued." These events occurred at Whare-mauku and Uru-hira at Wai-kanae. Toata of Mua-upoko was the last of his tribe killed at Wai-kanae—he fell in a swamp. The remnant of the tribe retreated up the Wai-kanae river and there built a small *pa* on a point of land defended on two sides by the river whilst the other was palisaded. It is called to this day "Te pa o Te Toata."

"In consequence of this attack Te Rau-paraha and Te Rangi-haeata became (to use the words of Matene Te Whiwhi) 'dark in their hearts in regard to Ngati-Apa,' and resolved to spare no efforts to destroy them as well as the remnant of Rangi-tane and Mua-upoko. Te Rau-paraha had, of course, become aware of the defeat of Te Whata-nui (of Ngati-Rau-kawa) in their attempt to reach Kapiti by the East Coast; but immediately after the departure of Ati-Awa for Taranaki (just after the Horo-whenua massacre) he had sent further emissaries to Taupo (? Maunga-tautari) in order to again urge upon the chiefs of Ngati-Rau-kawa to join him in the occupation of the country he had conquered."

"In the meantime, however, a storm was brewing that threatened utterly to destroy him and his people."

WAI-O-RUA OR WHAKA-PAETAI.

? 1824.

After the defeat of Ngati-Toa at Wai-kanas, the whole tribe withdrew from the mainland and settled at various places on Kapiti Island with the intention of awaiting the second reinforcements from the north, from Ngati-Rau-kawa of Maunga-tautari, with which tribe, as has been said, Ngati-Toa was connected. At this period of his career, Te Rau-paraha appears to have shown a lack of diplomatic power, for his present position was one of considerable danger, and he had practically been driven from the mainland by his treacherous conduct against the local tribes, who had, at first, held out the hand of friendship to him—no doubt through fear. He had alienated the friendship of the Taranaki tribes that came down from Ure-nui with him by his overbearing conduct, and they had returned home. Southward of Northern Taranaki the whole of the tribes along the coast, right away to Wai-rarapa were his bitter enemies. The branches of Ngati-Apa and Rangi-tane inhabiting the southern shores of Cook's Straits were equally inimicable to him, for their relatives had suffered at his hands on the north shore, and, moreover, these southern people were aware of Te Rau-paraha's intention to attack them at the first convenient opportunity.

Hence the time appeared opportune for a combined attack on Kapiti with the view of attempting to put an end to the depredations of the intruding Ngati-Toa before they could obtain help from Ngati-Rau-kawa. It has been stated that Te Raki had been captured at Horo-whenua. He was either Mua-upoko or Rangi-tane—both closely connected. This man effected his escape and reached the South Island in safety. Here he proceeded to preach a crusade against Ngati-Toa and succeeded in raising all the tribes from Massacre Bay (Ngati-Apa-ki-te-ra-to and Ngati-Tu-mata-kokiri); Pelorous Sound (Ngati-Kuia); Queen Charlotte Sound (Rangi-tane and Ngati-Apa); and also the people of Wairau (or Blenheim). Emissaries at the same time were sent to rouse the tribes on the north of Cook's Straits, and the following responded: Ngati-Rua-nui, Nga-Rauru, Whanganui, Ngati-Apa, Rangi-tane, Mua-upoko, Ngati-Ira; and it is said also, some of Ngati-Kahungunu of Wairarapa. The following is the list of leaders, as nearly as can be ascertained:—

Mua-upoko.—Rangi-hiwi-nui, Tanguru, Kotuku, Maru, Tawhati, Tu-mata.

Rangi-tane.—Mahuri, Tutai, Kai-moko-puna, Te Awa-kautere.

Ngati-Apa.—Te Hakeke, Marumaru, Turanga-pito, Papaka, Tahataha, Te Ahuru (who was killed).

Whanganui.—Turoa, Paetaha, Te Anaua, Rangi-te-whata, Te Rangi-whakaruru, Te Kuru-kanga, Te Kotuku.

Ngati-Rua-nui.—Te Hana-*taua*, Tu-rau-kawa, Te Matangi-o-Rupe.

Rangi-tane, South Island.—Te Ra-maru, Tuki-hongi.

Ngati-Kahu-ngunu.—Tu-te-pakihi-rangi.

Ngati-Ira.—Te Kekerengu, Huru, and Ta-unuunu.

No doubt there were many other chiefs, but the above are all the old men who informed Mr. Best and myself of the names could remember. This formidable host gathered in their canoes at Wai-kanae to await a proper moment to attack the island. The fleet is stated by Maori narrators as being a very large one—indeed, one man says there were two thousand canoes (an evident exaggeration)—probably not less than several hundred. My informants say that even on their retreat the sea was so thickly covered by canoes that “the sunlight on the water was obstructed”—a bit of poetical exaggeration. Mr. Travers says, “About the fourth year after the first arrival of Ngati-Toa nearly two thousand warriors assembled between Otaki and Wai-kanae. . . . The sea on the occasion of their attack (says one of my informants, who was present) was covered with canoes—one wing reaching Kapiti from Otaki, whilst the other started simultaneously from Wai-kanae.” The attack was made at night, and apparently Ngati-Toa did not expect it at that time. At the northern end of the island, near Wai-o-rua—where was one of the Ngati-Toa villages—“a man and two women were living in a house much higher up the hill than the main village. They heard the fleet approaching and cried out with a loud voice, ‘*E puta ki waho! Ko te whakaariki! Ko te whakaariki!*’—(‘Come forth! The army! The army!’) As the daylight began to appear we saw the enemy in thousands, like a black mass on the waters, and then we perceived the *rau-kura* and *toroa* plumes of the chiefs. They came on until they were close to the shore, and then could be heard the voice of Pararaha (a woman of Wairarapa) shouting out, ‘*Tikarohia te marama! Tikarohia! Tikarohia te marama!*’—(‘Scoop out the moon,’ etc.—meaning, select the chiefs to kill). Soon we closed in battle on the beach to oppose their landing, and the *matangohi*, or first one killed of the enemy, was thrust through by a long spear from the shore. The second one was the woman Pararaha.”

Mr. Shand says (J.P.S., Vol. I., p. 87) it was some of the Taranaki *hapus* who were living at Wai-o-rua who were first attacked, and it was they, under Tu-mokemoke and Te Pa-kai-ahi, who repulsed the enemy there. This is probably correct, for Mr. Shand had opportunities of hearing particulars of this and other events from the old Ati-Awa people who took part in them. Mr. Travers’ account is largely from Matene Te Whiwhi of Ngati-Toa, who naturally gives all the credit of the affair to his own tribe. Moreover, Mr. Travers had to obtain his information through an interpreter, whereas Mr. Shand, who is one of

our real Maori scholars—not a mere linguist—would get it first hand. That Tu-mokemoke of Ati-Awa was there is also proved by other information.

Amongst the details of this fight that have been handed down is a saying of Te Kotuku's, "*E Tai-whenua* e ! Kawhakina nga whetu !*"—("O relatives ! Catch the stars !"—*i.e.*, be sure to kill the chiefs of the enemy, who are likened to stars).

Contingents of Ngati-Toa now came up from Ranga-tira—a little to the south of Wai-o-rua—and attacked the enemy with fury. Te Rau-paraha was at his home at Taepiro, a little further again to the south. A messenger was sent off in all haste to summon him and his immediate followers. To quote again from Mr. Travers, "Before, however, Te Rau-paraha could reach the scene of conflict, the enemy had succeeded in landing and pushing Ngati-Toa towards Wai-o-rua—near the northern end of the island. Pokai-tara, who was in command of that party, being desirous of gaining time in order to admit of the arrival of reinforcements, proposed a truce to the enemy, which was granted by Rangi-maire-hau of Ngati-Apa, who, on his part, hoped to land the rest of his forces and then crush Ngati-Toa. Shortly after the truce had been agreed to, Te Rau-paraha and his warriors reached the scene of action and at once renewed the battle with the utmost vigour, and after a long and sanguinary conflict completely defeated the invaders with tremendous slaughter; not less than one hundred and seventy dead bodies being left on the beach, while numbers were drowned in attempting to reach the canoes that were still at sea.

"The remainder of the fleet made their way back with all speed to Wai-kanae and other points on the coast, where many of them landed, abandoning their canoes to Ngati-Toa, who had commenced an immediate pursuit. . . . The result of this battle was in every way advantageous to Ngati-Toa, for no further attempt was ever made to dislodge them, while they, on the other hand, lost no opportunity of strengthening their position and of wreaking vengeance on the Ngati-Apa, Rangi-tane, and Mua-upoko, the remnant of whom they ultimately reduced to the condition of the merest tributaries; many of the leading chiefs, including Te Hakeke, becoming slaves."

In this fight Tawhi, a young chief of high rank from the Ngati-Tu-matakokiri tribe of Massacre Bay, was the only prisoner taken. He was (^p) a son of Tu-te-pourangi, the principal chief of the tribe. We shall see later on the vengeance that Te Rau-paraha executed on these southern tribes, in which the Ati-Awa played a very important part.

* Tai-whenua, I take to be the same as toi-whenua, meaning: 1st, the people of any place; 2nd, the home and birthplace of anyone.

One of those peculiar incidents common in Maori warfare occurred just as the battle was over and the defeated allies departing from Kapiti. Hine-wai-roto, a woman of Ngati-Toa, recognising a man in one of the canoes with whom she had formerly been intimate, swam off to the canoe, and persuaded this man to come ashore and be her husband. On reaching the shore, her father would not give his consent, and immediately tomahawked the man, who thus became the *ika-whakaotinga*, or last one killed.

Here, for a time, we must leave the wily chief of Ngati-Toa to gloat over his victory and return to Taranaki.

TE HEKE NIHO-PUTA.

1824.

The above is the name of the second exodus of the North Taranaki tribes to Otaki and that neighbourhood, near Kapiti. The word means "Boar's tusk," and we shall see why it was so called very shortly. Rangi-pito says that this *heke* took place about a year after Te Rau-paraha left Ure-nui; but this cannot be right. Mr. Shand, Mr. Travers, and Watene Taungatara all agree that it occurred after Wai-o-rua, so it must have been in 1824. They started away in the winter of that year.

Rangi-pito says, "Sometime after the battle of Te Motu-nui (about December, 1822), a man named Kainga, belonging to the Ngati-Mutunga tribe of Ure-nui, went on a visit to his relations at Waikato, the Ngati-Apakura tribe. Whilst there, Turi-manu, of the last-named tribe and a relative of Kainga's, warned him that Waikato had not forgotten or forgiven Ati-Awa for defeating them at Te Motu-nui, nor were they unmindful of the many reverses they had suffered at the hands of Ngati-Tama at and near Pou-tama. Kainga was also informed that Waikato would soon take an opportunity of avenging these losses—'Te Motu-nui could never be forgotten.' Kainga replied, 'Waikato came of their own accord, and hence we fought and beat them.' Turi-manu then said, 'You had better all leave and go to Kapiti. Abandon your country or Waikato will eat you.' From others Kainga got the same advice, and so on his return home he told Ngati-Mutunga what he had heard, which caused considerable apprehension; and after discussion it was decided to migrate and join Te Rau-paraha. This was the origin of the 'Niho-puta' *heke*."

With this migration also returned to Kapiti many of those who came back to their homes after the massacre of the Mua-upoko at Horo-whenua. The Ngati-Mutunga was the tribe that furnished the largest contribution to the party, but there were also members of the Ngati-Hinetuhi, Kai-tangata, Te Kekerewai, Ngati-Hine-uru, Ngati-Tama, and others, under the chiefs Rere-tawhangawhanga (who died at Wai-kanae, 26th September, 1843), Te Puoho, Te Arahua, Te Poki,

Ngatata,* and many others. Generally, most of the people from the White Cliffs to Waitara went away in this *heke*, including some from Pou-tama; but not all, some remained behind to keep "the fires burning." The movements of this *heke* had been hastened by receipt of the news that all the tribes on the coast were about to combine and attempt to annihilate Te Rau-paraha at Kapiti. This news seems to have dispelled the feeling that some of those who had accompanied Te Rau-paraha on his migration had against the latter for his overbearing conduct, and Ngati-Mutunga were again ready to help him, as they did at Motu-nui. They arrived too late, however, for Wai-o-rua had been fought and won when they got to Otaki.

This was a very large *heke*; the estimate of the armed men alone runs from four hundred to five hundred and forty, besides women, children, and old people. Before starting, Rere-tawhangawhanga of Waitara had said to Rore (Te Manihera, of the Kai-tangata *hapu*, who afterwards died at Arapaoa Island) that the opportunity should not be lost of punishing Ngati-Rua-nui and Nga-Rauru for the part they had taken in killing some of the previous *heke*, as already related. The party passed through the forest by the Whakaahu-rangi track and thence onward through the Ngati-Rua-nui territories, where they seized the opportunity of attacking one of the *pas*, and took it; but all the people escaped away inland. From Patea they travelled by the sandy beach to Wai-totara, and then went inland to Te Ihu-puku *pa* (just seaward of the railway bridge). Arrived there, some of the Nga-Rauru people were met with, who received the party in a friendly manner and induced many of them to visit and be their guests, under the pretence of being hospitably entertained. Aware that a massacre was intended, Tama-i-akina of Nga-Rauru warned the strangers to keep together and not go to separate villages. Owing, however, to the pressing invitations of Nga-Rauru, this good advice was neglected, and the party dispersed in twos and threes to various houses. This was just what Nga-Rauru wanted; it enabled them to take their guests in detail; nor were they long about it, for directly the separation took place they commenced killing the strangers in several places at once without the others being aware of what was going on. One man of Nga-Rauru came to a house where several of the strangers were, together with a number of the local people. He said, "*Ku' patua noatia taku niho-puta† mo te rurenga*."—"My pig-with-tusks has long since been killed for the guests"; which was the signal to the others,

* Uncle of Pomare (not Pomare of Nga-Puhi), afterwards so well known at the Chatham Islands.

† From this expression the migration derives its name.

who then rose and killed nearly all the strangers within the house. Mr. Shand says, "An old man named Hone Potete, who heard this and escaped, in telling the story afterwards, said, 'I suspected there was treachery, and sitting beside my companion, with my big toe-nail scratched him *kia whiwha* to indicate that we should attack our hosts, but he was afraid to do so. They attacked and killed many of us, but the bulk escaped.' After this the escapees made their way to Ihu-puku, where the bulk of the *heke* were camped. Te Poki remained with the party at Ihu-puku, whilst Ketu was the principal man who went inland when the massacre took place."

"The *heke*," says Rangi-pito, "now went on their way, not stopping to avenge the deaths, but postponing that for the future. They reached Whanganui without further trouble, nor were they molested here, for the people of the place were all away inland up the river. Had there been any there, some fighting would have taken place." And so the migration passed on to Wai-kanae, on arrival at which place they found that the combined force of the allies had been defeated by Ngati-Toa at the fight of Wai-o-rua. On their arrival and occupation of Wai-kanae and the adjacent country, the Ngati-Toa were so strengthened that they were able again to return to the mainland to cultivate and live, a thing it had been impossible for them to do for some time past, for the remnant of Mua-upoko and Rangi-tane were always on the watch to pounce on any unwary straggler of Ngati-Toa.

Mr. Travers says that Te Puoho (whom he confused with Puaha of Ngati-Toa) came down to Kapiti to learn the truth about the attack on that island, and finding Te Rau-paraha had been entirely successful, he returned to Taranaki, and then it was that the "*Heke-niho-puta*" started. This is quite likely, but I have no notes bearing on the subject. With them, he adds, came a party of Ngati-Whakatere *hapu* of Ngati-Rau-kawa. This accession of force demands a little more space than Mr. Travers has given to it.

FIRST MIGRATION OF NGATI-RAU-KAWA.

TE RUA-MAIORO'S DEFEAT.

(? 1824 or 1825.)

The result of Te Rau-paraha's visit to the Ngati-Rau-kawa tribe in 1822, to try and obtain their assistance in settling the Cook's Straits country, was to be achieved at last. But the tribe was unwilling to leave the homes they had occupied so long, and apparently did not entirely believe in placing themselves so much under Te Rau-paraha's *mana*.

Hence it was that they first attempted to conquer the Hawkes Bay country with a view to settling there. The pressure of Ngati-Haua, Ngati-Paoa, and other tribes on their northern frontiers, which tribes

were fast acquiring muskets from vessels visiting the Thames, Tauranga, etc., and the old enmity existing with Waikato, were all reasons why some move should be made. The tribe, in their attempt on Hawkes Bay, had been defeated at Pukenoanos, and Te Momo (son of Te Whata-nui, principal chief of Ngati-Rau-kawa) had been killed at Te Roto-a-Tara. These causes combining seem again to have turned Ngati-Rau-kawa's thoughts towards joining Te Rau-paraha in the south. What the immediate causes of Te Rua-maioro's departure from the land of his fathers were, are not certain, for the information I have to trust to is very meagre. And as to the date, Mr. Travers' statement to the effect that part of the migration came down with the "Heke-niho-puta" is the most precise I know of. If this is right, then Rua-maioro must have left Maunga-tautari some time in 1824.

For most of what follows I am indebted to a book belonging to Hakiha Tawhao of the Ngati-Hāua tribe of Upper Whanganui, obtained through the kindness of District Surveyor H. M. Skeet.

Hakiha says, "The migration of Ngati-Rau-kawa, on its way to Otaki to join Te Rau-paraha, started from Maunga-tautari. The reason of this *heke* was on account of a fight which had taken place between Ngati-Mania-poto and Ngati-Rau-kawa, when Rangitahi was taken (? the name of a *pa*). This party of Ngati-Rau-kawa, under Te Rua-maioro, then migrated, going by way of Lake Taupo, where they attacked and took the island *pa* of Motu-o-puhi, in Roto-a-Ira Lake, and there slaughtered a great many people, amongst whom was Whare-rangi, father of Matu-aha.*

From Te Roto-a-Ira, Rua-maioro and his party crossed the country through the forest to Makokoti *pa*, situated at the junction of the Rere-taruke with the Whanganui river. This *pa* belonged to Topine Te-Mamaku of Ngati-Hāua, and the reason of Ngati-Rau-kawa coming to attack that *pa* was because, on a former occasion, Topine had killed two people of Ngati-Rau-kawa named Hiki-tangi and Heke-a-wai. Whilst they were attacking this *pa* the migration was joined by some of the local people under Ngaru-piki and Parata, who thus turned against their own tribe. The invaders in their turn were attacked by eight hundred of the Whanganui tribes and driven from Makokoti. Te Rua-maioro retreated to Te Whara-riki, whilst Te Ngaru-piki proceeded up the Ohura river to bring down a further division of Ngati-Rau-kawa, but (apparently) before help arrived Te Rua-maioro was attacked at Te Whara-riki by the Whanganui people under Ha-marama (who had killed the Ngati-Whata chief Tu-whare—see *ante*) and Te Pehi, and were defeated, Te Rua-maioro himself being killed. The *taua* of Whanganui now went to meet those of

* The Ngati-Maru tribe of the Thames were principally concerned in this fight, which was a very disastrous one for the Ngati-Tu-whare-toa tribe.

Ngati-Rau-kawa who were coming down the Ohura, and on meeting they defeated them, with the loss of one of the enemy's chiefs, Te Tahī, killed, whilst two other men of note—Rangi-au-kaka and Ngai-turu—were taken prisoners. Ngaru-piki (who had turned against his own tribe) was saved by Te Anaua of Whanganui." Hakiāha's account breaks off here, as the further proceedings of the defeated Ngati-Rau-kawa had nothing to do with the matter he was describing. But the remainder surviving after these fights were saved by Te Kotuku (a Whanganui chief), and made their way from Ohura, probably down the Whanganui river, and joined the Ati-Awa people in the "Heke-niho-puta." The chiefs of this Ngati-Rau-kawa migration were Te Rua-maioro, Te Mahunga, Te Paheka (all killed), Mahoro, Te Whare, Te Puke, Te Ao, Rourou-ao, and Tupaea. The *hapu* engaged in it were Ngati-Waiu-rehea and Ngati-Rangi. On the arrival of these people in the south, they first lived at Kapiti with Ngati-Toa, but some time after and when vessels began to frequent that island, they removed to the mainland in order to be near the flax swamps, where they engaged in dressing that material to exchange for muskets.

After the defeat and death of Te Rua-maioro, his head was cut off and preserved in the usual manner, and then taken to one of the Whanganui *pas* and stuck up on a *turuturu*, or rod. Whilst there Te Rua-maioro's wife, whose life had been saved by Whanganui, came into the *maras* of the *pa* and there, unexpectedly, found herself confronted with her dead husband's head. The poor thing sat down before it and bewailed her loss in a lament, which is still sung by her people.

TE PEHI-KUPE GOES TO ENGLAND.

1825—6.

About 1823 and 1824 ships began to frequent Kapiti to trade in the prepared fibre of the flax, and as the Maoris were paid in muskets and ammunition, Ngati-Toa gradually began to acquire a good many of these arms with which to extend their conquests to the South Island, which Te Rau-paraha had apparently long desired to carry into execution. The South Island people, having joined those living on the north shores of Cook's Straits in the unsuccessful attack on Ngati-Toa at Kapiti Island when the battle of Wai-o-rua was fought, gave Te Rau-paraha a further inducement to execute his project. It was just at this time—1824—that Te Pehi-kupe, emulating Hongi, made up his mind to visit England at the first opportunity in order to acquire arms and ammunition. From the Hon. R. McNab's "Historical Records of New Zealand," Vol. I., p. 635, we are able to ascertain the exact date that Te Pehi left. Captain Reynolds, of the ship "Uranea," writing to Earl Bathurst, 18th April, 1825, thus refers

to the matter:—"As I was passing through Cook's Straits on the 26th February, 1824, I was becalmed about five or six miles from the land when I perceived three canoes full of savages coming towards the ship. I then prepared the ship ready for action. The grand war-canoe then came within hail, and by motions I made them understand to keep off. The chief Tippahe Cupa (Te Pehi-kupe) showed every sign of peace, and I perceived shortly after they were all peaceably inclined. The chief, in his great war-canoe, came alongside, which I could not prevent unless I had fired into them; and if I had, a good deal of mischief might have been done. The man jumped on board naked (except a mat over his body, leaving the remainder of his dress in the canoe) and made signs for arms, and I gave him to understand I had none to give him, and then he led me to understand that he would stay on board and go to Europe and see King George, which words he pronounced plain enough to be understood. I then ordered him to go into his canoe again, but he had ordered her off and would not allow her to come near the ship. I attempted to heave him overboard so as the canoes might pick him up. But he, perceiving my design, put it out of my power. A breeze at that time springing up he ordered all the canoes to leave for the shore, and told them he was going to Europe and that he would soon return again (as he has told me since). The next day I attempted to put him ashore near the eastern mouth of Cook's Straits, and in doing so I only just escaped losing the ship, therefore I was obliged, much against my inclination, but to his satisfaction, to make sail and leave the island for my port of destination—Lima. . . . This man, when he came on board, was a complete savage, but I have taken a great deal of pains with him to civilize him, for when I was in Lima he lived ashore with me; wherever I went he went with me. He lived on shore with me at Monte Video and at Buenos Ayres, and all the time he was on board he lived at my table, and I clothed him and kept him clothed in European fashion ever since he came under my care. He has been a heavy expense to me these thirteen months." . . . Te Pehi was very ill in England and was nursed through it by Captain Reynolds. Captain Reynolds further reports—10th October, 1825—that Te Pehi "was taken on board H.M. hired ship 'The Thames' on Thursday last, agreeable to directions forwarded to me, and that he took with him a considerable quantity of wearing apparel, carpenters' tools, agricultural utensils, with sundry other articles necessary for his passage out and comfort when at New Zealand." The British Government paid Captain Reynolds a sum of £200, and expenses incurred in connection with Te Pehi, £48.

Te Pehi returned *via* Sydney, and from there got back to New Zealand, but the date is uncertain; it has been stated as 1829, but may have been earlier. He was eventually killed at Kaiapohia in

1830. The anonymous work entitled "The New Zealanders," published as one of the volumes of the "Library of Entertaining Knowledge," for 1830, describes Te Pehi's residence in England, and gives his portrait, etc.

ANOTHER WAIKATO OPE TO TARANAKI.

(1824 or 1825.)

It was said a few pages back that Waikato was threatening another expedition to Taranaki in order to secure some satisfaction for the death of their great chiefs at the battle of Te Motu-nui. The only account we have of this is to be found in W. Te Awa-i-taia's narrative,* which is very sketchy. Nearly all the Ati-Awa had gone south, and hence we have no information from their side. He says, "Some time later Te Motu-nui Waikato again went to Taranaki, and also Ngati-roa (of Hauraki Gulf), Ngati-Haua (of Upper Thames), Ngati-ania-poto (of Waipa), Ngati-Mahanga, Ngati-Mahuta, Ngati-Hourua of Waikato), Ngati-Te-Ata (of Waiuku and Manukau); in all, one thousand six hundred warriors. They went to Mokau, Pou-tama, and to Te Taniwha, Waitara, Nga-Motu, and even as far as Taranaki (Lake Egmont, etc.). They found no men—all had fled to the mountains. We (Ngati-Tahinga) came back without doing anything, only that some of our people were slain on the mountains. On the return home the party came to the Tonga-porutu river, where some of the Waikato were killed, amongst them the chief Te Raro-tu-tahi. The payment for him was sixty of the Ngati-Tama, and Tu-hira, a woman of high rank, was captured there.

The war-party now returned to their homes at Waikato. They still bore in mind the good actions of those of Ati-Awa who had befriended Waikato in their need at Puke-rangi-ora, and therefore remained quiet and did not return to Taranaki for some time. But, nevertheless, they longed in their hearts to obtain satisfaction for the deaths of Te Hiakai and party at Te Motu-nui."

From this absence of people it is clear the incursion of Waikato took place after the departure of the "Niho-puta" *heke*, either late in 1824 or early in 1825.

THE ATI-AWA OCCUPY PORT NICHOLSON.†

1825—6.

On the arrival of Ngati-Mutunga and others in the "Niho-puta" migration, they settled down for a time at Wai-kanae, but not for very

* A.H.M., Vol. VI., p. 4.

† Most of the places mentioned in the neighbourhood of Port Nicholson will be found on Map No. 6, which has been printed chiefly to preserve a large number of Maori names of places which would otherwise possibly be lost. Most of the names were supplied by old Maoris to Mr. Elsdon Best and myself, with later additions by

long. Rangi-pito says they remained there for about a year and then the whole party moved on to Port Nicholson (Whanga-nui-a-Tara), which country was then in the occupation of the Ngati-Ira tribe, or, at least, as many of them as had been spared after the terrible harrying they received from the former expedition of Tu-whare and Te Rau-paraha in 1819-20. Many of Ati-Awa, together with Ngati-Tama, first settled at Ohariu—a place on Cook's Straits directly west of Wellington—and whilst there they were visited by Topine Te Mamaku of Upper Whanganui, who was an old ally of Ngati-Tama. From here they moved on to Port Nicholson. On the arrival of the *haka* they settled down on the shores of the harbour, right in the centre of what is now the City of Wellington, forming a series of villages extending from Te Aro to Kai-wharawhara. The Ngati-Tama occupied Rau-rimu, which is that part around Fitzherbert Terrace, and their cultivations extended down to the stream Tiaki-wai—that ran down where the Tinakori road now is. The Ati-Awa cultivations also extended over the Otari (Tinakori) hills and beyond, that is, in suitable places, and there were several villages scattered about that part of Thorndon, such as Pa-kuao—just where Tinakori road came out to the beach; Kopae-parawai, top of Hobson street; Nga-pakoko, near the present Manawatu Railway Station; Kumu-toto at the bottom of Bowen street; Pipitea, a large village fronting the beach, just under Bishopecourt; besides another large village at Te Aro. The present village of Nga-urunga (the landing places) bears an old Ngati-Ira name. At this time the whole of Thorndon was under cultivation—the Ati-Awa being the first to fell the bush which formerly covered the country—for the Ngati-Ira had no or very few cultivations anywhere; they lived on fern-root, fish, shell-fish, and the root of a plant called *aka*, which Rangi-pito says formerly was in great abundance growing over the hills, but has been utterly destroyed by pigs and cattle. It was like the *wharawhara* (*astelia*) in appearance, with long roots, which, when cooked in the oven, furnished a sustaining food. The Ngati-Mutunga also had a village at Maro-kai-kura—a little bay three-fourths of a mile inside Evans Bay, on the east side.

When Ati-Awa occupied these parts, the Ngati-Kahungunu and Ngati-Ira were living on the east side of the harbour, but the relations

Mr. H. N. McLeod, of Wellington, to whose researches are also due the many indications of old *pas*, villages, and other signs of former Maori occupation scattered over the Hataitai, or Whataitai (Miramar) Peninsula, and along the coast south-westerly from there, and in some other parts. In some cases the locality of Mr. McLeod's names differ from those of Mr. Best's, in which case the former are queried (?) on the map, though so doing does not necessarily mean that they are wrong. Owing to the frequently rocky nature of the soil in this neighbourhood, the old *pas* were not of the formidable nature of those in other parts and consequently their remains are much less distinct.

between the two parties were not very friendly, as may be imagined. In the end Ati-Awa attacked the local people at Parawa-nui (or Paraoa-nui), and drove them away to Wai-rarapa. All this time Ngati-Toa were in occupation of Kapiti and Mana Islands, many miles away, but communication was kept up between the allies, for the intervening country had been fairly cleared of the original inhabitants.

I cannot do better than quote Mr. Shand's account of the doings of Ati Awa at this period of their history, for he has had many opportunities of hearing the old men who actually took part in these operations describe them. He says (J.P.S., Vol. I., p. 90), "After arriving and taking possession of Port Nicholson, the Ngati-Tama soon after moved to Wai-rarapa, but previously had assisted Ngati-Mutunga in treacherously murdering the Ngati-Ira,* a section of the Ngati-Kahungunu tribe, who were the former owners of Port Nicholson. The Ngati-Ira were destroyed at Wai-whetu (Hutt valley), at Mahau, Whio-rau at Okiwi (by Patu-kawenga), Kohanga-te-rangitahi (just outside Pencarrow Head), Orongorongo (a little to the east of the above, on the coast), and at Paraoa-nui."

"When the *heke* first arrived at Port Nicholson the Ngati-Ira, though taking no active measures to eject them, evidently did not like the state of affairs, but perhaps somewhat undervalued their enemies, none of them making use of the proverb, '*Kia mahaki ra ano te kauae o Poua, ka riro ai te whonua*'—('When Poua's jawbone becomes loose, then the land may be taken.') Poua, it is said, was an ancestor, as well as the name of a rock—Te Kauae-o-Poua—near Te Rimurapa (Sinclair's Head). Both tribes lived in their respective *kaingas* for some time apparently in friendship, constantly seeing and visiting one another."

"Meanwhile, some of the Ngati-Tama had made friends with the Ngati-Kahungunu chiefs Heke and Taka-paua, who joined them in a visit to their friends at Wai-kanne. Heke stayed with Kekerengu and his relatives on the way."

NGATI-IRA OF PORT NICHOLSON.

Here I interrupt Mr. Shand's narrative for a moment. Kekerengu, together with his father Whanake, were at that time the principal chiefs of Ngati-Ira, and the latter lived at a place called Komanga-rautawhiri—a point on the coast a little to the south of Titahi Bay, a place about one and a-half miles south of Porirua Harbour. All of the country round Porirua was Ngati-Ira land originally, and they had many settlements about the harbour, though very few *pas*; indeed, they do not seem to have used them to anything like the same extent as the tribes living a little to the north of them. The place where Whanake

* See J.P.S., Vol. XV., p. 74, for a sketch of the Ngati-Ira history.

lived was a terrace overlooking Cook's Straits, from which he could see the vessels as they passed, and (a little later than this date) when ship began to trade for flax along this coast the sailors used to visit Whanake at his home—his *kainga-taketake*. Ships anchored under the lee of Mana Island—just opposite to Komanga-rau-tawhiri. Whanake had two other names, Huka and Tai-ora-a-Tapu, and his wife was the celebrated beauty, Tamai-rangi—a lady of the Ngati-Kuia tribe of Aropaoa Island, Queen Charlotte Sound. Immediately to the south of Komanga-rau-tawhiri is a cave called after her, Te Ana-a-Tamai-rangi; again, a sand-bank in Porirua Harbour is called the food-store of this lady—Te Whata-kai-a-Tamai-rangi. She is said to have been as great a chieftainess as Hine-matiore of Tologa Bay. When she travelled from village to village she was never allowed to walk, for her male attendants always carried her. On public occasions she was handsomely dressed in the finest mats, with plumes of albatross feathers in her hair, and a long and richly-carved *taiaha* in her hand.

Te Kekerengu (or Taiaha) was the son of these two people, and was said to have been an exceedingly handsome man. He lived a little above Te Aua-paura—a point about a mile south of Komanga-rau-tawhiri—with an outlook over Cook's Straits. Te Kekerengu was one of those who aided in the naval demonstration against Kapiti Island, already referred to, but at the time we write of, or, maybe, it was a little later on, according to Te Karihana of Ngati-Toa, there was peace between the latter tribe and Ngati-Ira; for at one time Ngati-Toa occupied all the north and north-west side of Porirua, whilst Ngati-Ira held the south side. But after a time the two tribes came to loggerheads again. Ngati-Ira were living in scattered villages and cultivations around Porirua, and had no large settlements. They used to be annoyed by their neighbours—the Ngati-Toa—helping themselves to the food, using their fishing places, and generally carrying matters with a high hand. On one occasion some of Ngati-Ira, being annoyed beyond endurance, killed some of the Ngati-Toa, and this led to reprisals on the part of the latter, ending in most of Ngati-Ira being slaughtered. When Whanake heard of the preparations of Ngati-Toa to exterminate them, he said, "*Waiho kia awatea, kia kilea hoki e taua te riri o te Pakeha*,"—"Let us wait till daylight that we may see the kind of fighting of these Pakehas"—using the latter word to signify Ngati-Toa, because they fought with *Pakeha*, or European weapons. Whanake, however, was not killed at this time but a few years afterwards, in a raid on Kaikoura to avenge the death of his son.

About this same period also another great lady named Ngare-wai, who was either Ngati-Ira or Rangi-tane (my informant is not sure which), lived about Porirua, who was, like Tamai-rangi, very *tapu*, and had great influence over her people. She was taken prisoner on one occasion by Ngati-Toa, and on her captors assigning burdens to her

carry, they found she could not do the work, but was always sitting down resting, whilst the shoulder straps of flax cut into her arms. Her fellow prisoners of her own tribe, as far as they were allowed, took all her load from her. It was then that Ngati-Toa discovered what a great lady she was. She had never in her life been accustomed to carry burdens and consequently after this they treated her better. On one occasion Ngare-wai sat on a place which belonged to Topeora, Te Rau-paraha's niece—herself a chieftainess of great rank. She was reproved by Ngati-Toa for doing so, as Topeora's seat was *tapu*. "O!" said some of Ngare-wai's people, "Topeora's *tapu* is as nothing compared to that of Ngare-wai. Topeora has to cover her eyes in passing Nga-whatu (Brothers Islets, Cook's Straits) but Ngare-wai has no occasion to do so." It was the custom for all strangers to cover their eyes and not look at the islets in crossing the Straits, or the result would be a sudden storm. Ngare-wai's *mana* was sufficient to disregard this custom.

Tamai-rangi's influence was very great; it extended along the shores of Cook's Straits from the Ngati-Rua-nui boundaries on the north as far as Maunga-rake (near Masterton), in the Wairarapa country, where her sphere was bounded by that of Hine-matiaro of Tologa Bay. The respect and almost veneration in which she was held must have been due to her character as well as her high descent. She was a direct descendant of Ira, the eponymous ancestor of Ngati-Ira.

To continue Mr. Shand's narrative: (After this visit of Ngati-Tama and Ngati-Kahungunu to Te Kekerengu and Ngati-Toa at Porirua), "Te Poki, one of the principal chiefs of Ngati-Mutunga, proposed to massacre the Ngati-Ira of Port Nicholson, otherwise they might, he was afraid, take the initiative and Ngati-Mutunga might suffer. Acting on this proposal a body of Ngati-Mutunga, with their tomahawks concealed, went to the Ngati-Ira *kaingas*, ostensibly on a visit of friendship. The moment having arrived, a Waikato chief of Ngati-Koroki, named Taiu, who had been adopted as one of the tribe of Ngati-Mutunga and had married Patu-kawenga's sister Tipi, gave the signal, 'turn the edge' (*huri kiko*), and in an instant the slaughter of Ngati-Ira commenced. After a number had been slain, the remnant fled to Tapu-tē-ranga—the little islet outside Port Nicholson, in Island Bay."*

On this small islet was a *pa* in former times, and hither the remnant of Ngati-Ira fled for refuge; with them being their great chieftainess Tamai-rangi, but her husband Whanake was not there. Just before Ngati-Mutunga succeeded in capturing the island *pa*, her people carried her off by canoe round Cape Te Rimu-rapa (Sinclair's Head) and Cape

* See Plate 13 which shows the islet, but it is probably reduced somewhat in size since it was occupied as a *pa*.

Te Rawhiti to a little bay named Ohariu, on Cook's Straits, due west of Wellington. Whilst here, she and her party were captured by some of Ngati-Mutunga, with some of her children, but they were not put to death. Dreading, however, that the usual fate would meet her, she asked her captors to be allowed to sing a farewell to her people and her lands. This lament was of so pathetic a nature* that it appealed to Te Rangi-haeata of Ngati-Toa, who begged Ati-Awa that she might be given to him, and, on their compliance, she and her children were taken to Kapiti Island, where they lived for some time, but eventually fled to the South Island.

Mr. Best has a note to the effect that when the island *pa* of Tapu-tē-ranga was besieged by Ngati-Mutunga, there was a chief of Ngati-Ira there named Te Wera, who effected his escape by canoe and eventually made his way as far south as Raki-ura, or Stewart's Island, where he died. I cannot say if this man is identical with the noted Te Wera who so distinguished himself in Otago; but Ngati-Ira and Ngai-Tahu of those parts were closely related. Ngati-Ira had two *pas*—the first on the south side of Titahi Bay, just to the south of Porirua Harbour, named Koro-hiwa; and Te Pa-o-Kapo, just to the north side of that bay, the *maioro* of which are still to be seen.

In Ngati-Ira times there dwelt at O-te-rongo, between Island Bay and Cape Te Rawhiti, a famous *ngarara*, or *taniwha*, who, however, was not of the man-eating variety. Whenever any traveller lit a fire near its abode, the monster came up from the sea and extinguished the fire and always, directly afterwards, arose a great *tonga* or south-easter. Such is one of the old-time stories that give an interest to these places when they are known.

Te Kume-roa tells me that Ngati-Ira killed a Ngati-Kahungunu chief at a spot a little to the east of Pencarrow Head, and in the fight a valuable greenstone *mere* was lost there. It has often been searched for but never found.

The details of the relations between the various tribes at about this period are somewhat difficult to make out, but it is clear that Tamai-rangi's son, Te Kekerengu, lived in friendship with Ngati-Toa whilst his people were being massacred by Ngati-Toa's allies, and it was probably due to this friendship that his mother, Tamai-rangi, was saved.

SECOND MIGRATION OF NGATI-RAU-KAWA.

1825.

It was not long after Ati-Awa occupied Port Nicholson that a second party of Ngati-Rau-kawa, under Te Ahu-karamu, one hundred and twenty strong, came down from Maunga-tautari to see how Te

* Enquiries have failed to obtain a copy of this lament.



Photo. by M. C. Smith.

PLATE No. 13.

Tapu-te-ranga Island—an old *pa* formerly.

n-paraha was getting on. Mr. Travers says they arrived shortly after the battle of Wai-o-rua. Readers are referred to Mr. Travers' account of the subsequent proceedings of this period;* all that is necessary here is to say that Te Ahu-karamu, finding matters going ill with Te Rau-paraha, returned to Maunga-tautari and brought with him another reinforcement of Ngati-Rau-kawa; with which party he joined Te Whata-nui, principal chief of that tribe, and Te Heuheu, of Ngati-Pou, head chief of Ngati-Tu-whare-toa, on a visit. It was at that time that Te Whata-nui decided to remove to the shores of Cook's Straits—the project which he subsequently carried out.

THE DEATH OF TE KARAWA.

1826.

We must return to Taranaki for a time to relate some trouble that occurred just at this period between the Ati-Awa, Taranaki, and Ngati-Rua-nui tribes, that eventually brought Waikato down on another of their great expeditions. We have the means of fixing the period of this event through the fact of Nga-tata's journey to Waikato, where he arrived the second time just after the Nga-Puhi chief Pomare had been killed on the Waipa river in May, 1826.

Te Whare-pouri, one of if not the principal chief of the Nga-Motu hapu of Ati-Awa, whose residence was at the Sugar-loaf Islands, near New Plymouth, for some reason with which I am not acquainted, went with a party of his people to the country of the Ngati-Rua-nui, to Putake situated between the Tangahoe and Mangarata streams, one and a quarter miles north-east from Te Ruaki, or four and a-half miles north-east-by-east of Hawera. This is a celebrated *pa* and one of the best in the district; it is described as over half a mile long and had an immense *marae*. In this place Te Karawa's skin was used on a hoop. Other chiefs living here were Ngeru and Whare-matangi. With Te Whare-pouri were Rangihia of Ngati-Mutunga and Te Karawa, a nephew of Te Moe, sister to Raua-ki-tua (another of the high chiefs of Ati-Awa, Nga-Motu hapu). Te Karawa was a very fine, handsome young man of the best blood of Ati-Awa. Whilst here, Te Karawa and another young man went into the Ngati-Rua-nui *pa* with the object of plundering, and were caught red-handed by the owners of the *pa*. After consultation it was decided to kill the two young men, and this was done, it is said, on the advice of Te Hana-tau, head chief of Ngati-Rua-nui.

When the news of this reached Te Whare-pouri's party, it was decided to attack Ngati-Rua-nui at once. But the latter advanced to meet them, and in a fight that ensued Ngati-Rua-nui were beaten,

* *Transactions New Zealand Institute*, Vol. V., p. 68, *et seq.*

losing some of their chiefs, but the *pa* was not taken. After the Ati-Awa *ope* returned home.

It is obvious that Ati-Awa were not so successful in the above as they say they were, for in order to obtain further revenge for Karawa's death they invited the Waikato tribes to help them. There was great lamentation over Te Karawa's death, for he was certain of the high chiefs of Ati-Awa.

The Ngati-Rua-nui people adopted a very peculiar method of showing their feelings towards Te Karawa's relatives, for after killing and eating him and his companion, they skinned the *rare*, or tattooed part of the buttocks, and stretching the skin over a hoop of supple-jack, they used this as a hoop, and trundled it backwards and forwards in the *ma* the *pa* amidst the shouts and jeers of the assembled people. The bones of the victims were also made into fish-hooks, which were used to fish at Opunake.

NGATATA GOES TO WAIKATO.

When Raua-ki-tua, Tautara and Nga-tata heard of this most gross insult to the body of their relative, they determined on revenge; and was decided to send messengers to Waikato to ask their aid. Doubtless Ati-Awa felt that Ngati-Rua-nui and Taranaki, which latter seems to have been drawn into the quarrel, would be too much for their diminished forces, after so many warriors had gone south: "Niho-puta" *heke* to join Te Rau-paraha. Ngatata,* says an informant, although a man of influence, was not a chief of supreme rank. He was the father of the late Pomare of Ati-Awa; but Raua-ki-tua was a man of great power and influence, a very tall, fine-looking man with a large nose. It was arranged that Ngatata should visit Waikato and endeavour to enlist the help of that tribe. He went to Mote to interview Te Wherowhero and Te Kanawa, and then to Nganga-toatoa to see Pehi-Tu-korehu (of Ngati-Mania-poto), where all the chiefs of Waikato assembled. At the latter place, at the meeting held to hear his message, he appeared as a suppliant before the assembled tribe dressed in a kilt made of the dried husks of Indian corn, a whalebone *mere* in his hand, and there sung his *tau*, or lay, expressing of his wishes. This was a common method of enlisting the aid of a strange tribe in the quarrels of another. The *tau* has been preserved; it is as follows:—

TE TAU A NGATATA.

Moe mai E Tama, i runga te onepu,
Ko te kainga tena o Toa-rangatira,
Me ko Maui toa i whano kia hinga,

* Ngatata (if the same) went down in the "Niho-puta" migration. But they were always returning back again in small parties, and, probably, Ngatata home with one of these.

I komia atu ai te waha, ko nga iwi,
 Me ko "Kura-hau-po" te mate ra koe,
 Ka wewete te taura, ka tuku i to puna,
 Ka hou i tona hou, ka tau ki te moana—e—i
 E iri, E Koro! i runga i a Iwi,
 Ko te waka tena o Tahatuna.
 Te waka o Manaiā, ko Nuku-tama-roa,
 Te Ika-hui-rua, pokina ki roto Whatu-te-ihi,
 Huna e Whiro, ko Ngana-i-te-irihia,
 Ka kapo i te kai, ko kona ko kai-kino,
 Tenei au, e te hoa! te whakataua pa-eke-ipu,
 Taia atu Kopiri i a Maru-uhi,
 I wehi i a Maru, rukurau to mate na—i.
 Waiho me tatari te ruru pae-nui,
 Ki te pu o te tiu, i te hau mata kaha,
 Kia kimihiā atu kei whoa ra koe,
 Kei tua o Tamaki; e kore e kitea,
 E pokipoki ai te umu o te hau,
 Kei puaki to hounga—e—i.
 He kawa ta te taua e—i, e whata ana ra,
 Ki te whanau a Rangi na—i,
 Tikina atu ra ko te kahui-po,
 Oho ake ki te ao, ka rungo te tangata
 Ka hotu te taua e, i, e hotu ana ra,
 Ki te ika wareware.
 Waiho atu riri, waiho atu nguha,
 Ka noho Tu-kai-taua e—i.

KIKI-WHENUA AND MARU.

1826.

The song of Ngatata had the desired effect of rousing Waikato, who probably thought it also a good opportunity of wiping out some of the scores they had against the southern tribes. Te Awa-i-taia says (A.H.M., Vol. VI., p. 4) not a *hapu* of Waikato remained behind. There are said to have been four thousand warriors in the *ope*. This large party was under the principal leadership of Te Pae-tahuna, Te Kanawa (of Waikato), Te Waharoa (of Ngati-Haua), Kaihau (of Ngati-Te-Ata), Tarapipipi (of Ngati-Haua), Te Awa-i-taia (of Ngati-Tahinga, Waikato), and Te Kohu-wai—who was subsequently killed by Te Kongutu-awa (of Taranaki) at Kapuni river, near Orangi-tua-peka. As they came through Northern Taranaki they were joined by some of Ngati-Tama and Ngati-Mutunga (of Ure-nui). They stayed a while at Manu-korihi, Waitara, and whilst here Te Awa-i-taia and all his tribe (the Ngati-Tahinga of Raglan) dug a pit in the earth and placed in it a canister of powder and one hundred bullets, by which action they intended to lay claim to the country. Thence they went on to Puke-tapu, where Te Manu-tohe-roa joined them. Rangi-pito says that Waikato attacked Ati-Awa at Puke-tapu, but I can conceive no reason for this, especially as it was some of the Puke-tapu

hapus who had assisted Waikato at the siege of Puke-rangi-ora in 1821. At Nga-motu, Raua-ki-tua, Tau-tara, Te Whare-pouri, and Titoko joined the Waikato forces, and then the whole party went on to the Taranaki territories to O-komako-rau, where in a fight the Taranaki people were defeated. The Taranaki people call this fight "Kiki-whenua"—it is near Pungarehu—and say that they inflicted heavy loss on Waikato and Ati-Awa, but the strength of the invaders was too much for them, and they had to flee to the forests and secret hiding places at the base of Mount Egmont and the gorges of the Okahu river. Te Kahui of Taranaki says: "But long ere the forces of Waikato had appeared in the district, the news had spread that such a war-party was coming, and the various *hapus* of Taranaki centering round Cape Egmont—from the Koru *pa* (on the Oakura river) to Papaka-ka-tiro (at the mouth of the Punehu river, two miles south of Opunake, near Pihama)—had agreed to retire to Maru, at the base of the mountain, and there provide a place of safety for the women and children. The Ngati-Haupoto *hapu* was appointed to decide upon the place, and when this was done the other *hapus*, as follows, proceeded thither: Ngati-Haupoto, Ngati-Rangi, and Ngati-Tama-kumu under Mourio-rangi, Porora-iti, Rakei-moko, Pu-ki-waho, and Tu-tahau, who occupied Ahu-kawakawa; Ngati-Tama-kumu were under Rua-te-whatawhata*; Ngati-whare under Tutere and Kere-papaka, who also occupied Ahu-kawakawa, Te One-hahau, and Pakihere; Ngati-Hine *hapu* under Iwi-maire and Tama-rapa; the Ngati-Rongo, Ngati-kura, and Ngati-Tama-iwi *hapus* occupied Whatitiri-nui and Pakihere; others occupied Ahi-titi, Te Kaha-roa, Puke-kokako, Ahi-tutuku-rua, and Nga-koaoao. A specially secret and secure place called Te Puna-o-okahu was selected as a retreat for the women and children when the time came. This place was situated in the deep gorges of the Okahu stream, on the slopes of Mount Egmont. Houses were erected and bush felled to start cultivations. One old man of Ngati-Tu-heke-rangi, named Te Ao-moko, together with Taimona, took up their abode far up the mountain. The name Maru was given to this series of settlements because of the shelter (*maru*) they afforded to the tribes in their time of trouble. It was after Kiki-whenua the places were occupied by the men, and this latter name was derived from a word used in a *matakite*, or vision, of one of the Waikato *tohungas*, who therein saw, and afterwards declared, the fall of the Taranaki people when the battle should take place and the subsequent flight of the people to a place of safety."

"This people of Taranaki all gathered at Maru on the news of the advance of Waikato armed with guns, which they had obtained from the Nga-Puhi together with other European property. When our people were attacked at Maru, Taranaki was badly beaten; how could it be

* Taimona was his later name.

otherwise? How could our native weapons approach near enough to be effective against the guns? What could the *pou-whenua*, the *tai-aha*, the *tuohatewha*, the *koiko*, the *kurutai*, the *mere-pounamu*, or other Maori weapons do against muskets? Hence great were the losses of Taranaki; many were killed, many taken prisoners and made slaves of and taken back to Waikato.* Our people thought that in thus assembling at the base of Mount Egmont and in our forest hiding places that we should escape death, but the guns were too much for us and great were our losses. Had it been as of yore when all fought with native weapons, Waikato would have been defeated; we should have cut them off in detail as they wandered by unknown paths in the forest between the Punga-ereere and Okahu, with which they were unacquainted, though intimately known to us. But by aid of the fear instilled by the muskets they discovered our unprotected paths and secret places, so that probably not more than fifty men of Waikato were killed by our people, whilst the guns did their work so effectually that our people were *opehia taeratia* (gathered up as crops of potatoes are in the cultivations). Some of Waikato were not armed with guns, and these occupied themselves in chasing our people in the forest to catch them for slaves—that is, those who were sufficiently fleet of foot to do so. Sometimes one hundred or less were caught together in this manner. Thus it was that the Taranaki people were enslaved—men, women, and children; only those who were sufficiently fleet managed to escape to the gorges and fastnesses of Okahu, from whence, after a time, many fled southward to Oao-iti and Oao-nui, subsequently assembling at Rimu-piko (a very fine old *pa*, situated in a bend of the Wai-au river, within the township of Opunake). From here, not very long after, the majority migrated to Kapiti and Port Nicholson, for the fear of Waikato was great. A few remained at Te Namu, and in after years there defeated Waikato. Some hid themselves in the secret places of the upper waters of the rivers on the slopes of Mount Egmont.

“Waikato were many days hunting our people, and at last finding that no more were to be found retired to the coast, and thence back to their own country, taking with them numberless prisoners. Waikato did not proceed further south on this occasion.”

Te Awa-i-taia, however, who was with the Waikatos, says (A.H.M., Vol. VI., p. 5) after the occurrences at Maru that the remnant of Taranaki fled to O-rangi-tuapeka and Wai-mate *pas* (three miles south-east of the town of Manaia, on the coast), which were taken by Waikato, after which they went in pursuit of Te Hana-taua of Ngati-Rua-nui (by whose advice Te Karawa had been killed—an incident that gave rise to this expedition of Waikato and Ati-Awa). But they did not succeed

* We shall see one of the results of this slavery at the taking of Puke-rangi-ora in 1831.

in catching him. The party then went on to Wai-totara and fell upon the people there, many of whom were killed, whilst Waikato lost Tupuna, Te-Uru-korari, and Te Ahihi. This avenged the death of Te Karawa, nephew of Raua-ki-tua, and after that Waikato returned to their homes. This is corroborated by Wi Karewa of Ati-Awa, who says that Waikato took O-rangi-tuapeka on this occasion, and Ngati-Rua-nui lost the chiefs Te Pewa and Te Ahuru. W. Karewa adds, "One of the principal chiefs of Puke-tapu *hapu* named Te Huia was with the Ati-Awa contingent, and when they reached the Ngati-Rua-nui country a battle was fought out in the open, where Te Huia distinguished himself by killing two of the enemy. He was without any arms, but seized and killed these men with his hands and then shouted, '*Ko te tangata o te ringa mau*'—" ('The work of the left-handed man.') Hence was the death of Te Karawa avenged."

Te Kahui continues, "When the Waikato forces reached their homes, the chief women of Taranaki were taken to wife by the chiefs of Waikato. Hence originated two classes of descendants—those born of free women (Waikato) and those born of the slave women of Taranaki—who were thus *tutuas*, or common people—i.e., of no consequence. Some of the men slaves also formed connection with the Waikato women; some even went to Nga-Puhi and there formed connections, both men and women. Here, again, another feature was developed; the enslaved women were given to the Europeans that came there in the whale-ships in exchange for guns, powder, balls, etc. The favours of others again were sold by their masters for pots, tobacco, biscuits, etc.—some of the girls were even given to niggers who were on board the ships at the same price as the others. Hence there sprung up another description of people in New Zealand, the half-caste, making three—i.e., Maoris, half-caste Europeans, and half-caste Negroes.* But it was not the slave women alone who were thus treated, for the free women of Nga-Puhi and Waikato were also sold to the Europeans of the ships in the strong desire to possess the foreigners' goods. Guns, pots, biscuits, tobacco, etc., were the inducements to these connections, so that the tribes might possess weapons to use against others. Thus Hakirau (Love) and Tiki Parete (R. Barrett) of Nga-Motu, who had wives from the Ati-Awa women, supplied that tribe with guns, and from the same source Taranaki

* It must not be supposed from Te Kahui's remarks that the Negro element in the Maori population is great—on the contrary it is only seen very rarely. Perhaps there are more half-caste Maori-Negroes in the Taranaki tribe than elsewhere. But these are nearly all the descendants of old Black Davis, who lived at Oakura in the early fifties of last century (and probably long before). This old fellow, who was as black as soot, used to say that he was the first *white* man! who ever visited Kawhia. As a rule the Maoris have a dislike to Negroes and ridicule their black colour, so different to the light brown colour of their own skins.

Te Kahui, in referring to the offspring of sailors and Maori women, used to call them *utu-pihikete*—paid for with biscuits!

obtained some muskets in later years, prepared flax being the payment. Hence came the musket of Wiremu Kingi Matakatea, which he used in the defence of Te Namu in 1834. Those of Taranaki who migrated to Kapiti and Port Nicholson acted in the same manner, and from the connection of the women with Europeans our people became possessed of guns and half-castes. Hence were they able to cope with Ngati-Kahu-ngunu.

"It was in after years, after Wiremu Kingi Matakatea had defeated Waikato at Te Namu (in 1834), that our people came back after exile at Port Nicholson and Kapiti, and each family again occupied its own lands."

During this campaign Tama-whereo of Ngati-Rua-nui was killed by some of the Ati-Awa and in revenge for the death of Te Karawa; his *rape* also was brought back and placed on the eel wiers—a great insult.

The migration of Ngati-Haumia and nearly all the other *hapus* of Taranaki to Kapiti, or rather to the coasts adjacent to that island, and Port Nicholson, occurred not very long after the return of Waikato to their own country. It was probably in 1827. But a small band of one hundred and twenty warriors and their families determined to remain at their homes, and they took up their residence in Te Namu *pa*, a very strong place about a mile west of Opunake township, on the coast. Wiremu Kingi Matakatea (or Moki) was their chief; and here they remained many years, as we shall see later on. They said they preferred to die on their own lands rather than in a strange country, though Paku-ahi, a chief of Taranaki, was most urgent that they should accompany the migration.

Te Kahui, in his account of the slaves taken back to Waikato, states that some of them went (or were sold) to Nga-Puhi. The "Missionary Record" often refers to these slaves, and I remember myself seeing several in Kaipara in 1859. At this time they were treated kindly, but it was not always so, as the following extract from Rev. Mr. Hamlin's Journal, whilst at Manga-pouri (on the Waipa), 24th September, 1836, will show—see "Church Missionary Record," 1836, p. 239. "Tidings of a dreadful murder which was committed within a mile of this place about an hour before I arrived. The murdered man was a slave from Taranaki; he lately met his wife who has been recently brought from that place a captive, but the property of another master. Love to the partner of his bosom and false hopes of being able to escape home inclined them both to take to the bush, where they were found this morning—not by their proper master but by another native, who immediately brought his piece, and in spite of the heart-touching appeal, '*Aua au e kohurutia*'—('Don't murder me') and in the presence of his wife, sister, and father-in-law of the deceased, this ruthless brother of

Cain fired a ball through the body of the unhappy man, who fell dead at his feet."

Since the account of the incidents at Maru printed above, I have had the opportunity of visiting the slopes of Mount Egmont, where that and other places are situated. Plate No. 14 shows the site of the Maru settlement, which was on the rounded hill on the right of the picture; Pakihere is a little further to the right, across the Okahu Gorge, which is here nearly five hundred feet deep, with perpendicular cliffs falling directly from Pakihere. When the Waikatos took both Maru and Pakihere they descended on to them by the spurs of Mount Egmont (indistinctly seen in the picture through the mist). Te Ahu-kawakawa is the name of the swamp lying between Mount Egmont and the Pou-a-kai Ranges, the drainage of which forms Bell's Falls, or Te Rere-a-Tahurangi—named by Tahurangi, who first ascended Mount Egmont, as related in Chapter IX. Puke-kokako lies to the south-west of Pakihere, and the other places mentioned a few pages back in connection with Maru are all in this neighbourhood, and all are at an elevation of some three thousand to four thousand feet above the sea. It is a broken forest-clad country very picturesque, with the noble peak of Mount Egmont forming the back-ground. On some of the flat spurs the Maoris grew both *kumara* and *taro*. The site of Te Kahui Mountain House (from which the photo No. 14 was taken) was cultivated at the time of Maru. The people who first owned and lived in this country were the Ngati-Kaikaka tribe—probably a branch of the Kahui-maunga aboriginal tribes. They were exterminated by the Taranaki tribe.



PLATE No. 14.

Maru Hill, on slopes of Mt. Egmont.

CHAPTER XVI.

SOUTH ISLAND RAIDS.

THE accession of a number of the Taranaki tribe who fled from their own territories after the events at Maru, as related in the last chapter, to the ranks of the fighting men under Te Rau-paraha at Kapiti, together with further contingents of Ngati-Rau-kawa from Upper Waikato, which came under their chiefs Taratoa and Te Whata-nui, and settled down at and around Otaki, rendered Te Rau-paraha's scheme for the invasion of the South Island easy of accomplishment. The increasing number of vessels also that began to frequent Kapiti Island for the purpose of trade in flax was the means of adding materially to the store of fire-arms so ardently desired by the Maoris. So far as can be made out, it was in 1828 that Taratoa and many of Ngati-Rau-kawa joined Te Rau-paraha, and either at the end of the same year or very early in 1829 Te Whata-nui followed his tribesmen to Cook's Straits.

It was also about this period—*i.e.*, 1827 or 1828, that the Mua-upoko chief Tohe-riri, who had issued the invitation to Te Rau-paraha to visit him at Horo-whenua, that led to the massacre of the latter's children, met his death at the hands of Ngati-Toa and Ngati-Rau-kawa at Horo-whenua—to which place he had returned from the Ngati-Kahungunu of Wai-rarapa, with which tribe he had taken shelter.

NGATI-TAMA DEFEATED AT TOKA-KAWAU.

? 1827.

These various tribes did not always live in peace with one another in their new homes, though allied in their general policy. It was somewhere between 1826 and 1828 and after the arrival of some of the Ngati-Rau-kawa that this latter tribe fell out with Ngati-Tama, and some fighting ensued at Toka-kawau, Ranga-tira (? on the banks of the Manawatu), where the latter tribe got the worst of it, losing a chief of note named Pehi-taka and an Ati-Awa chief named Te Kaurapa, killed by Te Ao of Ngati-Toa; whilst Ngati-Toa (who were assisting Ngati-Rau-kawa) lost Kahu-pake and Moe-araara. The dispute was about some of the conquered lands, but Te Rau-paraha, after a time, persuaded the disputants to make peace. It was in consequence of this trouble and the fear that such turbulent tribes might in the future disturb the harmony of their alliance, and thus frustrate his further schemes of conquest, that Te Rau-paraha (on the advice of his sister

Wai-tohi—says Mr. Travers) finally arranged that all the Ngati-Rau-kawa people should settle and own the lands to the north of Kuku-tauaki stream, whilst Ati-Awa should hold those to the south, including Wai-kanae.

Some lady of the Ngati-Tama composed the following *Kai-orao* against Ngati-Toa on account of the losses of her tribe at Toka-kawau:—

Kaore te hūkihuki ki te hōa kua riro,
Ko te waiho atu ki te puta whakakapi,
Ki Toka-kawau—e,
Ka whakapae te riri, e piri mai,
Homai nga are nui ki au mau ai,
Kia whakaturia te komenga i raro nei,
Kia tuwhera te hākē hei rui i nga roro,
No Ngati-Rau-kawa, no Ngati-Whakaterē,
He rerenga mai hoki—e, te umu a Te Huia,
Kai rawa atu au to tumuaki rahi,
No Paringa-tai, no Te Whawharua,
Na Kahu-nui—e, ka kita aku niho,
Mene rukuruku te kare o 'Rarua,
Ki roto ki taku ipu, e koropupu nei.

TRANSLITERATION.

Alas! the startled heart for my departed friends
Left on the desolate battle-field
At Toka-kawau.
Wrath may turn aside, but still be felt.
Give to me those great ones to keep,
To be used as a feast for those below;
Let the bowl be open to receive the brains
Of Ngati-Rau-kawa, of Ngati-Whakaterē,¹
Collect them all into Te Huia's oven.
I will thy sacred heads consume—
O Paringa-tai! O Te Whawharua!²
At Kahu-nui will I gnash my teeth,
And gather the beloved of Ngati-Rarua³
Into my gourd that is boiling there.⁴

NOTES.—1. Ngati-Whakaterē, a *hapu* of Ngati-Rau-kawa. 2. A chief of Ngati-Toa. 3. Ngati-Rarua, a *hapu* of Ngati-Toa. 4. Water was boiled in a gourd by placing red-hot stones therein.

TE RAU-PARAHA STARTS FOR THE SOUTH ISLAND.

1828-29.

The captured canoes, taken from the allies at the battle of Whaka-puetai or Wai-o-rua, Kapiti, in 1824 (see last chapter), now came into use to further Te Rau-paraha's schemes of conquest, by enabling him and his allies to cross the rough waters of Cook's Straits. "Te Ahu-a-Turanga" was the name of Te Rau-paraha's own canoe used in many of his southern expeditions; it still lies rotting away at Motu-hara

Porirua Harbour), says Mr. Best. It probably came from Manawa-tu originally, for its name is that of a place on the old track over the northern spurs of the Rua-hine mountains, the origin of which will be found in Chapter VIII. Another famous canoe of this period was Te Ra-makiri," originally captured from Ngati-Kahu-ngunu of 'ai-rarapa by Ngati-Tama, and presented to Te Rau-paraha. "It"—says Mr. Best—"exceedingly *tapu*, where it still lies on Mana land. If anyone breaks off the smallest fragment a dreadful understorm will ensue, and the lightning destroy the offender! 'We know that this is true'—says Mr. Best's informer—"because when the canoe was hauled up at Kapiti many years ago the carved *ihu*, or bow, was broken, and instantly a violent storm arose!" Such is the old-time belief!

The expedition which started in 1828 for the southern side of Cook's Straits was an extensive one, consisting of Ngati-Toa under Te Rau-paraha, Te Rangi-haeata, Rawiri Puaha, and many another noted warrior of that tribe and their related *hapus* of Ngati-Rarua and Ngati-Koata. With them were some of Ngati-Mutunga (of Ure-nui), Moke-tapu (of Bell Block), Manu-korihi (of Waitara), and Ngati-Tama of Poutama) under Te Puoho, Ngati-Rau-kawa, under the chiefs of that tribe; Te Whata-nui, head chief, joining the force later on. This formidable force crossed the Straits from Kapiti Island, having, no doubt, made sure that this dangerous transit was safe, by observations Omere—the point south of Ohariu Bay, as the old song says:—

Ka rou Omere ki waho,
He maunga tutainga aio.

Where bold Omere projects outside,
The mount where calms are watched for.

and which was the invariable custom before crossing. Equally would these superstitious people comply with ancient custom in the case of those who had not crossed the Straits before, and avoid looking at the northern rocks, for so surely as they did so would a violent storm arise and swamp the canoes—so says the old tradition.

They made for Te Tao-o-Kupe (Kupe's spear), named on the maps as Jackson's Head, or Jackson's Head (so called after an old whaler of that name who took up his residence under Te Rau-paraha's protection, about the time we are writing of), the eastern entrance to Queen Charlotte Sound. Here a division of the forces took place, for a time, and the Ati-Awa portion proceeded up Queen Charlotte Sound, killing and driving away to their mountain fastnesses the original inhabitants, who were part of the Rangi-tane, Ngati-Apa, and other tribes, about whom we know very little. It was this people that cut off Captain Berneaux's boats' crew in 1773 at a little bay in Arapaoa Island, which lies to the east side of the Sound. Ati-Awa went on to the head of the Sound to Te Wera-a-Waitohi, which is the name of the place where the town of Picton now stands, and is so named on account of a big

forest fire that occurred many years ago, which was lit by a man named Waitohi, from whose time the place has been open land. Here the Ati-Awa took possession of the country, but I am not quite clear whether any of them settled down there permanently at that time, or whether it was later. In after years they occupied the little island of Moioio as a *pa*, which is situated at the junction of Queen Charlotte Sound and Tory Channel. My notes say, "They did not occupy Wairau Valley at this time because it was under a state of *tapu*, consequent on the death of some of Ngati-Toa there;" which is the only note we have in reference to some raid of Ngati-Toa across the Straits prior to this great expedition.

HIKAPU.

Te Rau-paraha and his division of the fleet, which is said to have carried three hundred and forty warriors mostly armed with muskets, proceeded along the coast to Pelorus* Sound, up the beautiful reaches of which they paddled, destroying the unfortunates who fell into their hands, or enslaving them.

The tribe they met with here was Ngati-kuia—an offshoot of Ngati-Apa (of the north shores of Cook's Straits). They take their name from Wai-nui-a-ono, the wife of Koanga-umu, who are said to have come from Hawaiki in the Kura-haupo canoe.† Their boundaries were restricted to the Pelorus Valley and Rangi-toto Island. They were great fishermen and bird-hunters, but did little cultivation. At the time of Te Rau-paraha's invasion Pakau-wera and Maihi were the principal chiefs of Hikapu, the headquarters of the tribe. This was a semi-fortified village situated at the junction of the Kenepuru Sound with that of Pelorus. Eruera Wirihana Pakau-wera, who died at the age of about seventy-eight in the late "nineties," told me that the news of the Ngati-Toa invasion into their peaceful waters was only received at Hikapu a very short time before the fleet was seen approaching, coming on at a very great pace, as the canoes were urged through the water by many hundreds of muscular arms. Ngati-kuia were distracted, and did not know what to do when the cry of "*Te Iwi hou e! te iwi hou!*"—"The new comers! the new people!"—was heard warning all of the approach of the war-party. Ngati-Toa landed and dashed into the village, and commenced slaughtering right and left. The unfortunate inmates had nothing but their native arms to defend themselves with, and were so panic-stricken that they became an easy prey to the invaders. My informant was a child of about eight or ten at the time, and was led away by his father, who managed to make good their escape to

* Named after H.M. Brig "Pelorus," which discovered the Sound in September, 1838. The native name is Te Hoihere.

† Ngati-kuia means the "descendants of the old woman"—i.e., Wai-nui-a-ono.

the forest. "What are those lights and the smoke we see at the village?" asked the child. His father replied, "That is Ngati-Toa burning your ancestors and our houses!" The boy's mother, Kunari, whom he described—as he saw her some time afterwards—as a most beautiful woman, with long chestnut curls hanging down her back—was taken prisoner by Te Whaka-rau with a large number of other women, and shortly afterwards was married to Apitia (senior) of Ngati-Mutunga of Ati-Awa.*

It is said that the slaughter at Hikapu was very great indeed; it was a massacre pure and simple. Outside the mere desire of man-slaying, Te Rau-paraha had the additional motive, so dear to the Maori, of revenging on this people the part they took in the naval attack on Kapiti in 1824, when Whaka-paetai or Wai-o-rua was fought, and also for the assistance that some of them rendered to Ngati-Apa in that same year—for which see *ante*.

NIHO-MANGO.

1829.

After killing or driving to the forests all the inhabitants of Pelorus, the Ngati-Toa fleet returned to the mouth of Pelorus Sound, and whilst here (says Mr. Travers) they were joined by Te Pehi-kupe and further

* E. W. Pakau-wera described to me how in after years, when Apitia lived at Rangitoto Island, he and his father used to visit Kunari, the boy's mother. This was when peace had been made. The following little bit of family history illustrates some features of Maori life in the early nineteenth century:—"Apitia (senior) was of the Ati-Awa tribe of Waitara; he first married Wehe, a woman of the same Taranaki hapu as the well-known chief Kukutai. They had a daughter named Ripeka Te Urunga-pingao and a son Apitia. When Apitia (senior) joined the expedition under Te Rau-paraha he captured and took to wife Kunari, former wife of Pakau-wera of Ngati-kuia. They afterwards lived at Wai-ariki, Te Rimu-rapa (Sinclair's Head, near Wellington), which country fell to Apitia's share at the conquest (1825). It was here that Apitia took Kunari to wife, much to the anger of his first wife Wehe. When Ati-Awa removed to the Chatham Islands in 1835, Apitia went with them, leaving Wehe and her daughter at Wai-ariki, but taking the boy Apitia with him. Shortly after the death of Te Hiko (of Ngati-Toa) at Porirua, Wehe died at Wai-ariki. When Apitia heard of this he returned from the Chatham Islands, and for a time lived with us all at Wai-ariki. Now about Kunari: When Apitia first went to the Chatham's, it was not long after that Kunari had a daughter, who grew up to be a fine woman. When the tribe of the first wife saw her they bewitched her, and she died. A son was also born to Kunari and Apitia, and he was also killed by *makutu* (witchcraft). Immediately afterwards Kunari died through the same means, and had not been buried a month before Apitia himself succumbed to the same influence—all on account of his taking a second wife, which is a serious offence amongst us Maoris" (Te Whetu, 1894). There must have been circumstances in this case which differed from the ordinary—probably Wehe, the *wahine-matua*, or senior wife, was entirely displaced by Kunari; for it was no uncommon thing for a Maori chief to have a dozen wives, one always being the principal one.

reinforcements of Ngati-Toa from Kapiti. It will be remembered that Te Pehi-kupe had, in 1825, invited himself on board a whale-ship bound for England, whither he desired to proceed in order to procure arms for his people, in which he was partially successful. He returned to New Zealand in January, 1829,* and, no doubt, joined Te Rau-paraha directly afterwards, so we have a date for the further proceedings of the *tauu*.

With this increased force Te Rau-paraha returned on his tracks for a time without going through the French Pass, and then coasting down the east side of the South Island proceeded to punish a Ngai-Tahu chief named Rere-waka, who, on hearing of the defeat of the allies at the attack on Kapiti in 1824, had said that he would rip up Te Rau-paraha's belly with a *niho-mango*, or shark's tooth. But as Mr. Travers has fully described this expedition (Transactions and Proceedings New Zealand Institute, Vol. 5, p. 72, *et seq*). I will only say that after this attack on Kaikoura itself, Takahaka, a *pa* a little north of Omihi and south of the former place, was also taken.

We left Ati-Awa at the head of Queen Charlotte Sound. My notes are not clear as to whether this tribe joined Te Rau-paraha again, before the latter started on his way down the east coast as described above. But probably they did so, and it was then decided that Ati-Awa should take the west coast of the South Island and conquer that country. However, this may be, the fact is that it was Ati-Awa, assisted by some of Ngati-Rarua (of Ngati-Toa), who made the conquest. The particular *hapus* of Ati-Awa that contributed most largely to this expedition were Ngati-Mutunga, Puke-tapu, Manu-korihi, and Huti-wai, besides Ngati-Tama under Te Puoho. The chief men engaged were Niho, Te Puoho, Takerei, Te Manu-tohe-roa† (of Puke-tapu), Te Keha, Te Koihua; Te Puoho and Te Manu-tohe-roa appear to have taken the leading part. We know few details of this raid. The tribes that were now to fall under the weapons of Ati-Awa and Ngati-Rarua had not as yet experienced the full effects of warfare as conducted by the savage northern tribes, nor were they in possession of firearms. These tribes were the Ngati-Apa-ki-te-ra-to (or Ngati-Apa-of-the-sunset) and the few remaining people of the Ngati-Tu-mata-kokiri, living amongst them as slaves or vassals. I extract from Judge Mackay's work‡ a

* Te Pehi, says Judge Mackay, came back direct to New Zealand from England, and then made a voyage to Sydney. It was in 1829 he returned from the latter place.

† Afterwards killed at the battle of Te Kuiti-tanga, 1839.

‡ A compendium of official documents relating to native affairs in the South Island, by A. Mackay, Native Commissioner, Government Printer, Wellington, 1873.

brief account of these people, for the book is scarce, though often quoted—not always with due acknowledgments.

NGATI-TU-MATA-KOKIRI.

After the first settlement of the crew of the canoe "Taki-tumu" in the Middle Island, "a branch of the Ngati-Hau from Whanganui, under a chief named Tauira-pareko, were the next to cross over to the Middle Island; a section of whom called Ngati-Wairangi, with their chief Tawhiri-kakahu, settled at Arahura (near Hokitika), on the West Coast. . . . Next in point of time was a tribe named Pohea, also from Whanganui; they settled in the neighbourhood of Whakatu, or Nelson, where they built a large *pa*, called Matangi-awhea. The tribe Ngati-Tu-mata-kokiri were the next to arrive and spread themselves over the Whakapuaka, Nelson, Waimea, Motueka, Roto-iti, Roto-roa, and Massacre Bay districts and the West Coast as far south as the river Karamea. They are said to be descended from a chief named Tu-mata-kokiri,* and to have come originally from Taupo to Whanganui, in the North Island, where, after dwelling for a while, they crossed over to the Middle Island and settled at Arapaoa (Queen Charlotte Sound), from whence, in course of time, as their descendants increased, they spread themselves over to the westward, occupying the shores of Blind (or Tasman) and Massacre Bays; and it is supposed, according to native accounts, that it was a few of this tribe who attacked Tasman's boats' crew on the 18th December, 1642, on his visit to that part, which he describes in his voyages as having named Massacre Bay in consequence of this unhappy affair; in corroboration of which the locality pointed out by the natives as having been the scene of the first unfortunate meeting between the European and native races, is situated in close proximity to the Tata Islands, in what is now known as Golden Bay. . . ."

After describing the irruption of the Ngai-Tahu tribe into the Middle (or South Island) about the year 1575-1600, and their collision with the Ngati-Mamoe tribe, Judge Mackay continues, "About this time a division of the Ngai-Tahu proceeded to Ara-hura, on the West Coast, for the purpose of getting the greenstone, or *pou-namu*. . . . In those days the West Coast of the Middle Island was inhabited by a tribe called Ngati-Wairangi. . . . A large body of Ngai-Tahu travelled across the Island to the West Coast, where they speedily overcame the Ngati-Wairangi, most of whom were killed, with the exception of a few women and children, who were spared by and embodied in the Ngai-Tahu. The Ngai-Tahu had not long been in possession of the West Coast before they were attacked by the Ngati-Tu-mata-kokiri (of

* It is said by the Whanganui people that Te Ahuru led the first migration to the South Island, followed not long after by Tu-mata-kokiri.

Tasman Bay, etc.), but, as the attacking party was not large, no advantage was gained by them, and they withdrew to Mohua (native name of the northern part of the Middle Island). The Ngai-Tahu and Ngati-Tu-mata-kokiri seem to have had occasional fights about the right of catching the *weka*, *kiwi*, and *kakapo* in the Upper Grey and Buller districts, but nothing of any moment took place during the first century of the occupation of the Middle Island by Ngai-Tahu. . . . The pursuit of bird-hunting and eel-catching at the sources of the Maruia (a branch of the Buller), the Clarence (Wai-au-toa) and Wai-au-uwha" (which is the proper name—not Waiau-ua, as the maps have it) "led to frequent skirmishes between the East and West Coast Ngai-Tahu and Ngati-Tu-mata-kokiri. This latter tribe appears to have held possession of the country to the north of the Buller river" (and extending to Cape Farewell) "for over a century after the first settlement of Ngai-Tahu in the Middle Island, when their territory was invaded by a division of the Ngati-Apa tribe from the neighbourhood of Whanganui, in the North Island, who partially conquered them, but after a time withdrew again to their own district."

"The Ngati-Tu-mata-kokiri, with a view to avenge themselves on this tribe, determined to cross the Straits and attack them at Kapiti, where they then resided, but in attempting to do so large numbers were drowned, and the remainder who landed were so few in number that they fell easy victims to their enemies."

"No further attempt at conquest appears to have been made by the Ngati-Apa until about sixty years ago (*i.e.*, 1810), when, taking advantage of a war then raging between Ngai-Tahu and Ngati-Tu-mata-kokiri, they crossed over to Massacre Bay and again attacked the latter tribe. The Ngati-Tu-mata-kokiri, about this time, unfortunately killed a Ngai-Tahu chief named Pakeke at Maruia; it was determined by both Ngati-Tuahu-riri (of Ngai-Tahu) and the Poutini (West Coast) Ngai-Tahu to take revenge. Two fighting parties started unknown to one another almost simultaneously—one from Kai-apohia (on the East Coast), and one from Arahura (on the West Coast); the former headed by Te Whare-kino, an influential chief, travelled by the Hurunui river to Lake Sumner; thence by the sources of the most northerly branches of the Wai-au-uwha and the pass of Kai-tangata to Maruia, following this river down to its junction with the Kawa-tiri, or Buller. They then proceeded, after crossing the Buller, in a northerly direction by the valley of the Matiri—a tributary of the Buller—to the sources of the river Karamea, down which they proceeded to the West Coast, where they remained some days eel-fishing."

"The party of Poutini Ngai-Tahu, headed by their principal chief *Tuhuru* (father of the late Tarapuhi-Te-Kaukihi of Mawhera)—and, I may add, a descendant of Mango-huruhuru, the magician who

brought the sands to the Taranaki coast, see Chapter VIII*), "travelled by the West Coast and reached Karamea at the time that Whare-kino and his people were there engaged eel-fishing. Seeing tracks of men on the sands at Karamea they supposed that it was some of the Ngati-Tu-mata-kokiri, of whom they were in quest. Tuhuru and another native cautiously approached the Ngati-Tuāhu-riri camp. Tuhuru's companion being in advance came suddenly on Te Whare-kino (who was engaged baiting an eel-basket), and, taking one another for enemies, a scuffle ensued, when the Poutini man was thrown down and would have been killed by Te Whare-kino but for the timely arrival of Tuhuru; he at once, without ceremony, made a stroke at Te Whare-kino with his spear and ran him through the arm, at the same time giving him a push forward on his face. But before he could rise he was seized by the hair by Tuhuru, who intended giving him a finishing stroke with his club, when he suddenly recognised him as Te Whare-kino and a cousin of his own. The Ngati-Tuāhu-riri, attracted by the quarrel, had by this time assembled round their leader; whereupon the mistake was explained and they at once agreed to join forces and proceed to West Whanganui, led by Tuhuru. There they attacked the Ngati-Tu-mata-kokiri and killed large numbers of them, but after a time retired to Arahura, from whence Te Whare-kino and his people returned to Kaiapohia, on the East Coast."

"The Ngati-Tu-mata-kokiri were shortly after again attacked by the Ngati-Apa, from the North Island, and driven on to the West Coast; and the last of them, consisting of Te Pau and Te Kokihi, two of the principal chiefs, and a few followers, were killed by Tuhuru and his people on the Paparoa range, dividing the valleys of the Grey and Buller. The Ngati-Apa had now entire possession of the country formerly occupied by the Ngati-Tu-mata-kokiri; but events were taking place in the North Island amongst the tribes there, which

* Tuhuru had only lately become a resident of the West Coast. The following is translated from a document written in Maori by an old man named Hakopa (of Hokitika) in 1898 for Mr. G. J. Roberts (now Chief Surveyor of Westland). He says, "Tuhuru came originally from Kaekae-nui (? Ngaengae-nui), near Kaiapohia north of Christchurch. He did not come to make war, but rather to hunt birds to make a return for a feast given to his people. These birds were *kakapo*, *kiwi*, and *waka*, besides eels, which his men carried back over the mountains from Poutini to Kaiapohia, and from there were distributed even as far south as Tau-mutu (south end of Lake Ellesmere) and to Arowhenua (near Timaru). After this, Tuhuru came back to Poutini (the West Coast) with his people and dwelt at O-Hine-taketake, in the Mawhera, or Grey Valley. Here he lived with some of the Ngati-Tu-mata-kokiri tribe until a quarrel arose, in consequence of a woman named Kakoro having been taken forcibly as a wife by Tainui, Tuhuru's son, against the wishes of her tribe, and then troubles commenced between the two parties, ending, as Judge Mackay relates, in the text above.

eventually led to their being dispossessed of their newly-acquired territory. . . ."

Practically, the above is all that is known of the Ngati-Tu-matakokiri tribe, as they were destroyed root and branch, always excepting some of the women who were taken prisoners by their conquerors, and it is through some of them that the following old song was learnt by some of the Ngati-kuia and Ati-Awa people. It is very ancient:—

E tomo, E Hine! ki Mirumiru-te-po,
 Ko Te Tatau-o-te-po,
 Ko te whare tena o Rua-kumea
 O Rua-toia, O Miru ra e!
 No Tu-horo-punga, no Kai-ponu-kino
 Nana koe i maka i te kopae o te whare
 Ki te ata ki a Te Kamu.
 Ka huri mai hoki to wairua-ora,
 E Hine! ki a au.
 Nau mai, E te tau! ki roto nei taua,
 Titiro iho ai taku tonga-rerewa
 He motoi taniwha no roto i te kopa
 Na to whaea, na to tuakana, na Hine-korangi,
 He awe toroa no runga i a Karewa,
 Nana i unu ake, tukua mai kia rere,
 E Tama ma e! tauwhirotia mai
 Te waka o te makau
 Me tuku kia whano nga mata kurae,
 Ki Rua-taniwha e—
 Kia wawe ia te ihu
 Ki Otama-i-ea
 Tahuri atu ki tua ki One-tahua—e—
 Te whenua ra e, kihai au i kite,
 E takahia mai ra, e Tu-ki-Hawaiki.

TRANSLITERATION.

Thou hast entered, O Lady! Mirumiru-te-po,
 By the door of Hades, place of departed spirits.
 There is the house of Rua-kumea—
 (Where spirits are dragged to their doom)
 Of Rua-toia, spirit-holder—of Miru,¹ goddess of Hades.
 There also is the house of Tu-horo-punga of Kai-ponu-kino
 (The powerful gods of sorcery and spells).
 'Twas Miru¹ that cast thee into the corner,
 To the shade of the firmly-grasped;
 From thence did turn thy living-spirit,
 O lady! unto me.
 Welcome back, my love! to this our home,
 And let me gaze on my treasure found—
 My precious one from the treasure-bag;
 Once thy mother's, thy sister's, even Hine-korangi's.²
 Thou art like the albatross plume, from Karewa,³
 Plucked from its wing and hither brought.

O my friends ! welcome with beckoning hand
 The canoe that bears my loved one,
 And let it pass on by the many capes
 That lead to Te Rua-taniwha ;⁴
 Quickly shall the bow reach the strand
 At famed Otama-i-ea.⁵
 Then turn away to One-tahua,⁶
 To that land I have never seen,
 Where Tu-ki-Hawaiki⁷ goes to and fro.

NOTES.—This is the lament of Riri-koko, who, on the death of his daughter, followed her to the Reinga, or place of departed spirits, and brought her back. She was the sister of Hine-korangi. But see the *Journal Polynesian Society*, Vol. VII., p. 59, and Vol. V., p. 118, for the story on which this lament is founded. 1. Miru, goddess of Hades. 2. Hine-korangi, sister of the departed. 3. An island off Kawhia, home of the albatross. 4. Rua-taniwha, a point a little to the north of West Whanganui. 5. Te Tahuna i Otama-i-ea is the boulder bank that forms Nelson harbour. 6. One-tahua is Cape Farewell Spit. 7. Tu-ki-Hawaiki was formerly the principal chief of Ngati-Tu-mata-kokiri of Tasman Bay.

In Judge Mackay's account it is inferred that the whole of Ngati-Tu-mata-kokiri were exterminated. No doubt, this was so, as a tribe, but many of the women were saved, as also some of the men—all of whom subsequently became slaves to Ati-Awa and Ngati-Rarua.

CAPTAIN D'URVILLE'S VISIT TO TASMAN BAY.

1827.

It will be of interest to say a few words just here about the visit of the celebrated French Captain, Dumont D'Urville, in the corvette "Astrolabe," which occurred early in 1827, and which, so far as is known, was the first visit of an European ship to that bay since Tasman in 1642. It was on the 18th December of that year that the Dutch navigator anchored off Separation Point, which divides Tasman from Maseacre (or Golden) Bay, and, as is well known, one of his boats was attacked by the Ngati-Tu-mata-kokiri tribe and four of the sailors killed. Hence Tasman gave the name Murderers' (or Massacre) Bay to the place. It would have been of interest to have learnt the Maori account of this affair, but, unfortunately, the tribe that committed the murders was practically exterminated by the Ngati-Apa tribe about the beginning of the nineteenth century, so we have nothing from native accounts but the bald fact of two ships having visited the bay, where they were attacked by the Maoris and some of the crew killed. This information comes down through some of the women, or slaves, spared when Ngati-Apa conquered the country.

And as to Captain Cook's three visits to Queen Charlotte Sound in 1770, 1773, and 1777, for the same reason we have no native accounts. The people with whom Cook had intercourse, probably Ngai-Tara or the Rangitane tribes, having also been exterminated. One would have thought that such a notable event as Cook's visit would have been retained in the traditions of the Ngati-kuia tribe who inhabited

the Pelorus Sound, but my old friend Pakau-wera, from whom I obtained much information as to his tribe, absolutely knew nothing of Cook's visit.

Captain D'Urville left Sydney on the 19th December, 1826, and after a very stormy passage made the West Coast, near the mouth of the Grey River, on the 10th January, 1827. From there he coasted along to the north, round Cape Farewell, and anchored off Separation Point, not far from Tasman's anchorage, on the 14th January. It was then that he ascertained that Tasman's Bay was of far greater size than Cook had supposed. On the 16th January D'Urville was off Mackay's Bluff, a few miles north of Nelson, and here he first communicated with the natives, who visited the ship in two canoes from a settlement pointed out as being situated near the north end of Nelson Haven (which D'Urville never saw) and called, according to D'Urville, Skoi-te-hai (which may be, perhaps, Kohi-te-whai, or some such name).^{*} D'Urville thought he recognised amongst these people two distinct classes—the fine, stalwart tattooed men who were evidently chiefs, and some untattooed men who appeared to be slaves, or of the lower orders. There is no doubt these people were members of the Ngati-Apa-ki-te-ra-to tribe, who conquered Ngati-Tu-mata-kokiri, and probably the lower class were slaves or vassals of the latter tribe held in bondage after their conquest by the first named. The same day the Astrolabe anchored under the lee of Adèle Island, on the west shore of the bay, in a fine, sheltered place, which received the name of Astrolabe Bay. They remained here several days, the natives from the head of the bay coming to visit them and remaining camped on the shore whilst the ship was there. D'Urville remarks that these people were unacquainted with iron, and put no value on it; but much preferred clothing in exchange for their mats, etc., etc. He says they had potatoes, but possibly he means the *kumara*, or sweet potato. They complained of the effects of fire-arms in the hands of some neighbours

^{*} This place name cannot now be identified; the subsequent conquest of the country by Ngati-Toa and Te Ati-Awa having destroyed those people who might have known. But Judge Mackay tells me there were to be seen, when Mr. James Mackay first occupied the country to the north of the Nelson Haven in 1845, a very large number of *papa-whare*, or house foundations, all along the Boulder Bank, and that at the head of this place "there are numerous *papa-whare* to be seen in close contiguity and of all shapes, as also along the bank for several miles, along the margin of the flax swamp which formerly existed there. . . . The site of this swamp was previously occupied by a forest of mixed timber, which was ultimately destroyed by fire, and a growth of flax took its place. The site of the mixed forest was originally covered with a growth of *kahikatoa* (manuka), the remains of which were discovered when digging ditches to drain the swamp laying on a clay surface at a depth of six feet below the level of the swamp. There must have been a great subsidence there, for the present surface of the swamp is very little above sea level."

who came from the north-west, evidently alluding to Ngati-Toa and Te Ati-Awa, with whom these people had come in contact in 1824 at the attack on Kapiti Island already described.

D'Urville, after four days at Astrolabe Bay, sailed for the French Pass, which he discovered, and after a very great many difficulties managed to take the Corvette through, with the loss of part of her false keel, for the terrible current of the Pass carried the ship on to the rocks. It was a very narrow escape. D'Urville's description of these exciting times is of very great interest.

His officers requested him to allow his name to be applied to the island that lies to the north of the French Pass. The Captain's remarks thereon are worthy of being quoted, as showing that he had the true spirit of the discoverer, and did not wish to deprive the first explorers of their right to name their discoveries. The Maoris, of course, were the first to visit the island. He says, "The name of D'Urville Island, therefore, will remain until the epoch when we shall learn the name it has already received from its inhabitants." The Maori name of the island is Rangitoto, but D'Urville's name still takes precedence, and it is as well in this case that it should remain, for the name of the distinguished French navigator is not signalized in any other part of New Zealand, although he did so much to make its coasts known.

They saw several villages about the Pass and Admiralty Bay, and even some of the natives in their canoes at a distance, but held no communication with them. These were some of the Ngati-kuia people of Pelorus Sound, who at that time owned Admiralty Bay and Rangitoto Island.

After this long digression we return to the

CONQUEST OF TASMAN BAY.

1828.

We left the Ati-Awa and Ngati-Rarua expedition at Rangitoto (or D'Urville's) Island bound for the conquest of the Ngati-Apa of Tasman Bay. The fleet passed along down the east coast of the bay, attacking all the people they found as they went along. At a place named Te Ana-toto—a point on the mainland just to the west of the French Pass, they first fell in with some of the local people, and here succeeded in killing Te Nge and captured his wife Whakaata. Passing down the coast they killed or drove inland all the people at Croisilles Harbour (so D'Urville, its discoverer, spells it—the native name is Whangarae) and then on to Whakapuaka, where they fell on the people there, killing a great many, amongst them the wife of Tekateka, a Ngati-Apa chief, who, himself, climbed on to the top of a house and shouted out, whilst the massacre was going on, "*Ko au tenei! Ko Tekateka!*"—"This is I, Tekateka!") This man being a brother-in-law of

Tu-te-porangi (one of the Ngati-kuia or Ngati-Apa prisoners of Ngati-Toa and now friendly with them) was therefore saved by Te Manu-tohe-roa of Ati-Awa. Tu-te-porangi's grandson is Hoani Makareka of Blenheim. The expedition then went on to Nelson, Motueka, Takaka, and as far as Te Tai-tapu, or Massacre Bay, killing or enslaving the unfortunate Ngati-Apa. Having conquered all this extensive stretch of country, embracing the whole of Tasman Bay, with a coast line of about one hundred and twenty miles, many of the conquerors settled down there in the choicest spots.

But the manslaying already accomplished did not suffice for these bloodthirsty warriors, now habituated to a diet of man's flesh and with the lust of killing on them. Apparently, the offence given by Ngati-Apa in joining in the attack on Kapiti Island in 1824 was not to be expiated by the conquest of their country and the enslaving of their people. The strong desire also to obtain greenstone was another reason why a portion of the conquerors under Niho (or Nga-Niho) of Ngati-Tama (or perhaps Ngati-Rarua—both tribes closely related), and Otu of Ati-Awa, decided to raid the West Coast and attack the Poutini Ngai-Tahu, in whose country the greenstone was to be found. The course which this expedition took along the West Coast is one of the most difficult to travel in all New Zealand. The mountain ranges are nowhere very far from the coast, down to which the spurs come in precipitous slopes, all clothed with very dense forests, and intersected by numerous rivers and streams running in precipitous gorges. A writer in the "Karere Maori," No. 16, 1849, says, "Along this coast the Ngati-Tama chief Nga-Niho led his people in the year 1827 (? 1828) against the Ngai-Tahu people of the greenstone country, whom he defeated in every battle. The assailants had all of them guns, and although, amidst the almost inaccessible rocks and fastnesses of their coast, the Ngai-Tahu might have defied any enemy similarly armed to themselves, yet the fear of the fire-arms brought against them, together with their deadly effect, caused them in every instance to give way. The localities of the fights are yet pointed out, and scorched stones, which formed the *umus*, or ovens, are still discernable. It is very doubtful if these valleys—between West Whanganui and Karamea—were ever at any time peopled. The Ngai-Tahu and Ngati-Tu-matakokiri tribes that formerly inhabited the Middle Island occupied chiefly the Northern and Eastern Coasts and only visited the Western Coast in quest of greenstone and sealskins. A section of these latter people retreated to the rocky fastnesses of the Karamea country upon the invasion of the Ngati-Tama and Kawhia (Ngati-Rarua) tribes. Thence, after a succession of fights in which their strength was broken, they dispersed, going yet further to the south-westwards, where, at Arahura river and towards Milford Sound (Waka-tipu, *sic.*) a community of about seventy persons, half of whom are of the Kawhia

tribe, intermarried with the Ngai-Tahu, are all that remain of them, and the only inhabitants of a coast country of four hundred and seventy-five miles in length. . . . The incessant wars which seem to have engaged the Ngai-Tahu, Ngati-Tu-mata-kokiri, and Rangitane tribes, even before the northern tribes crossed the Straits, prevented the population of the Middle Island increasing to such an extent as these valleys could be peopled."

Judge Mackay says (*loc cit*, p. 46), "Leaving Te Puoho and Te Koihua in charge of the conquered country (Massacre Bay, etc.), Niho and Takerei, with their followers, proceeded down the West Coast as far as the river Hokitika, conquering all the country before them. Amongst the prisoners taken was Tuhuru, the chief of the Poutini Ngai-Tahu, who, on peace being restored between the contending parties, was ransomed by his people for a greenstone *mere* called "Kai-kanohi," which is now (1872) in the possession of the descendants of Matenga Te Au-pouri. After this, Tuhuru and some of his people, as an act of submission, went to visit Te Rau-paraha and the Ngati-Toa at Rangitoto; and Takerei and Niho, with some of the Ngati-Toa, settled at Mawhera (Greymouth) on the West Coast." My notes add to Judge Mackay's the fact that Niho married Tuhuru's daughter—a very fine, handsome woman.

From Mr. G. J. Roberts' notes, already referred to, I abstract the following account of the capture of Tuhuru, as obtained by him from Te Kere, an old Maori of about seventy-eight years of age:—"When Te Niho started for the West Coast (from Patu-rau*) Te Rau-paraha told him to spare Tuhuru (Hakopa says, 'but Pu-aniwaniwa was to be killed.') At West Whanganui he killed Te Weka, but no others, and at Mawhera killed five or six others. From there he came on to Hokitika. At this time Tuhuru was at Kokatahi—a few miles inland of Hokitika. The party reached the latter place in the evening, and Tukai (who appears to have been the guide) persuaded the war-party to wait till morning as Tuhuru and the men would be away fishing. Tukai wished to save Tuhuru if possible. Arrived at the *pa* at Kokatahi in the morning all the men were away and only women at home (and some of Tuhuru's sons, says Hakopa, who escaped into the forest, whilst the women were captured). When Tuhuru approached the *pa* he saw the war-party, and fled to the Kokatahi river, and after crossing stood there with his long spear (*huata*). Niho followed him and called out, telling Tuhuru he did not want to fight. After this, Niho crossed the river and rubbed noses with Tuhuru, and then both

* Judge Mackay tells me "Patu-rau is the name of a stream a short distance south from the entrance of West Whanganui. Niho (Te Whare-pakaru), Takerei, and some of the Ngati-Tama used to live there when the Massacre Bay district was first conquered."

returned to the *pa*. Hakopa here says, '*Ka poia ki te atua kia kites e Tuhuru te ara mona ki te ora.*'—('Tuhuru made offerings to his god to disclose to him the course he should take to save himself,') and that he explained to Ngati-Tu-mata-kokiri what was to be done." Hakopa's ill-written, badly composed narrative leaves the matter there and goes off on to a different subject. Mr. Roberts continues, "Tainui, his sister, and Tarapuhi (Tuhuru's children) were in the bush, but the latter came back (? before Niho left). Next morning Niho and his party left, and went on southwards as far as Okarito. Kahu, for whom Niho was seeking, was up the big Whanganui river at Lake Matahi, or Ianthe, engaged in fishing. He and his party came out to the coast to Whataroa, and next day Niho arrived at Okarito. Kahu was standing by a *whata*, or store-house, whilst Niho's people were taking food from it. Kahu tried to drag towards him with his foot a tomahawk lying on the ground; but Niho's men saw him, so killed him, also his wife and daughters.

"Te Niho then marched back to Arahura, and from there back to Patu-rau, taking Tuhuru and the other local Maoris with him, and here they stayed five years, after which Te Niho brought them back to their own homes. On this occasion Te Niho went right down the coast as far as Tahu-tahi (Cascades), from whence he returned home. There was no one killed in this expedition, but Kahuwai, one of his party, was drowned in the Wai-a-toto river in trying to save another man. His body was burned, and the ashes buried at the head of the lagoon where 'Castle Douglass' now stands."

Te Manu-tohe-roa, of the Puke-tapu *hapu* of Ati-Awa, was one of the principal chiefs engaged in these raids, and, as my informant says, it was he and his people took the Waimea and Motueka valleys, and there captured Te Kotuku, the principal chief of those parts.

It will be remembered that at the battle of Wai-o-rua, or Whakapaetai, in which these Ngati-Apa people had assisted those of the North Island in attempting to destroy Ngati-Toa at Kapiti in 1824, a boy named Tawhi—son of Te Putu of Ngati-Toa—was the only prisoner taken by the allies. He was carried away by Ngati-Apa to their homes in Tasman Bay. When Ngati-Toa were engaged in their Pelorus Sound raid in 1828 they took prisoner at Rangitoto Island a chief named Tu-te-porangi (belonging, I think, to Ngati-kuia), who was conveyed to Kapiti. Some time after this, and evidently after the conquest of Tasman Bay, this man requested that he might be allowed to return to his tribe, urging as a reason therefor that he could secure the return to his parents of the boy Tawhi. Ngati-Koata, a branch of Ngati-Toa, to which tribe the boy belonged, agreed to the proposal, and they fitted out an expedition from (I believe) Rangitoto, where some of them were living in order to accomplish this. They proceeded by canoe through the French Pass (Te Au-miti, native name

and along the coasts of the bay to Motueka, but on their arrival there they found the place deserted. The expedition then turned back to Waimea, where they found Te Hapuku, chief of that branch of Ngati-Apa. With this chief Ngati-Koata made a formal peace, says my informant, which seems to show that some at least of Ngati-Apa still retained their independence. But the child was not to be found. Whilst there they saw the head-piece of a very celebrated canoe named "Te Awatea," which had been taken there for safety, whilst the other parts had been left at Motueka. This canoe was presented to Ngati-Koata by Te Hapuku, and was brought away to Kapiti on their return. The boy Tawhi never returned to his people, but died a natural death at Pelorus.

After this, a second expedition was made by Ngati-Koata, which went to Rangitoto Island, Kaiaua (at Croiselles), Whaka-puaka, and Waimea, and at these places made peace with Ngati-kuia and Ngati-Apa. This expedition went especially to make peace with the remains of the above tribes, and it occurred shortly before the death of Te Pehi-kupe, or in 1829.

Although peace was made between the conquering northern tribes and the remnant of Ngati-kuia and Ngati-Apa, they did not always live up to it, as the following incident will show, as told to Mr. Best and myself by old Te Paki of Ngati-Koata, who had taken part in Te Rau-paraha's raids and had settled at Otara-wao, on the west side of Rangitoto Island with his tribe soon after the conquest:—On one occasion two chiefs of Ngati-kuia, named Ruru and Tu-maunga, came on a visit to Ngati-Koata. As they landed from their canoe, Te Paki, having some grievance against Ruru, made up his mind to kill him, but on attempting to do so was prevented by Tu-maunga. During the evening Te Paki got some of his friends together in his house to persuade them to help him carry out his design. In the house was a woman named Rangi-kukupu, who, pretending to be asleep, overheard the scheme prepared for Ruru's death. She took an opportunity to go outside, and warned Ruru, who thus escaped the death intended for him.

OMIHI.

DEATH OF TE PEHI-KUPE.

1829.

After Te Rau-paraha's return from the Niho-mango expedition, as alluded to a few pages back, and whilst residing at his island home at Kapiti, an incident occurred which again took him to the South Island.

In Chapter XV. the capture of the Ngati-Ira chieftainess Tamai-rangi and her family by Ati-Awa, and the subsequent protection afforded to them by Te Rangi-haeata of Ngati-Toa, has been described. Tamai-rangi's son, Te Kekerengu, who was an adult man at that

period, was a fine, handsome fellow and somewhat of a "gay Lothario." Whilst living at Kapiti an intrigue took place between this man and the wife of Te Rangi-haeata (or Moka, which was his other name), the news of which, as is invariably the case amongst Maoris, soon became public property. Tamai-rangi and Te Kekerengu, fearing the result of this might be their destruction, procured a canoe and escaped from Kapiti one night, with all their relations. Crossing the stormy Straits they proceeded to Aro-paoa Island, in Queen Charlotte Sound, and stayed there for some time; but still fearing the wrath of Ngati-Toa they departed from there and went on south to somewhere in the neighbourhood of Kai-koura, and joined their distant relatives of the Ngai-Tahu tribe.

When the news of this intrigue reached Te Rau-paraha's ears, he was much incensed, but saw in the incident an excuse for a further expedition against Ngai-Tahu, who, by thus giving shelter to Te Kekerengu became according to Maori custom, equally guilty. There is no doubt he was also actuated by the lust of conquest and the desire of obtaining more greenstone, of which the people of the large *pa* at Kai-apohia, near the present town of Kaiapoi, were known to possess large quantities.

With these objects in view, the Ngati-Toa chief collected his tribe and started towards the end of 1829, for the South Island. After calling in at Wairau (Marlborough), they coasted on to Kai-koura, where it was found the people had fled, many of them assembling at Otama-a-kura, near Omihi—a river some fifteen miles south of the former place. Here Ngai-Tahu suffered a very severe defeat—the remnants scattering to the mountains and many fleeing to Kai-apohia. Te Pehi-kupe, Pokai-tara, and many other chiefs, with a considerable force of Ngati-Toa, leaving Te Rau-paraha at Omihi, followed after the fugitives to Kai-apohia, where Te Pehi-kupe and some others, after deceiving the people of the *pa* as to their intentions, were allowed to enter the fortifications and barter for greenstone. Residing with Ngai-Tahu at that time was a Nga-Puhi (or rather Te Roroa of Northern Wairoa) chief named Hakitara, who suspected Ngati-Toa's intentions, and warned his hosts to take advantage of the presence of their enemies in the *pa* to kill them.

According to Rangi-pito—a well-informed Ati-Awa chief—Hakitara had been on a whaling cruise, and landed somewhere on Banks Peninsula, probably much disgusted with the rough life at sea, and made his way to Kai-apohia. When he saw the arrival of Ngati-Toa he said to Ngai-Tahu, "This is the tribe of Te Rau-paraha who was the cause of Te Waero's death at Motu-tawa, Roto-kakahi Lake, Rotorua district."* Hakitara had thus some idea of avenging the

* See "Wars between the Northern and Southern Tribes," p. 90.

death of his own people as well as warning Ngai-Tahu. The Ngati-Toa had been induced to enter the *pa* by some one holding out a mere of greenstone—*hei whakapataritari*, or bait, says Rangi-pito.

This advice was acted on, and Te Pehi-kupe, Pokai-tara, Kiko-tiwha, and Te Ara-tangata of Ngati-Toa were slain. As Pehi was struggling with those who were trying to kill him, he said, "*Kaua e hoatu ki te atua, me homai ki te Kaka-kura.*"—"Do not give it to the god, but to the Kaka-kura"); from which last word Wi Parata of Waikanae, who died in 1905, took his name Kaka-kura. What the real meaning of Pehi's speech is, I cannot say.

The subsequent attack on Kai-apohia *pa* and its failure need not be repeated here, for the Rev. J. W. Stack has fully described it in his "*Kai-apohia.*" Thus died Te Pehi-kupe, a chief of high rank in the Ngati-Toa tribe, who, with the determination to procure fire-arms for his tribe had submitted himself to the rigorous discipline of a whale-ship in 1826, and made a voyage to England and subsequently to Port Jackson for that purpose. His death occurred in the latter end of 1829.

The end of Te Kekerengu, whose *liaison* with Te Rangi-haeata's wife had been made the pretence for this expedition, was equally disastrous to himself. He fled from Otama-a-kura *pa* at Omihi with his relatives directly he saw Te Rau-paraha's fleet outside, and made his way to a place on the coast twenty-two miles from Cape Campbell. How long he and his relatives remained here is not known, and the cause of his death is somewhat obscure. The strong probability is, however, that Ngai-Tahu, looking on him as the immediate cause of their disastrous defeat at Omihi, determined to be avenged on him, and for this purpose followed the fugitives and killed them all at the river now known as Kekerengu, which is so named after Te Kekerengu.

Before fleeing from Otama-a-kura, but after Te Kekerengu had recognised the oncoming fleet of canoes as belonging to Ngati-Toa, he exclaimed, "*E kore e ki nga tauari a Hine-i-awhea!*"—"The thwarts of Hine-i-awhea will not be filled!"—meaning, I presume, that he would not wait to allow of his body being piled up in one of the canoes, so he made off.

It may well be imagined the wrath and sorrow of Te Rau-paraha at the death of his relative, Te Pehi-kupe; and that he would take measures to fully avenge it was only in keeping with his character. How he accomplished this is related in considerable detail by Mr. W. T. L. Travers (*Transactions New Zealand Institute*, Vol. V.) and by the Rev. J. W. Stack in "*Kai-apohia.*" I will therefore content myself here by adding a few notes of matters not apparently known to those gentlemen.

TAMA-I-HARA-NUI'S DEATH.

1830.

This occurred in November or December, 1830, for Mr. Montefiore, a merchant of Sydney, was trading for flax at Kapiti in December of that year when the "Elizabeth" (Captain Stewart) arrived there from Port Cooper having on board Te Rau-paraha and his party, returning with their prisoner Tama-i-hara-nui, whom they had captured by treachery at Port Cooper. He was handed over to Te Pehi-kupe's relatives and widows, who put him to death in a most barbarous manner.

In 1894 I got the following brief account of Tama-i-hara-nui's death from Mr. Jackson, son of an old whaler and trader, who was at Kapiti when the "Elizabeth" arrived. He was at that time—December, 1830—with a shore-whaling party stationed at Evans' Island—just off the south-east end of Kapiti Island. These people used to visit the "Elizabeth" as she laid at anchor there with the prisoner on board. Tama-i-hara-nui used to complain bitterly against his captors because they had suspended him to a beam on board the vessel by a hook under his chin. The shore-whalers used their best endeavours with Te Rau-paraha to allow them to take the prisoner back to Banks Peninsula, but to no avail. Tama-i-hara-nui offered these men the whole of the Peninsula if they could succeed in saving his life. The prisoner was finally taken ashore to Otaki and tied up to a tree, where the chief persons of Ngati-Toa cut open the unfortunate man's body at the naval, when each taking a part of his entrails, pulled them out, and thus killed him. His wife, Te Whe, was hung up by the heels, her jugular vein cut, and then the widows of Te Pehi drank the blood until she died. The infamous Captain Stewart (who had allowed the ship's coppers to be used for cooking some of the prisoners) never got the cargo of flax which had been promised him, for the whalers were all so incensed against him that they formed a plan to take the ship and detain her and her captain until a man-o-war could be communicated with. Stewart, getting to know of this, cleared out one night and sailed for Sydney. His fate is believed to be known; he sailed from Sydney for England *via* Cape Horn, but was never heard of afterwards.

This story was confirmed to me by another old whaler named Workman, who came to New Zealand in the brig "William Stowell" (Captain Davidson) in 1835, and heard the story then current amongst the whalers at Kapiti.

KAI-APOHIA PA.

1831.

Not satisfied with the vengeance already taken for Te Pehi-kupe's death, in December, 1831, Te Rau-paraha proceeded south again and laid siege to Kai-apohia—full details of which are given in Mr. Stack's

work already quoted. In both his account and that of Mr. Travers, Te au-paraha's allies of Ati-Awa are practically ignored, but they really formed quite a large contingent, under the following well-known chiefs:—

Te Puoho, of Ngati-Tama	Te Tupe-o-tu
Huri-whenua, of Ngati-Rahiri	Manu-kino
Rere-tawhangawhanga, of Manu-	Kapuia-whariki
korihī	Wharepo
Te Manu-tohe-roa, of Puke-tapu	Mohi-Ngawaina
Ngatata (father of Pomare)	Riwai-Taupata
Te Poki	Raharuhi-Te-Taniwha, of
Te Arahū	Ngati-Tama
Te Awe	Te Waka-Tiwha (brother
Takaratahi	of Pomare)
Te Hau-te-oro	

They were all absent on this expedition when Puke-rangi-ora fell in December, 1831.

There was in those days a somewhat noted *Matakite*, or seer, named ūku-rarangi; the following is a *mata*, or vision, composed by him, called as a *ngeri*, or war-dance, by Ngati-Toa as they left their homes for Kai-apohia:—

Aha te hau e pa mai nei?	O te waka o Maui ki raro, ha!
He uru, he para-awa!	Tuituia ha!
Ko nga hau e tu	He rere a ha!
Ki te rae i Omere ra ra!	Taku pokai tara—
Hi! Ha!	Pokai tarapunga
Ka kite koe, E 'Raha!	E tu ki te muriwai
I te ahi papakura ki Kai-apohia,	O Waipara rara,
Ma te ihu waka,	Hi! Ha!
Ma te kakau hoe	Ka whakapae te riri ki tua.
A, ka taupoki te rinu	

TRANSLITERATION.

What is the wind that hither blows?
 'Tis the west, the breeze from the sea!
 The wind that beats
 On the point at Omere!¹
Hi! Ha!
 Wouldst thou behold, O 'Raha,²
 The lurid flame at Kai-apohia;
 Then let the bows of the canoes
 Be onward forced by strength of paddle.
 Thus shall overturned be
 The canoe of Maui, *ha!*
Sew on the top-sides, ha!
Fleet be their course, ha!

And then my little flock of terns—
My flight of black-capped gulls,
Shall stand at the river's mouth,
At Waipara³ stream shall land,
 Hi ! Ha !
And angry war be seen beyond.

NOTES.—1. Omere, the bold point just south of Ohariu, the look-out place before crossing the Straits. 2. 'Raha, short for Te Rau-paraha. 3. Waipara, the river a few miles north of the Ashley, where the party was to land prior to the attack on Kai-apohia.

The Ngati-kua people of Pelorus Sound, who had suffered so severely at the hands of Te Rau-paraha when Hikapu fell (see *ante*), were forced by Ngati-Toa to join in this expedition. They went by the old Maori trail over Manga-te-wai, or Tophouse Pass, and so through the mountains to join Ngati-Toa at Kai-apohia. They returned the same way.

TE KORERO MO KATAORE:

HE MOKAI NA TANGAROA-MIHI.

NA TAKAANUI TARAKAWA I TUHITUHI.

I tu tetehi parekura nui whakaharahara noa atu mo tenei mokai; i tino mate rawa atu nga uri o Tu-a-Rotorua i nga uri o Tama-te-kapua; na ana uri ano i whakaea te matenga o nga uri o Tu-a-Rotorua. Na! no reira i peneitia ake ai, kaore i penei era atu ngarara te mamaetia e tona ariki. Na! ka whakamaramatia ake nei:

E noho tahi ana nga uri o Tu-a-Rotorua me nga uri o Tama-te-kapua i Rotorua. Ko te nohoanga o Tangaroa-mihi kei te taha hau-waho o Moe-rangi maunga—Ko Titoko-rangi te pa, e tu nei ano taua pa. Ko te nohoanga o Ngati-Tama-i-hu-toroa, kei Te Pukeroa i Ohine-mutu (Taihoa ka whakapapatia kia marama ai). Te mahi a nga uri o Tama-i-hu-toroa he haere ki tua ki Tarawera i etehi wa. Ko te mokai nei a Tangaroa-mihi, a Kataore, kei te Uaha he hiwi i te taha marangai o Moe-rangi, e tata ana ki te roto o Tiki-tapu, koia hoki te take i waiho ai e Tangaroa-mihi i reira, kia haere iho ai te ngarara ki te roto ki te inu wai māna. A, he wa ke noa mai ka haere ano hoki a Ngati-Tama-i-hu-toroa ki Tarawera; a ka hangai ake ki te rua o te nanakia ra ka rongo ake te tira nei, e haruru ana. Ka mea te iwi nei, “E! ko Kataore! Ka mate tatou!” Ka mea atu etehi “Kaore! he mokai nei hoki!” Ka mea atu a Rere-toi, “E! me patu!” Ka mea mai a Pitaka, “Ae! Erangi ka mohiotia tonutia na tatou i patu.” Ka mea te toa, “Hei aha i waiho ai te nanakia?” Ka whakaae a Puraho-kura, a Maiki, kia patua.

Heoi, katahi ka hapainga te karakia e Pitaka, he whakaturamoe (he rotu), a kaore tonu i hiko noa ki te rna o nga panepane, kua nganga iho te ngarara. A, kua whakahau a Rere-toi, “Kokiri!” Tangi ana te ko ki nga karu o te ngarara nei. A, ta te rotu pai hoki, tē oreore te hiku; werowero kau ana i ta ratou pakeke. Kei te whakatauki nei “He tohora, he hewa.” A takoto ana te ngarara i tawai ai o tatou tupuna. Haere ana i te manu-kawhaki. A, ka hoki atu ki Rotorua te ope nei.

A, ka haere mai a Te Mouna, he taina no Tangaroa-mihi, ki te titiro i te mokai a raua ko te tuakana. Rokohanga mai, e titi ana te konga karu. Ka hoki atu a Te Mouna ka korero atu, “E! ko Kataore kua mate; he mea ata patu marire e te tangata.” Heoi, ka

tangi a Tangaroa-mihi, ka uhi, ka whakatauki, "E kowai ra toku hei tua i te rangi kia mataratara." Ka mea atu te tama, "Waiho ra, kia ata mohiotia."

A, i te ata ka tae a Te Mouna ki Te Pukeroa ki te patai. Ki tonu mia a Rere-toi, "E hara i te hanga to toa ki te haere mai ki te ata niui! Naku tonu i patu te atua noa iho, te whakamataku i te ara." A, ka hoki mamae mai a Te Mouna; ka tino mohio te ngakau, he tino whakaiti tera i a raua ko tona tuakana me te iwi katoa. Tae atu ki nga pa, ka huihui te iwi, ka patai a Tangaroa-mihi, ka korero atu te taina, "E hara i te korero pai, i korero riri tonu mai ki a au a Rere-toi, a Puraho-kura, me era atu rangatira o Ngati-Tama." A, ka mea a Tangaroa-mihi, "Ae! E hara mo te mokai ra te patu. Erangi mōku, a, me tau-whanga tonu tatou i mua i te ara; kia kitea iho, ka kokiri ai ki te ara tonu." A, ka whakaae katoa nga rangatira—*a Tu-hokaia, a Amaru-te-ra.*

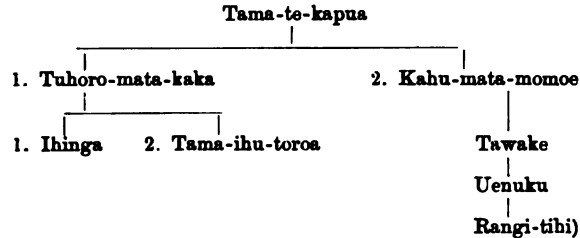
A, he rangi ke ka kitea iho te tira o Ngati-Tama e haere ana mai, ka kokiri ki mua o te ara, nga uri o Tu-a-Rotorua. Ka kokiritia tonutia atu, ka pa te patu, a ka whati a Ngati-Tama. Katahi ka whakahokia ano e Ngati-Tama; ka hinga a Ngati-Tu-a-Rotorua, ka mate a Te Mouna, a Taura. Ao ake te ra ka riri ano; ka hinga ko Tangaroa-mihi.

Ka tukua te karere ki nga mokopuna a Rangi-tihi kei Tarawera e noho ana, ki a Ihu, ki a Rongo-mai, me era atu rangatira o reira. Katahi te ope ka haere mai ki nga pa o Tangaroa-mihi; a, i te ata ka riri ano, ka hinga ano, tau rawa, ka pa te reo o Ihu, "Rongo-mai E! Apiti tu!" Mate rawa ko Ngati-Tama, ka whati, ka whakahokia e Rere-toi, ko Rere-toi ano; mate rawa i a Ihu, ka mate a Ngati-Tama. Huaina iho tena parekura ko "Tarawa-pungapunga." Ko te parekura i hinga ra a Te Mouna, ko "Te Marua."

Ao ake te ra ka riri ano; a te ki a nga kaumatua, he iwi toa a Ngati-Tama-ihu-toroa. He apiti! he apiti! Ka karanga a Rongo-mai, "E Ihu e! waiho i te tukipoto." A, ka mohio a Ihu, me taupoki te riri ki nga toa anake. Kua rere a Ihu ki waho o te apiti, kua kitea rawatia e ia a Puraho-kura, he whakaoma, he whakaoma. Na Puraho-kura ano te tao tuatahi ki a Ihu; patua tonutia, hinga rawa iho ko Puraho-kura. Ka whati a Ngati-Tama; ka maro te whati, ka hinga i te parekura, a Ngati-Tama. Ko "Te Wai-whiti-inanga" tenei parekura.

Ka rua nga parekura o Ngati-Tama, ka maro te whati ki Te Pukeroa. E whati ana, ka karanga a Ihu, "Kāti! Tukua atu ena

makana o tatou hei morehu." Ka whakaae a Rongo-mai. (Ko te tikanga o te kupu a Ihu, i whakatuakana ra, e penei ana :—



A, ka tae nga morehu ki Te Pukeroa, ka ki atu, "Me heke tatou." A, ka whakaetia e Rongo-haua, e Ue-rata, e Rongo-hape, e Ue-marama. Ka heke ratou i te wehi o te patu a nga mokopuna a Rangi-tihi-whakahirahira, koia i heke ai a Ngati-Tama. Ko teteahi wahanga o Ngati-Tu-a-Rotorua i te Kopu, i Kawaha; a Maru-kuku, ratou ko nga tama, ko Hare, ko Rangi-korako, Te Amai.

A ka maro te haere a te heke nei, noho rawa atu i Kakepuku, i Pirongia; a ka kitea e era iwi, me era rangatira o Tai-nui; a ka noho ki a Whakatere, ki a Takihiku, a ka tukua mai he mahinga aruhe-motuhanga ma ratou. Kaore i taka te tau kua whakato i ano te iwi nei, kua tango i nga kerianga-aruhe a te tangata whenua. Katahi ka huihui te tangata whenua, ka mea te tino rangatira—a Rere-ahu—me te tama, me Te Ihi-nga-rangi, me pana tenei iwi kino. Kaore hoki e kaha te katoa ki ta raua. A, na te tama a Whakatere, na Poutu, i whakaatu te kupu ki te heke ra, "Ko koutou; kua oti te kupu a nga rangatira, me haere koutou, me heke." A, ka mea ano a Poutu, "Ki te rongo atu au kua tau mai koutou ki tehea wahi, ka tae atu ano maua ko tuku aroha kia kite i a koutou." Ka whakamihi nga rangatira o te heke ra ki a Poutu, ki a raua tahi ko Nga-kohua potiki a Takihiku; ka whakaae mai te heke nei. A, ka mea a Ue-rata a Te Rangi-houtu, me heke ratou ki Taranaki; ka piri te tama, a Ue-marama, ki ta raua kupu. Ka mea atu a Rongo-haua, "E! ki Taupo, ki te oko ngohongoho, pangare."

A, katahi ka pakaru te heke nei, kore rawa i kotahi te kupu. A ko Ue-rata me Ue-marama i heke ki Taranaki. Ko Rongo-haua me Rongo-hape me to raua tuahine, me Roroi-hape, i heke ki Taupo, noho rawa atu euei i te taha tuaraki nei o Taupo, i Wai-haha.

Te taenga atu, ka kitea e te tangata o reira, ka pa te karanga, "E he heke!" Katahi ka korerotia atu ki te tino rangatira o Taupo, ki a Rua-wehea, "E! he heke kei a matou e noho ana." Ko Te Rangi-tamau tera e korero atu ra. A ka koa mai te rangatira ra, ka mea mai, "Ka pai ra, hei panga reo atu, 'E! tahuna he kai!' ki atu ki te heke ra tena a au, a Rua-wehea, te haere atu na kia kite i a ratou." Ka mea mai tera, "Ae! Haere ake kia kite i ou tangata hei mahi kai mau."

A, i teteahi rangi ka haere atu a Rua-weha i runga i te waka, ka tae atu ki waho atu o Wai-haha, ka pa te karanga, "E puta ki waho, ko te tino rangitira tenei o tenei moana, o Taupo." A ka puta te heke ki te pohiri ki te karanga. A, e karanga haere ana mai te rangatira ra, "Ae! Ae! kia nui ta koutou karanga mai i a au. Ko au hoki tenei, a, ko au to koutou rangatira, a maku koutou e whakatau." Ka mutu ka hui atu ki te whare i a Rongo-haua, katahi ka mea a Rua-wehea, "Ki te rongo ake i taku pukaea—na! he whakahau kai; kia tere mai te kai." Kaore i ki te waha o te heke ra. A, ka hoki atu te rangatira nei, ki tona nei kainga.

A, i te timatanga tonutanga o te heke nei te noho nei i taua wahi, kua hoe mai taua rangatira i te moana, kua tangi mai te pukaea—ko te tangi tenei: "Pororo, pororo ma, tahutahu te kai!" Ka korerotia atu ki a Rongo-haua, raua ko Rongo-hape. Ka ketekete te tokorua nei ka mea "E e i!" Ka whakatauki a Rongo-haua, "E! nawai tena, me kanga noa iho nga uri o te tangata nana i peke te 'karihi-potae;' tangata nana i whakatupu te pakanga ki a Ue-nuku?" Na! enei kupu mo ona tupuna, mo Tama-te-kapua; na Tama-te-kapua i whakatupu te pakanga ki a Ue-nuku. Tera te pekenga o Tama' i runga i te kupenga, ka mate a Rakauri, ka ora ko ia. Na! mo te wahi ki a Ue-nuku mo te kainga i te poporo-whakamarumaru o Ue-nuku. Kati! Pena tonu te whakahau kai mai a Rua-wehea ki te iwi nei, a, ka tae mai a Poutu me Nga-kohua me Tama-te-hura, ka noho i te kainga o te heke nei. A, ka rongo, ka korerotia atu tera whakahau kai. Ka ketekete a Ngati-Raukawa; ka mea a Poutu, "E! ko te patu kei ko atu!" Ka mea a Rongo-haua, "Ae! ina, e tatari ake ana." Ka mea atu a Poutu, "A waiho tahi i te auripo."

A, ka roa, ka puta mai ano i waho i te moana te waha o te pukaea, "Pororo, pororo ma, teretere tahutahu te kai!" Ka mea atu a Rongo-haua ki a Rongo-hape, "Ko au e karanga atu," ka whakaae mai tera. Katahi ka tu atu nga wahine ki te whakatau—karanga atu, karanga tonu mai, "Kei te tao te kai, E poko ma?" Ka mea atu a Roroi-hape, "Haere mai! Haere mai te ariki, E! me korero? kua tao noa atu. Haere mai ki te whare kia whakaterea atu nga kai o to kainga—te pangare, te ngohongoho." Ka tonu ki te whare; tau kau ki raro o te pihanga, ka pa mai te reo o Rongo-haua, "Ko wai ra kei te pou whatitoka?" Ka mea atu a Rongo-hape, "Kowai ra kei te Rongo-mai-whiti, ko au! ko au! ko Rongo-haua, A! A! ita! ita!"* Ka pa te patu ki a Rua-wehea; mate katoa.

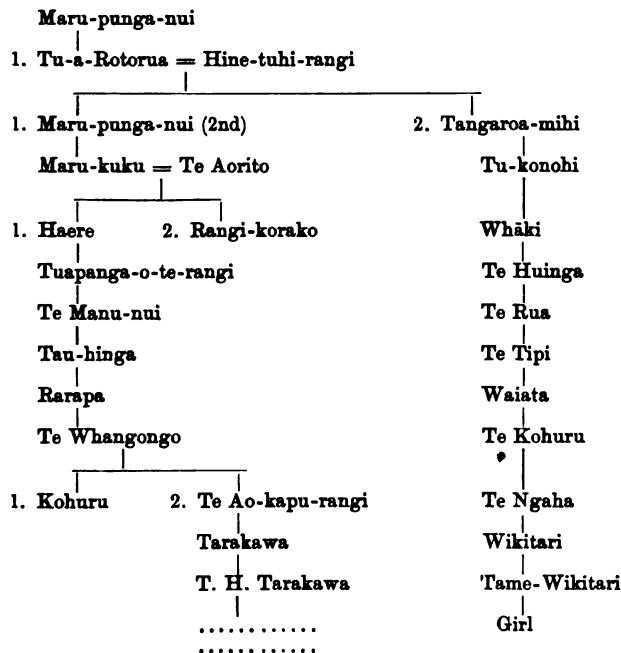
A ka rongo nga tahataha o Taupo, ka haere mai ki te whawhai, a ka mate etehi o Ngati-Tama, ko te nuinga e haere ana i te manukawhaki, noho rawa atu i Motu-whanake (i runga o Te Niho-o-te-kiore,

* No konei tenei ingoa a Ngati-Rangi-iti, i te kupu a Rongo-hape.

ikato awa) kei runga o Ati-a-muri. Ka noho i reira te iwi nei, a, hatu-roa.

Na! e karangatia nei ano taua tupuna nei, a Tama-ihu-toroa, kei hi wahanga hapu ano i roto i a Tu-hou-rangi, kaore i ngaro rawa. ne nga uri o Tu-a-Rotorua kaore i ngaro rawa; kei te komokomo ki nga uri o Te Aitanga-a-Kahu-mata-momoe. Engari, tino riro a a Te Arawa katoa i nga uri a Kahu-mata-momoe, ara, i te nga iho ano i a Tama-te-kapua, ki a Kahu ki a Tawake, ka moe i u-pare-whaitaita uri o Hatu-patu, nana nei a Rau-mati i patu mo eranga o "Te Arawa."

Ka toru rawa nga ngarara i tenei takiwa: Ko Kataore, ko Hotu-u, ko Peke-haua. Na Pitaka i patu, e ai te rongo ake. Tena to nga, mei ora tonu, kaore he momo-tangata e tupu. Kati ano kia ipatu atu. Koia nei te whakapapa o nga tangata i te wa i patua ai ataore, tae iho ki naianei, ara:—



(Tera atu te roanga o nga korero mo nga tuahu, me nga ingoa katoa a mea i roto i te pa tawhito a te Maori.)

THE STORY OF KATAORE:

THE PET *TANIWHA* OF TANGAROA-MIHI.

TRANSLATED BY S. PERCY SMITH FROM TARAKAWA'S ACCOUNT.

[The story of the slaying of Kataore has been published already in Sir George Grey's "Nga Mahinga a nga tupuna," London, 1854, with more detail than is given in Tarakawa's narrative above. But it ends with the slaying of the monster by stating that great troubles arose amongst the tribes of Rotorua in consequence, without describing what these troubles were. Tarakawa's narrative supplies this deficiency, and tells us what became of the defeated tribes. This is important as supporting the statement made in "The History and Traditions of the Taranaki Coast," page 112 (in the book form), where it is stated that the Ngati-Tama tribe of North Taranaki descend from Tama-ihu-torou, great-grandson of Tama-te-kapua (captain of "Te Arawa" canoe). Tarakawa's narrative shows why these people left Rotorua. The local history of the Taranaki Ngati-Tama, however, claims that the name of the tribe is derived from Tama-hou-moa, a descendant of those who came to New Zealand in *circa*, 1350, in the "Toko-maru" canoe (see page, *loc. cit.*) It appears tolerably clear, however, that this Rotorua migration amalgamated with the Taranaki Ngati-Tama, and the combination of the two peoples has been known by that name down to the present day. The narrative should have a special interest for the inhabitants of Rotorua, as describing some of the local history of places that are now passed over constantly by thousands of tourists each year. The descendants of Tu-a-Rotorua were, there is little doubt, some of the *tangata-whenua*, or original tribes of New Zealand. They claim to descend from Tawhaki, who flourished in Fiji and Samoa ages before the migration of about 1350. As for the *taniwha*, or *ngarara*, slain by Ngati-Tama, we unbelieving *Pakehas* place no credence in the many similar stories relating to these great saurians, for such they were according to the Maori description. The fact probably is that this is another illustration of the localisation of events which occurred in reality long before the ancestors of the Maori reached New Zealand. They are probably stories of the killing of crocodiles in Indonesia, or India, now localised. According to the genealogical tables herein, the events would have occurred about the end of the sixteenth century.]

"A VERY great battle was fought on account of this pet; and the descendants of Tu-a-Rotorua suffered severe defeat at the hands of the descendants of Tama-te-kapua, and it was his descendants also who avenged the descendants of Tu-a-Rotorua. Hence it is, that no similar *ngarara* (lizard, monster) has ever given cause by its death, to so much affliction on the part of its master. It will now be shown why this is so:

The descendants of Tama-te-kapua and those of Tu-a-Rotorua dwelt together at Rotorua. Tangaroa-mihi (of the latter) lived outside of Moerangi Mountain (just to the south of Tikitapu Lake), and his *pas* were named Titoko-rangi, Puhi-nui, and Kahotea, which are to be

seen at this day. Ngati-Tama-ihu-toroa (descendant of the ancestor of that name, who was a great-grandson of Tama-te-kapua) dwelt at Te Pukeroa—the hill in the park just to the south of Ohinemutu Village. (Presently, the descent will be shown.) The descendants of Tama-ihu-toroa were in the habit of occasionally visiting Tarawera Lake. The pet monster of Tangaroa-mihi, named Kataore, lived at Te Uaha—a ridge on the east side of Moerangi Mountain, near the Tikitapu Lake—and the reason that Tangaroa-mihi left the monster there was so that it might descend to the lake to drink. On a certain occasion the Ngati-Tama-ihu-toroa were proceeding to Lake Tarawera, and on arrival opposite to the cave of the monster, the company heard a rumbling noise proceeding therefrom. The people said, 'Ah! It is Kataore! We shall be killed!' Some said, 'Not so! It is a tame monster!' Rere-toi said, 'Let us kill it!' Pitaka (a noted *taniwha* slayer and priest) replied, 'Yes! But it will be known directly that we had killed it.' Then said the warrior, 'Why should this monster be left to live?' And then Puraho-kura, Maihi, and the others consented that it should be killed.

Then Pitaka proceeded to uplift his powerful *karakias*, the *whakatura-moe*, and others (to cause the monster to become powerless), and he had not reached the second heading of his incantation when the roar of the monster was heard. Now Rere-toi commanded an assault to be made, and directly the noise of the weapons was heard on the eyes of the *taniwha*. Aha! the efficacy of the incantation! Not a squirm of his tail; they had nothing to do but to spear their whale. It was just like the saying of old, 'A whale! A big fish!' And so they laid the monster that destroyed our ancestors—he fell by the deep-laid scheme, by the ambush. And then the party returned to Rotorua.

Not long afterwards Te Mounga, the younger brother of Tangaroa-mihi, went to see how the pet belonging to them was getting on. On arrival he found the spears sticking in its eyes. He returned and reported, 'A! Kataore is dead! He has been deliberately killed by someone.' Then Tangaroa-mihi bewailed the loss of his pet, covering himself with his mat, saying, '*E, kowai ra toku hei tua i te rangi kia mataratara*'—(the meaning, but not the translation, of which is, 'Who shall avenge his death?') Said the younger brother, 'Wait a while; let us be quite sure who did it.' Now when morning came, Te Mounga proceeded to Te Pukeroa (the *pa* of Ngati-Tama, near Ohine-mutu) to make enquiries. Rere-toi at once said, 'Indeed, you have great courage to come here and ask! I killed the useless god who was the dread on that road!'

So Te Mounga returned in trouble, for he felt in his breast that this action was intended to debase his brother, his tribe, and himself. When he reached the *pa*, the people all gathered together, and then Tangaroa-mihi enquired the result, to which Te Mounga replied, 'It

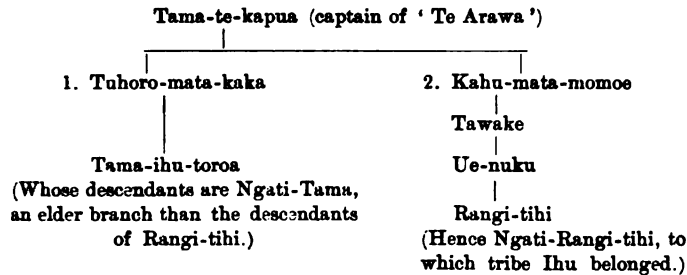
was not pleasant what I heard ; Rere-toi, Puraho-kura, and the other chiefs of Ngati-Tama replied to me with anger.' Tangaroa-mihi said, ' Yes ! This killing was not for the pet alone, but was intended for me. Let us await some of their parties on the road, and when we see them we will make a rush at them on the track.' To this all the chiefs consented, including Tu-hokaia and Amaru-te-ra.

Now on a certain day not long after, a party of Ngati-Tama was seen coming along, and the children of Tu-a-Rotorua proceeded to lie in wait on the path. They then attacked the party of Ngati-Tama, who, taken by surprise, fled. (This took place just in the hollow before the present road enters the Tikitapu bush.) But Ngati-Tama soon rallied and attacked the others, when Ngati-Tu-a-Rotorua were beaten, losing Te Mounga, Taura, and others. This fight was called ' Te Marua. 'On the following morning they fought again, and this time Tangaroa-mihi (the owner of the monster) fell.

The defeated people of Tangaroa-mihi now sent messengers to the grandsons of Rangitihi (fifth in descent from Tama-te-kapua) at Tarawera Lake, where they dwelt under the chiefs Ihu, Rongomai, and others, to come to their assistance. A company came in response under those chiefs to the *pas* of Tangaroa-mihi's people, and next morning the opposing parties joined in battle, when Ngati-Tama were defeated, and fled ; whilst the voice of Ihu was heard crying out, ' Rongomai, E Close on to them ! ' Ngati-Tama were badly beaten. But Rere-toi brought them back to the fight, when he himself fell, killed by Ihu and then Ngati-Tama were altogether beaten. This fight was called ' Tarawa-pungapunga,' and occurred near the junction of the Wairoa and Te Ngae roads, on the site of the quarry reserve.

At daylight the fighting was continued, for the old men say the Ngati-Tama-ihu-roa were a very brave people. The parties closed Rongo-mai (of Tarawera) shouted out, ' O Ihu ! Let us make a sudden rush ! ' Ihu thought it best to attempt to overwhelm the braves alone so he went forth from where they were closed in battle, where he saw Puraho-kura, and then there was a rush ! Puraho-kura was the first to lunge at the other with his spear, and then he fell to the prowess of Ihu. Ngati-Tama now fled, for they were beaten. This battle is called ' Te wai-whiti-inanga,' and took place along the beach about a fourth of a mile to the south-east of the present Postmaster's Bath, and close to the place now called Sodom and Gomorrah.

Ngati-Tama had now lost two battles, so retreated straight on to their *pa* at Te Pukeroa. Whilst they were fleeing, Ihu called out to his people, ' Enough ! leave those elder brothers of ours as a remnant. (The meaning of Ihu's words will be seen from the following table :—



When the remnant of Ngati-Tama got back to Te Pukeroa, they consulted, and came to the conclusion that they had better migrate. This proposal was consented to by Rongo-haua, Ue-rata, Rongo-hape, and Ue-marama. The migration decided on this course because of the fear of the weapons of the grandchildren of Rangi-tihi-whakahirahira of Lake Tarawera. There was one division of Ngati-Tu-a-Rotorua living at that time at Te Kopua, near Kawaha (a mile north of Ohine-mutu—the bluff there). These were Maru-kupu and his sons Hare, Rangi-korako, and Te Amai (who would also be opposed to Ngati-Tama in the case of further fighting).

So the migration went straight away, and finally reached Kakepuku—near Pirongia township, on the Waipa—where they were found by the people and chiefs of 'Tainui.' Here they dwelt with Whakatere and Takihiku, the sons of Rau-kawa (from whom Ngati-Rau-kawa take their name), and they had given to them some fern-root grounds of the best kind (*motuhanga*).

But a year had not passed before this migratory people became bumptious, and helped themselves to the fern-root grounds of the local people. Then the local people assembled, and the high-chief Rere-ahu and his son Ihi-nga-rangi decided that this evil people, the migrants, must be expelled. None of the tribe were able to gainsay this decision. So Whakatere's son Poutu went to the people and said, 'Ye all! It has been decided by the chiefs that you all must go; you must migrate from here.' He added, 'Whenever I hear that you have settled in some place, I and my affection for you will visit you.' Then the migration thanked Poutu and Nga-Kohua—son of Takihiku—and consented to the decree. Then Ue-rata, Ue-marama, and Te Rangi-houtu urged that they should all migrate to Taranaki. But Rongo-haua was of a different mind—said he, 'O! To Taupo, to the bowls of *ngohongoho* and *pangare*' (two small fish of Lake Taupo, the *kokopu*).

And so now the migration broke up, for they had different thoughts; Ue-rata and Ue-marama migrated (with their people) to Taranaki, whilst Rongo-haua and Rongo-hape and their sister (and people) moved off to Taupo, and settled down on the north-west side of the lake at Wai-haha.

When they arrived there, they were met by the people of those parts, who exclaimed, 'O! Here is a migration!' Then they sent off a messenger to the head chief of Taupo, to Rua-wehea, saying, 'O! A migration is staying with us!' Rangi-tamaua was he who gave this message. The head-chief was pleased at the news and said, 'It is well; they will be somebody to say to, 'O! Prepare some food!' 'Tell them, presently I—Rua-wehea—will go over and see them.' The other replied, 'Yes! Come over and see your people who are to be your workmen.'

On a certain day Rua-wehea proceeded by canoe, and when he had arrived outside of Wai-haha, he called out, 'Come outside of the house; here is the head chief of Taupo!' So the migrants came forth to welcome the chief, who replied to their invitation to come ashore, 'Yes! yes, cease not to welcome me. This is I, I am your chief, and I intend to give you my commands.' After this they all gathered into a house belonging to Rongo-haua, when Rua-wehea said, 'When you hear my *pukaea* (trumpet), take note, it is a command for food, and make haste about preparing it.' The migrants said not a word. Then the chief returned to his own home.

During the early settlement of the migrants in those parts, the head-chief used to come in his canoe, and as he approached used to sound his trumpet—this was what it said, '*Pororo, pororo ma, takutaku te kai!*'—('Pororo, pororo,* prepare food.') Then Rongo-haua and Rongo-hape of the migrants was told of this, and they felt exceedingly annoyed, saying, '*E! E! i*, what an idea to curse the descendants of those who jumped over the fishing-net, and those who engendered the war with Ue-nuku.' Now these words referred to his ancestor Tama-te-kapua, captain of 'Te Arawa,' who originated the quarrel with Ue-nuku, and who jumped over the fishing-net when Rakauri was killed, but he escaped, and stole the fruit of the sheltering *poporo* tree" of Ue-nuku. (Events that occurred in Hawaiki before the great migration of the Maoris to New Zealand about 1350. The "sheltering *poporo*" is, no doubt, a breadfruit tree, as is plainly mentioned in some of the old songs, where the Rarotongan name of *kuru* for that fruit replaces that of *poporo*.)

"But enough. Thus were the commands of Rua-wehea frequently issued to the migrants until; later, came Poutu, Nga-Kohua, and Tama-te-hura (of Ngati-Rau-kawa, see *ante*) on a visit to them in their new homes, as the former had promised. They heard then, after it was told them, the nature of the commands to prepare food. Ngati-Rau-kawa were much annoyed; and Poutu said, 'A! Killing will be the next thing!' Rongo-haua replied, 'Yes! It is so; we are just

* The exact meaning of *pororo* I don't know, but it is an offensive epithet.

waiting (for the opportunity).' Poutu then said, 'Leave it to the swirling current (of war).'

After a long time there was heard out on the lake the mouth of the trumpet again, '*Pororo! Pororo ma! teretere tahutahu te kai!*' as before. So Rongo-haua said to Rongo-hape, 'I will call out the welcome,' to which the other consented. Then the women stood forth and welcomed the coming guest, and as they called, came back the answer, 'Are you cooking the food, O heads?'* Roroi-hape (sister of the two chiefs) replied, 'Welcome! Welcome our lord! A! Can it be told? It is cooked already. Come to the house that the food of your village may quickly be brought—the fishes of Taupo.' So the head-chief entered the house, and as soon as he had sat down under the window (the place of honour) the voice of Rongo-haua was heard, 'Who is at the door post?' Rongo-hape replied, 'Who is at the Rongo-mai-whiti? 'Tis I! 'Tis I!' Then shouted Rongo-haua, '*A! A! ita! ita!*'† and the weapon crashed into Rua-wehea's head and killed him.

When the people living round the shores of Lake Taupo heard of this they came to fight with the migrants, and many of Ngati-Tama were killed, and the remainder fled from the district and settled at Motu-whanake—a place not far from Te Niho-o-te-kioire, on the Waikato river (a Constabulary post in the seventies of last century), and eventually also at Pohaturoa, the precipitous rocky pinnacle near Te Ati-a-muri, where the old Rotorua-Taupo road crosses the Waikato.

Now there is still remaining to this day one division of the Tu-hou-rangi tribe called after Tama-ihu-roa; the tribe is not entirely lost. And also the descendants of 'Tu-a-Rotorua, neither are they lost entirely, for they inter-married with Te Aitanga-a-Kahu-mata-momoe. But the bulk of Te Arawa are now absorbed in the descendants of the same Kahu-mata-momoe, descendant of 'Tama-te-kapua, through Kahu' and Tawake, who married Tu-pare-whaitaita, a descendant of Hatu-patu the man who slew Rau-mati on account of his burning the 'Arawa' canoe (see J.P.S., Vol. XVII., p. 55, for the history of Rau-mati. . .)

"There have been three celebrated *ngarara*—monsters—in this district—viz., Kataore, Hotu-puku, and Peke-haua, all of which were killed by Pitaka, according to the accounts. If these monsters had lived there would not have been any of the seed of man left; it is well that they were killed.

The following is the descent from those who lived in the times when Kataore was slain, down to the present day."

(See the table in the original Maori.)

* To call another a "head" is a curse, as in *upoko tahuna*, burnt head.

† From this expression—*ita*—comes the name of the Taupo tribe, Ngati-Rangi-ita. Rangi-ita being an ancestor named in remembrance of the above incident.



NOTES AND QUERIES.

[206] Origin of the word *Kanaka*.

In the discussion which followed the reading of a paper on the "Western Pacific" by Sir Everard im Thurm, published in the September number of "The Geographical Journal," p. 288, Mr. Basil Thomson (late of Fiji) says, "Sir Everard im Thurm just now invited anyone who could to rise and explain the etymology of the word *Kanaka*. Well, I am not sure that I am an authority upon the matter, but I would suggest *tangata*; the *t* and *k* are interchangeable all over the Pacific, and I believe the word to be *tangata*, which is the Fijian *tamata*, which simply means 'man.' " Mr. Basil Thompson is no doubt right, and the origin of the change from *t* to *k* so far as this word is concerned is as follows: *Kanaka* is a Hawaiian word originally, and came into use in the early years of last century, when so many native Hawaiians shipped on board whaling vessels. It means "man;" and thus came to be applied to all the dark-coloured peoples of the Pacific. The word, however, in Hawaii, was originally *tanata*, and the change to *kanaka* only took place at the latter end of the eighteenth century, when the Hawaiians changed their *t* to a *k* in every case in which the former occurs—a similar change to that which occurred in Samoan in the early years of the nineteenth century. In its original Hawaiian form of *tanata*, the word is the exact reproduction of the *tanata* of the Ngati-Awa and Ure-wera tribes of the Bay of Plenty, New Zealand, which in other tribes is *tangata*, as it is in Rarotonga and many other places, and which in Tahiti has become attenuated into *ta'ata*, all meaning "man" and "men" (both *riri* and *homo*).

EDITOR.

[207] *Le ua Niua Islands*.

In note No. 205 (Vol. XVIII., p. 154) we referred to this island and to its great interest as possibly containing in its present inhabitants a belated branch of the original migration of the Polynesians into the Pacific, who were probably Samoans. In the paper quoted in Note 206, *supra*, Sir E. im Thurm refers to this island as being within his jurisdiction as High Commissioner, and furnishes some illustrations. He says, "When I visited the place only four years ago, and necessarily for a brief time, it was quite evident that the original conditions of native life prevailed here to a degree unusual, if not unprecedented, elsewhere in the Pacific. But the copra traders have since pushed their business further, and if any ethnologist wishes for a good opportunity of studying native life he should go to Ongtong Java (*Le ua Niua*) without delay." We wish to emphasize this statement in the strongest manner; for to anyone properly equipped with a knowledge of the Polynesian language and traditions an opening is here offered of securing most important contributions to the history of the Polynesian race—their language, customs, and traditions. This island would be virgin soil to anyone who would spend a year or so there, and the results would probably be of the greatest interest. Here is an opportunity for some man of wealth to aid in a great work.

Stewart's, or Sikaiana, another island near the East Coast of the Solomon Islands, presents a further field of enquiry, for the inhabitants are Polynesians, though probably much mixed with Melanesians. Their language appears closely connected with Maori.

EDITOR.

[208] **Origin of the names of the Rarotongan Arikis, or High Chiefs.**

We preface Mr. Savage's remarks with the statement that there are many *Arikis* in Rarotonga, but the families, the origins of whose names he gives are those of the three governing families; and that their origin dates back to, or precedes, the settlement of Rarotonga in the thirteenth century.

EDITOR.

THE ORIGIN OF THE NAME OF PA.

The name of *Pā* had its origin from the contest that Iro-nui had with Tane. After Iro had chased Tane from one heaven to another until he was just entering the greatest heaven (*Te-rangi-tua-tini*), Iro caught him by the foot and called out to Tane, "*Te pā nei au i a koe i te rangi-tua-tini*"—"I smite you here in the greatest heaven—tenth heaven;" or it may be translated, "In the greatest heaven I smite you." As the tradition tells us, Tane begged for quarter and Iro gave him his life. Some time after, Iro visited Tahiti-nui and there took a wife named *Te-toko-o-te-rangi*, and by her had children—the eldest son he called by these names: *Pā-i-te-rangi-tua-nui* and *Pa-ki-te-tua-kura-o-Tane*—both in memory of the time when he captured Tane and was about to smite him. This son he also called *Ta-i-te-ariki*—this was the son who *Tangiia-nui-o-te-pa-enua-tinitini* adopted and gave the name of *Te-ariki-upoko-tini*.

THE ORIGIN OF THE NAME OF TINO-MANA.

Motoro, the son of *Tangiia*, by his wife *Puatara*, was the first one to receive the name of *Tino-mana*, from the fact that he was not injured by the fire when *Tutapu* set fire to the mountain "*Aora'i*" at Tahiti. The name means "absolute power," and may also be translated, "body vested with power." Motoro had several names, but Motoro was his first, and he was generally known by that name; *Tama-au-ariki* was his second, and *Te-Ariki-Tino-mana* his third; his other names I shall give at some future date.

THE ORIGIN OF THE NAME OF MAKEA.

According to *Vakapora*, the *mataiapo*, or chief, of highest rank in *Makea-nui's* portion of the *Avarua* district, the name of *Makea* was given to *Putaki-te-tai* (whose proper name was *Te-ariki-maru*); *Putaki-te-tai* being the name given to him by *Karika* in memory of his battle and defeat by *Tangiia* off the Island of *Maketu* (an island known by that name at that period in the *Paumotu* group), after the return of the *Ngati-Tangiia* who accompanied *Karika* and his party to *Iva* to cut down the *tamanu* tree growing there, and known by the name of *Pata* (*Vakapora* says that this was the name of the tree and not of a canoe, for the canoe that the *Ngati-Tangiia* and the priests *Potiki-atau*, *More*, *Tara-mai-te-tonga*, *Maoate-atua*, and *Manu-aitu* built out of this tree was called *Oro-tere* and *Oro-kuri*, and that this canoe was brought to Rarotonga when they returned here), for the purpose of making a great canoe out of it. This party of *Ngati-Tangiia*, when they returned to Rarotonga, informed *Tangiia-nui* and the *Ngati-Tangiia* of the treachery of *Karika* and his party and of *Karika's* death. *Tangiia* then gave this child *Putaki-te-tai* the additional name of *Makēakēa-o-nga-nio-atua*—(the tartar on

the god's teeth) ; the gods were Tonga-iti and Maru-mamao—both Tangia's gods. Vakapora further says that Karika had only one god, Rangatira-varu-eko—a female god.

I saw Terei about the foregoing statements and he says that they are correct. Terei is, as well as being a descendant of Tangia-nui, a descendant of More-taunga-o-te-tini, one of the high priests, and he holds that position at the present time.

S. SAVAGE.

[209] Fale'ula Library.

The American Geographical Society has published an excellent bibliography of Polynesian works, contained in the library of our fellow member Mr. W. Churchill, of Brooklyn, New York. The thanks of Polynesian scholars are due to the Geographical Society for thus enabling us to see the names of works not generally known ; and also to Mr. Churchill for the compilation of the work. Mr. Churchill would be the last to claim for this list, that it is complete. As a matter of fact, it does not mention several works on the Polynesians ; but it does note several of rare occurrence.

The author has been liberal enough to send us several copies, and we shall be glad to despatch one to anyone interested if they will send us two penny postage stamps.

EDITOR.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 21st December. Present:—The President, Messrs. W. W. Smith, W. H. Skinner, J. H. Parker, W. L. Newman, and F. P. Corkill.

Correspondence was dealt with. It was reported that two members had resigned, and another, Judge A. Mackay, had died since the last meeting.

It was agreed to exchange publications with the United States National Museum, Washington, and also to publish the list of exchanges annually instead of quarterly as heretofore.

The following list of publications received was read:—

- 2428 *Bijdragen*—Koninklijk Instituut. Vol. lxiii. The Hague.
- 2429 *Catalogues*—Koloniale Bibliotheek Instituut. The Hague.
- 2430 *Geologische-en Technische Aanteekeningus*—de Suriname.
- 2431-3 *The Geographical Journal*. September to November, 1909.
- 2434-7 *The Science of Man*. September to December, 1909.
- 2438-40 *Na Mata*. September to November, 1909.
- 2441 *Annual Report*. Australasian Museum, 1909.
- 2442 *Aboriginal Carvings*—W. D. Campbell, Mines Department, Sydney.
- 2424 *Records*—Geological Survey, New South Wales. Vol. vi., p. 4; Vol. vii., p. 1.
- 2445-6 *Revue*—De L'Ecole D'Anthropologie de Paris. August to October, 1909.
- 2447 *Proceedings*—New Zealand Institute. Part 2, 1909.
- 2448 *The American Antiquarian*. June to August, 1909.
- 2449 *Prieres et Invocations Magiques*—Madagascar. Presented by Rev. H. J. Fletcher.
- 2450 *Un Texte Aribioo—Malgache du xvi. Siecle*. Presented by Rev. H. J. Fletcher.
- 2451 *Directors' Report*—1908. Bernice Pauahi Museum.
- 2452 *The Palé'ula Library*—Wm. Churchill, published by The American Geographical Society.
- 2453-4 *Bulletin*—American Geographical Society. September-October, 1909.
- 2455 *Mitteilungen*—Anthropological Society of Vienna. Vol. xxxix, 3, 4.
- 2456 *Journal*—Royal Anthropological Institute. Vol. xxxix.
- 2457 *Index to Fornander's "Polynesian Race."*
- 2458 *Notes on Shoshonean Dialects of South California*—University of California.
- 2459 *The Perfect Way*. Presented by Jane Miller Fisher.
- 2460 *Report*—United States National Museum, 1908.
- 2461 *The Maoris of New Zealand*—By, J. Cowan. (Presented by Whitcombe and Tombs).

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POLYNESIAN
SOCIETY

VOLUME 19
1910



THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. XIX.

1910.



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ANNUAL MEETING OF THE SOCIETY.

THE annual meeting of the Society took place at the Library, Technical School, on February 25th, when the Annual Report and Accounts were read, passed, and ordered to be printed (see below).

In accordance with the Rules, a ballot took place for the three members who annually retire from the Council, when Messrs. Parker, W. W. Smith, and Newman were drawn, but were re-elected.

S. Percy Smith was re-elected President.

Mr. W. D. Webster was re-elected Auditor, with thanks for previous services in that capacity.

The following new members were elected :—

R. C. Bruce, Ngaruru, Hunterville.

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The New Plymouth Public Library.

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ANNUAL REPORT OF THE COUNCIL.

For the year ending 31st December, 1909.

THE Council has pleasure in presenting to the annual meeting of the Society its seventeenth annual report, which will be found to be brief, for there is little to record beyond the continued steady progress towards carrying out the object for which the Society was founded—namely, the preservation in print of all that can be obtained relating to the Polynesian race. Our JOURNAL has appeared with great regularity at the end of each quarter. It contains two hundred and thirty pages of matter, besides a larger number of illustrations and maps than in any previous volume; the maps being due to the liberality of the Government, who have had them drawn and printed without cost to the Society. The usual number of three hundred copies have been struck off, which, after supplying our members and exchanges, leaves us from fifty to sixty copies for future disposal.

During the year arrangements have been made with Karl Heirsemann of Leipzig to reproduce the four first volumes of the JOURNAL by the anastatic process, as those volumes have long been out of print, and many inquiries are made for them.

The "Memoir Fund" referred to in the last two annual reports now stands as follows: Cash in hand, £151 3s. 8d.; promises, £114 2s.; total, £265 5s. 8d.—out of which the Government contributed £100. The fund is to be used in printing a

number of papers in the hands of the Society, which our ordinary funds will not allow us to accomplish. During the coming winter, it is hoped, a start will be made with the publication.

Our library, now safely housed at the Technical School, continues to increase. It is fairly well indexed up to date. More shelving has been supplied, which will meet our wants for a couple of years. The Council regrets that the library is not made more use of, for it is probably the best ethnological and philological collection in the Dominion, and will yet—as interest increases in these studies—be more and more appreciated.

Archdeacon W. H. Williams reports that the new Maori Dictionary—which is to be published under our auspices—is progressing fairly well; two important additional list of words having been incorporated. It is hoped that the fair copies for the printer will be commenced this year. They are to be typewritten. But the Archdeacon is a very busy man.

Our membership does not increase as it should do, and during the year we have lost several members through death and resignation, whilst others have been struck off through non-payment of their subscriptions. Amongst the deaths are: Prof. Otis. T. Mason of the Smithsonian Institute; the Rev. Dr. J. E. Moulton of Tonga; Mr. F. H. Edger, late judge of the Native Land Court; Mr. A. Mackay, also a judge of the same Court; Mr. R. Maunsell of Masterton; and Dr. B. Friedlaender of Berlin. There were only six new members elected during the year, a less number than in any previous period. On the 31st December our members were as follows:—

Patron	1
Honorary Members ..	7
Corresponding Members ..	14
Ordinary Members ..	169
	<hr/>
	191

Which shows a decrease of eight members during the year. (The election of seven members at the annual meeting brings up the number to only one less than last year.) Of the original members and founders of the Society there are now only 35 left on the roll.

In financial matters we end the year with a small balance of £8 2s. 0d., rather less than last year, as will be seen by the Treasurer's accounts attached.

The Council regrets to report that on the 31st December there were 19 members in arrear for one year, 12 for two years, and 21 for longer periods—many of these will have to be struck off the roll for non-compliance with the Rules. Were the names of those in arrear published, it would cause considerable surprise to members. Their default means that the JOURNAL contains fewer pages than it otherwise would do.

BALANCE SHEET.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR YEAR ENDING 31ST DECEMBER, 1909.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year	12 4 7	Thos. Avery, Printing and Publishing Journal—	34 6 0
General Government—on Account of Maori Dictionary	20 0 0	No. 4 of Vol. XVII.	35 6 0
" " " "	9 2 3	No. 1 of Vol. XVIII.	35 7 0
Members' Subscriptions and Sale of Journal	145 6 5	No. 2 of " "	31 2 6
		No. 3 of " "	20 0 0
		Rev. H. W. Williams, Maori Dictionary	9 2 3
		" " "	2 2 0
		Hector Memorial Donation	1 10 11
		Sash and Door Company, furniture	1 1 8
		Insurance (£500) on Library	6 17 3
		Stationery, T. Avery	0 10 0
		Postages	8 2 0
		Bank Charge	
		Balance at Bank of New South Wales	
	£186 13 3		£186 13 3

CAPITAL ACCOUNT.

	£ s. d.		£ s. d.
To Balance, January 1st, 1909	129 7 3	By Deposit with New Plymouth Savings Bank,	133 7 3
" Interest, New Plymouth Savings Bank, 31st Dec., 1909	4 0 0	January 1st, 1910	
	£133 7 3		£133 7 3

Examined and found correct—

W. H. SKINNER.



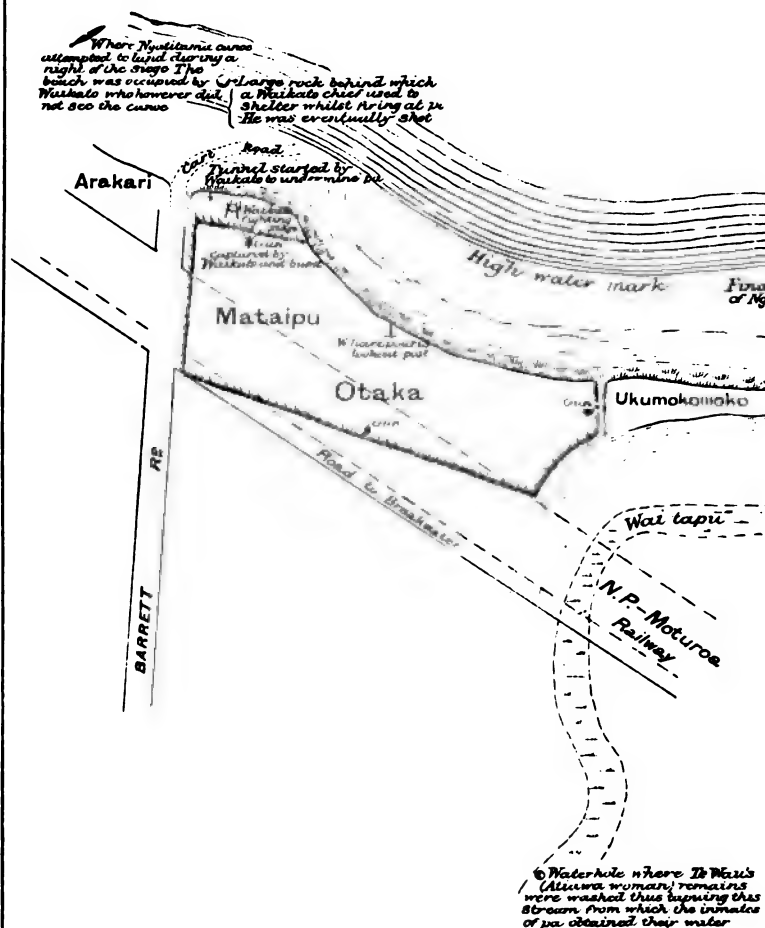
Map No 7

Otaka

— or —

Ngamotu Pa

Sketched by W.H. Skinner



HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER XVII.

BARRETT AND LOVE SETTLE AT NGA-MOTU.

is necessary now to turn our attention again to the North Island, where events of considerable importance were happening. In order to preserve the continuity of Te Rau-paraha's doings in the South Island, we have got in advance of our proper dates.

As far as can be made out from several references in what is recently called "The fat book," being the early reports of the agents of the New Zealand Company, Richard Barrett, Love, and a party of men from Sydney arrived at Nga-Motu (or the Sugar-loaf Islands) in 1828 or early in 1829, probably the former. Their object was to trade with the natives and the establishment of a shore-whaling station—but probably this latter was a subsequent project. According to Māori accounts the name of their vessel was the "Tohora" (or *Tohora*); she made several trips in the course of the following years, to produce to Sydney and bringing back trade. On one of these trips she took to Sydney many of the principal natives of Nga-Motu accompanied the vessel to that port, and returned home by way of the Bay of Islands. The names of these people were: Te Puni, Te Kōwhiri, Te Kōpouri, Tu-te-rangi-haruru, Oue-tapu, and Te Keha (who afterwards died at Motueka, South Island). Another early vessel that came to Nga-Motu from Sydney was the "Ameriki Wāti"—a name which looks like "American Watch." A reference to the shipping agents of Sydney would no doubt show the real names of these two vessels.

David Watene Taungatara, who has often been quoted, gives the following account of the early settlement at Nga-Motu: "As the *heke* (the whiringa) reached the Whanganui river, Hakirau (Love), in the vessel the 'Tohora,' of which Tiki Parete (Richard Barrett) was captain, arrived at Nga-Motu. The *hāpū* that lived about there at that time were Ngāti-Rahiri, Ngāti-Tawhiri-kura, Ngāti-Te-Whiti, and Ngāti-Pari-kino. Directly the ship was seen sailing along outside, the large war-canoes were launched—named 'Te Pae-a-huri,' belonging

to Ngati-Rahiri, and 'Te Rua-kotare,' the property of Ngati-Te-Whiti. They followed in all haste after the vessel, which was south-ward bound, and overtook her off Cape Egmont. After coming alongside the chiefs and people went on board. Then Te Whare-pouri stood forth and said, 'You must take your ship to Nga-Motu, where there is plenty of *muka* (prepared flax) and numerous pigs.' Hakirau Love consented to this, and then the ship put about and anchored off Nga-Motu. When the white men came ashore, a very fine, handsome woman named Hika-nui was given to Love as a wife, whilst another (afterwards) named Rawinia was given to Barrett. They were both high-born women of Ngati-Te-Whiti.

After this the goods on board were brought ashore; they consisted principally of three cannons, six thousand small-arms,* six thousand* casks of powder, and large quantities of bullets and flints, besides blankets and other goods of the white people.

Then all the people of the Ati-Awa assembled at Nga-Motu to construct a very large house to contain the goods of the white men, which house was named Patarutu. This was the period during which these tribes sold large quantities of *muka* and pigs for guns, powder, and other things. Right away down the coast to the Taranaki tribe extended the commerce in these articles. The pigs were converted into bacon to be taken to Port Jackson. The vessel was now loaded; she was quite full of *muka* and pork. According to my idea it took three months to fill the vessel, and then she sailed for Port Jackson, taking several chiefs (mentioned previously) with her to see the wonders of the white man's country.

Not a very long time elapsed, and then the 'Tohora' returned to Nga-Motu. On this occasion all the crew came ashore except one man, and during the night a gale of wind arose, the anchor broke, and the vessel was driven ashore. But she was not much damaged, for she came ashore on the sandy beach at O-tai-kokako, at Nga-Motu. Everything was now taken out of the vessel, and then there gathered over two thousand men, who, by aid of skids overlaid with seaweed, dragged her into the water again, and then she anchored outside to take in her cargo. Whilst this was being done, a heavy cask of pork fell out of the slings into the hold and broke the ship's bottom, so that the water rushed in. Now was the vessel completely wrecked.

No very long time elapsed, however, before another vessel, named 'Ameriki Wati,' arrived at Nga-Motu, and she continued to trade between Nga-Motu and Port Jackson for a long time, making many voyages." (Here, unfortunately, ends Watene's first volume; the second was lent by his heirs, and is now lost—a great loss, for the old man was one of the best writers that I have laid under contribution.)

* Probably Watene's figures require dividing by a hundred.

The settlement of these white men at the Sugar-loaf Islands—rather on the mainland just inside the islands—made a considerable difference to the natives of the district, for Nga-Motu became a small centre of civilization and trade, and a mart for local produce; but above all, the local people were now in a position to obtain muskets, so long and ardently desired by them. The important part these white men played in the course of the ensuing years will be seen as this narrative progresses.

TE HEKE-WHIRI-NUI.

It was just a little before the time that Barrett and others settled at Nga-Motu that a further migration of Ati-Awa took place to the south. This migration was called "Te Heke-whiri-nui," because of the large twists or curls put on their *loka*, or mats, by way of ornament, says Mr. Shand.* Whilst this party was at Whanganui, the news of Love and Barrett's arrival reached them at that place, and as many of the people forming this *heke* were engaged in the conquest of Tasman Bay, referred to in last chapter, it would seem that the party left Taranaki say late in 1828. Mr. Shand says (*loc. cit.*) "that it included the people who lived between Waitara and Puke-tapu, whose chief was Te Manu-tohe-roa . . . and also the *hapus* named Puke-rangiora, Manu-korihī, Otaraua (of which Te Tupe-o-Tu† was chief), and finally the Puke-tapu *hapu*, besides stragglers from the districts of Onaero and Urenui." It is not to be understood, however, that the whole of the tribes mentioned left at this time, for many remained in their old homes. Watene Taungatara says, "thousands went and thousands remained." Nor did they all stay in the neighbourhood of Kapiti when they reached there, for there was a constant going backwards and forwards of small parties.

As to the immediate cause of this migration, my Taranaki notes are silent; but it was probably due to a fresh inroad of Waikato, which so far as can be made out must have occurred just about this period. Te Awa-i-taia, in his account‡ of the Waikato incursions, refers very briefly to this particular expedition. He says, "Waikato continued to bear in mind the death of their great chief Te Hiakai at the battle of Te Motu-nui (see Chapter XIV.), which was still unavenged. When Te Ao-o-te-rangi and his party of sixty went to Taranaki, many of them were murdered (so translated by Mr. White, but *kohuru* equally means treachery, and it is probable it was some unexpected attack that caused Waikato's loss). It was Te Whare-pouri (of Nga-Motu) who saved the life of Te Ao-o-te-rangi and the others." Beyond this brief note, nothing further is known of this invasion, but that Waikato had

* Journal Polynesian Society, Vol. I., p. 88.

† Killed at Hao-whenua in about 1834.

‡ A.H.M.. Vol. VI., p. 5.

neither forgotten nor forgiven their defeat at Te Motu-nui is manifest; indeed, as we shall see, it was only a couple of years after this that they took a most signal revenge for their losses, at the fall of Puke-rangiora.

PUTIKI AT WHANGANUI.

1829.

The next event that must be placed in this year was the attack on Putiki-whara-nui *pa* at Whanganui. Mr. Travers refers to this incident, but indicates no date; but several circumstances seem to concur in indicating 1829 as the time.* Rangi-pito, to whom I am indebted for so much information as to these times, says it occurred four years after the arrival of the "Heke-niho-puta" at Otaki (see Chapter XV.) or in 1828, but 1829 seems to agree with other data better.

It will be remembered that the *heke* referred to above had been attacked by the Nga-Rauru tribe of Wai-totara river, and that a party of Ngati-Raukawa under Te Rua-maioro had been nearly all cut off on the Upper Whanganui (see Vol. 18, p. 165). It was to square the account for their losses in the above places that the tribes interested decided to attack Whanganui. At this period several large parties of Ngati-Raukawa had migrated from their homes between Cambridge and Taupo, and were living in close alliance with Ngati-Toa and Ati-Awa in the neighbourhood of Kapiti. Te Rau-paraha had also his own reasons for assisting the two other tribes; so it was decided to make a combined attack on Putiki-whara-nui *pa*—situated just opposite the present town of Whanganui, on the south bank of the river.

Rangi-pito (referred to above) gave to Mr. Shand and myself the following account of this expedition: "They (Ati-Awa) had been three years settled at Port Nicholson (besides one at Waikanae) when, after discussion, an *ope* or war-party was collected at Otaki in order to retaliate on Nga-Rauru for the losses suffered by the 'Niho-puta' *heke* when they came down from Taranaki. This was consented to by all (*i.e.*, Ati-Awa, Ngati-Toa, and Ngati-Raukawa), so they started. At this time Te Rau-paraha had some quarrel with the Ngati-Tu *hapu* of Ati-Awa (related to the Kai-tangata *hapu*, now of Onaero), and wanted to punish them on the way; but this was overruled by the other allies, and so the whole force—'nearly one thousand men,' says Mr. Travers (*loc. cit.*, p. 84, but Rangi-pito says nine hundred *topu*, or eighteen hundred)—started on their way to Whanganui from Otaki. The chiefs of the force were Te Rau-paraha of Ngati-Toa, Te Whata-nui of

* I observe since writing the above that the Rev. R. Taylor, in "Te Ika-a-Maui," p. 371, states that Putiki was taken two years before 1831, which agrees with my date.

Ngati-Raukawa, Rere-tawhangawhanga,* Te Manu-tohe-roa, Ngatata (father of Pomare), Te Poki, and Te Arahū—all of Ati-Awa. At Whanga-ehu river the *ope* was stopped by the people of that place for a time. From here two messengers, Taki-rau and Te Kapu-ahu, were despatched on to Whanganui to tell Pehi-Turoa of Upper Whanganui to keep away from the *pa*, as they wished to save him. He was '*Kaua e tutaiki i te huarahi*'—('Not to stop up the road for the war-party.')

When the messengers arrived at Putiki *pa*, Pehi said to them, '*Whitia te korero, ka pehea?*'—('Deliver your message! What is it?') The two men replied, '*Kia haere koe ki uta; kaore i haere mai ki a koe; engari ki te takitaki i taku mate.*'—('It is, that you go inland; we have not come against you, but to avenge our losses by Nga-Rauru.')

Then arose Te Whainga of Ngati-Apa, and said, '*A! he tane koe; he icaline ahau?*'—('A! Art thou a man, and I a woman?') He was desirous of fighting the on-coming war-party. He went on, '*Whenei ake koe apopo me te punga-tai nei—kongakonga āna!*'—('By this time to-morrow you will be like this piece of pumice stone—utterly crushed!') taking up at the same time a piece of pumice and crushing it.

When the messengers returned to the *ope*, they reported the above conversation. Te Rau-paraha said, '*Āe! āe! āe! Kei kona a Te Rua-maioro!*'—('Yes! Yes! There lies Te Rua-maioro to be avenged!')

It was enough. The war-party arose and marched for Whanganui and commenced the siege of Putiki by making an assault on it. It was broad daylight at the time of the attack. Putiki was a very large *pa* defended by *pekerangi*, or palisades. The *ope* dashed straight at these defences, and by aid of tomahawks cut the lashings and then entered the *pa*. Thus was the place taken, and those of Whanganui who were not killed fled away inland. Te Pehi-Turoa, Topine-te-mamaku, Te Anaua, Rangi-tauria,† and other chiefs escaped, but a great many people were killed, both men and women—the latter during the firing at the *pa* before it was taken, and besides the deaths a great many women were captured and brought away as slaves. The *taua* followed after the fleeing Whanganui for some distance and caught many of them outside the *pa*. There were great numbers of people in the *pa*. Topine was chased, but was not caught. '*Mei i mate a Topine kua waiho hei ingoa mo Te Rau-paraha,*'—said Rangi-pito—('If Topine had been killed it would have been great fame for Te Rau-paraha.')

Although Rangi-pito seems to imply that the *pa* was taken soon after the war-party reached the place, Mr. Travers says the siege lasted upwards of two months, and this is most likely to be correct.

* Rere-tawhangawhanga was father of Wiremu Kingi Te Rangi-take, the originator of the Maori war in 1860. The former died at Wellington, 26th September, 1843.

† Died at Whanganui, 16th April, 1850.

The party went no further, and did not carry out their intention of attacking Nga-Rauru. Their action had, however, given Whanganui abundant reason for reprisals, which they were not slow to act on when the time came a few years later.

During the time that the *taua* was besieging Putiki, a woman of Ati-Awa, who was somewhat out of her mind, suddenly appeared in the midst of the council of warriors, and shouted out so as to call the attention of the whole assembly, "*Katahi au ka kihia! kihia!*"—"Now am I utterly cut off, destroyed!"—The assemblage all took this as an *aitua*, or evil omen, and anticipated some calamity befalling them. The very next day arrived messengers from Otaki with the news of the massacre of some of the Ngati-Tama at Te Tarata, South Wai-rarapa, where this brave little tribe suffered very severely at the hands of Ngati-Kahu-ngunu. But as that incident falls in here, and as Ngati-Tama are one of the Taranaki tribes, it is necessary to describe the matter more fully.

TE TARATA AT WAI-RARAPA,
1829.

The date of Te Tarata depends on that of Putiki, described in the last paragraph.

It will be remembered that soon after the arrival of the "*Niho-puta*" *heke* from Taranaki, and after they had removed to Port Nicholson in 1825, as related in Chapter XV., page 171, many of the Ngati-Tama tribe removed over to the Wai-rarapa valley into the country belonging to the Ngati-Kahu-ngunu tribe. What the relations were between these two tribes from 1825 for the next few years, I know not, but undoubtedly at first they would be at enmity. I have only a brief note of this period to the effect that one Tamatoa of Ati-Awa was killed at a place named Okorewa, and that soon after Ngati-Tama came into the district, they killed a high chief of Ngati-Kahu-ngunu, named Te Tire-o-te-rangi, which induced some of his particular people to flee to Nuku-taurua on the Mahia peninsula, north of Napier, for safety, for the fear of the invaders was great. This was the first movement of this people to Te Mahia, to be followed in later years by a great many of that tribe. But by 1829 or 1830, matters had changed so much that intercourse between the two tribes had commenced and a transient peace reigned. It was during these times that the celebrated canoe Te Ra-makiri was taken from Wai-rarapa by Ngati-Tama, and presented to Te Rau-pa-raha as already related.

At the time we are about to refer to, Ngati-Tama and some members of Ati-Awa were living at a place named Te Tarata, on the west side of the outlet to Wai-rarapa lake, but a little way inland from the sea. This old *pa* still remains in fair preservation, and not

far off is Kakahi-makatea,* a good specimen of the old *pa*, at that time occupied by Paenga-huru, chief of Ngati-Tama. The site chosen by these invaders for a home was a good one, for close to them was the Wai-rarapa lower lake with abundance of eels, and on the west the forest ranges of Remu-taka† from which a supply of birds could be obtained. Here they decided to build a fortified *pa*, and as peace now prevailed with Ngati-Kahu-ngunu, the owners of the soil, Ngati-Tama prevailed on the local people to assist them by cutting *raupo* rushes on the borders of the lake, with which to build houses. Ngati-Tama, in the meantime, occupied themselves in felling timbers in the forest to be used as palisades and for the framework of the houses. The principal chiefs engaged in these operations were Paenga-huru, Te Kahawai, Pehi-taka, and Tuhi-mata-renga. No doubt, one of the reasons why these people were anxious to possess a fortified *pa* was (as Mr. Shand says, Journal Polynesian Society, Vol. I., p. 91) that they had been warned by "Te Poki, who was closely related to Paenga-huru—one of the head chiefs of Ngati-Tama—with others of the old men, to be on their guard." Apparently, this warning came about the time they had commenced operations, for at that time Paenga-huru called a meeting of their tribe at Te Tarata to discuss the situation, "when it was decided," says Mr. Shand, "to send Pukoro,‡ —wife of Paenga-huru and a sister of the celebrated Tupoki§ a woman of rank—to Otaki to get Ngati-Mutunga, Ngati-Tama, and other allies to come over and exterminate Ngati-Kahu-ngunu."

The time was propitious for the realization of such a scheme. Ngati-Kahu-ngunu were known to be engaged cutting *raupo* for the new houses, and were expected shortly at Te Tarata with their canoes laden with rushes.

Mr. Shand says (*loc. cit.*, p. 91): Unfortunately for the success of the plot, an old Ngati-Kahu-ngunu cripple named Hapimana Kokakoka|| was in the house at the time of the meeting apparently fast asleep, and who, on discovering the subject under discussion, feigned sleep to the utmost." The Maoris are very fond of minute detail, hence we learn

* A brief history of which is given in Journal Polynesian Society, Vol. XIII., page 126.

† Usually spelt Rimu-taka; but the above is correct: *remu* means the border of a garment, and probably the name originated in someone having the border of his mat torn off there.

‡ I learnt from Manihera Maka of Ngati-Kahu-ngunu that Pukoro was not a wife, but a near relative of Paenga-huru's.

§ See account of Tupoki's death at the battle of Para-rewa in 1821—Chapter XIV.

|| Uncle of Te Kume-roa, one of the members of the Polynesian Society. He got his name, Kokakoka (or limper), from the fact that in his boyhood he was wounded in the groin by a spear, which caused him to limp ever afterwards.

from old Kokakoka's descendants that the attention of the meeting was called to "strangers within the house." Some one went and shook the old man by the shoulder; but he only snored the louder, so it was decided to leave him alone. The consequence was that he heard the whole of the details of the plot. In the morning Kokakoka communicated with his people, informing them of the design to massacre them, also that reinforcements had been sent for. Messengers were at once despatched with all speed to Rangī-whakaoma (Castle Point) to the chief Te Po-tanga-roa; to Matai-kona, on the east coast; and to Maunga-rake (near Masterton); in fact, to all the settlements of Ngāti-Kahu-ngunu within a day's travel by a swift runner. Distant as these places are—forty-five, sixty-five, and seventy-four miles in a straight line from Te Tarata—the message was delivered in the same day, for time was of consequence, seeing that reinforcements were expected by Ngāti-Tama. Within two days a large force of Ngāti-Kahu-ngunu had assembled at the camp of the *raupo* cutters under the following chiefs:—Te Hamai-waho of Ngai-Tahu (Wai-rarapa), Te Po-tanga-roa, Nuku-pewapewa (so called from the peculiar tattooing across his face), Nga-hiwa, Tu-te-pakihi-rangi, Te Kaukau, Te Oko-whare, Pihanga, Te Hika, Te Warahi, Pirika-te-po, Te Toru, Nga-Rangi-e-rua (father of Manihera), Te Noho (or Hapopo), Te Huri-po (or Tawaroa), Tama-i-hikoia, Tama-i-whakakitea, Ngairoa-a-puroa (or Takataka-putea), Pu-angiangi, Te Korou, Kokakoka, and Te Rahui. With the party were also women, amongst them Hine-mauruuru, wife of Tu-te-pakihi-rangi. This large party proceeded down Lake Wai-rarapa in canoes and *mokihis* (rafts) laden with *raupo* for Ngāti-Tama, but with the additional object of driving the latter tribe out of their country.

There were two settlements then occupied by Ngāti-Tama—Te Tarata and Whare-papa—the latter not far from the former, but situated in the forest at the foot of the mountains, over a spur of which the path to it led. At this time Tuhi-mata-renga of Ngāti-Tama was the chief of Whare-papa. When the hostile forces drew near Te Tarata, they divided, one party going direct to Te Tarata, the other over the spurs to Whare-papa.

When those at Te Tarata beheld the fleet of the enemy approaching they prepared to receive them with the usual welcome in order, as they thought, to put Ngāti-Kahu-ngunu off their guard, for they had now determined to fall on them without waiting for reinforcements. As the party landed and approached, Paenga-luru sung the following *ngeri* as a welcome:—

Te po i tuku mai,
Mai runga i a Te Pori ra
Ko Nuku-pewapewa,
Ngau mai taua ki te miti—

Ngau mai taua ki te hongī
 Kia tu honoa ki roto ki te harakeke,
 Ai i te kai aku tapa
 To kikoki' kiki tere kaha.

The guests were now ushered into a long *wharau*, or shed, where their hosts were temporally lodging, and preparations were made to give them a feast, and mutual interchanges of their women took place. All seemed peaceful. Paenga-huru, who carried a celebrated *mere** round his neck, gave the signal, and the hosts rose on their guests and commenced killing. But Te Oka-whare, who was sitting next to Paenga-huru, warded off the blow made at him by the latter, and made a thrust at Paenga-huru with his *koikoi* (short spear) at the same time grasping the *mere*, which he succeeded in securing, with which he made a blow at Paenga-huru and killed him with his own weapon. By this time the fight had become general, and Ngati-Tama, being outnumbered and demoralised by the death of their chief, were very badly beaten; great numbers being killed, whilst others made their escape. Amongst these latter was Pukoro, the wife (or relative) of Paenga-huru, who, together with some other women, fled away along the forest track to Whare-papa, hoping to be in safety there.

In the meantime, the other party of Ngati-Kahu-ngunu had proceeded by an inland track over the ranges to attack Whare-papa. As they descended a steep spur just above the village, a large stone was detached accidentally, which, rolling down with great noise, gave warning to Ngati-Tama that strangers were approaching, for none of their own people were out in that direction. Finding their purpose of surprising the village thus frustrated, Ngati-Kahu-ngunu advanced in friendly guise to the settlement. Here they were welcomed by Tuhi-mata-renga of Ngati-Tama, and asked into the village to have something to eat. Whilst they were waiting, Hine-mauruuru (wife of Tu-te-pakihi-rangi, chief of the visitors) sang the following song, as a *whakawhare*, to put Ngati-Tama off their guard:—

Kowai koe e haere nei,
 E hara koe i a Mokau,
 E tiki mai ana koe i ahau,
 E hiki taua ana
 Kei Rua-puke e—i.

Preparations were now made by Ngati-Tama to feed their unexpected guests. Tuhi-mata-renga was busily engaged at the *whata*, or store-house

* This *mere* was named "Tawa-tahi." Although, as my informant says, it was made of jade—it was light in colour, indeed, just the same tint as the *mere-paraoa*, or white whale-bone *mere*. From Te Oka-whare it passed into the hands of Karaitiana—one of the principal chiefs of Hawke's Bay—and at his death his widow secreted it in some place that is now unknown.

handing out some baskets of potatoes* when the signal was given, and the slaughter of Ngati-Tama commenced. He jumped down from the *whata*, but was immediately slain by a blow on the forehead with a *mere* (? by Tu-te-pakihi-rangi), and then the affair was soon over. The few that escaped rushed off in the direction of Te Tarata. On their way they met Te Pukoro, who, as stated above, was on her way to Whare-papa in hopes of finding shelter there. As the parties met, she cried out, "*Heoi ano, ko maua anake te morehu!*"—"There are only us two left alive!" After lamenting their losses, the survivors made the best of their way to Port Nicholson to the rest of their tribe living there. "About ten or more of the best men of the tribe of Ngati-Tama escaped, but the majority were killed, a few only being taken prisoners with the women," says Mr. Shand.

Paenga-huru's daughter, Te Whakarato, was taken prisoner at Te Tarata by Takataka-roa, who afterwards married her. She bore him Te Naira-Rangatahi, who married Rēta, and they had Peti, who married a Pakeha and had Tamati Te Naira.

Takaroa of Ati-Awa was also killed at Whare-papa, besides a great many others.

Thus the schemes of Ngati-Tama to massacre the Wai-rarapa people fell to the ground, and they in turn became the victims of those they had planned to kill. Mr. Shand (*Journal Polynesian Society*, Vol. I., p. 92) gives some further details of this affair, to which the reader is referred.

PEHI-KATIA PA, WAI-RARAPA.

? 1830.

As has already been stated, page 6, Te Ati-Awa were engaged in the siege of Putiki when the news of this disaster to Ngati-Tama reached them. Naturally, it created considerable excitement and a determination to avenge on Ngati-Kahu-ngunu the losses they had afflicted on Ngati-Tama at Te Tarata. Ngati-Kahu-ngunu, in the meantime, knowing full well that the blow they had inflicted on Ngati-Tama would not pass without an attempt to secure revenge for it, had all retired inland, and had fortified a *pa* on a high hill called Pehi-kātia, situated a few miles from Greytown. How long a time elapsed before steps were taken to raise a *taua-hikutoto*, or avenging party, is uncertain. Mr. Shand (*loc. cit.*, p. 93) says, "Immediately the massacre of Ngati-Tama became known, Te Kaeaea (or Taringa-kuri†) came over to Wai-rarapa from Kapiti and Wai-kanae with one hundred and forty (*hokowhitu*) of the

* My informant, Maniera Māka, on being questioned, is not sure if they were potatoes. The question is of interest, because it is said Ngati-Toa first introduced this tuber to South New Zealand in 1822-3. The Wai-rarapa people never grew much *kumara*, or *taro*, but largely used the *korau*, or native turnip.

† Died at Pito-one, near Wellington, 5th October, 1871, of a very great age.

Ngati-Tama (and Ngati-Toa) as well as Ngati-Mutunga of Port Nicholson; in all, three hundred and forty men" (? six hundred and eighty, for men are always counted in pairs).

Whilst Ngati-Kahu-ngunu were still engaged in fortifying Pehi-kātia the Ati-Awa, Ngati-Tama, and Ngati-Toa force appeared on the scene, and immediately proceeded to attack the place. Mr. Shand says (*loc. cit.*, p. 93), "The attack commenced early in the morning, and shortly after noon the *pa* was in possession of the allies. They killed all they could get hold of, following the fugitives for a long distance, and in so doing overtook and rescued most of the Ngati-Tama captives taken at Te Tarata. Not one, however, of the chiefs mentioned in Pukoro's *tai-oraora* (*loc. cit.*, p. 92) fell into the hands of her tribe; they all escaped at the fall of Pehi-kātia. Ngati-Mutunga, evidently well aware of what they might expect from the incensed and powerful Ngati-Kahu-ngunu so soon as the news of the fall of the *pa* reached the ears of their friends, said, 'Let us get the stars (chiefs) out of sight—*me kowhaki nga whetu.*' This they did with effect, but only two chiefs, however, were taken prisoners. One named Te Ohanga-aitu* was suspended by the heels, his jugular vein pierced, and then each of his captors imbibed a mouthful of his blood, a thumb being placed on the wound until the next man was ready to take his share."

I learn from Taiata, a very old man of Ngati-Tama, that in the fight at Pehi-kātia the Ngati-Kahu-ngunu lost the chief Te Noho-mai-tua (? Te Ohanga-i-tua—see the lament), the elder brother of Tu-te-pakihi-rangi, whilst the latter with Kai-a-te-kokopu, Te Uaua, Nga-Tuere, and Kawe-kai-riri—all high chiefs—escaped up a river bed, and so in process of time to Nuku-aurua at Mahia Peninsula, which place became a refuge for many of the East Coast tribes during the troubles of these early years of the nineteenth century. All the women and children, says Taiata, were captured at Pehi-kātia. The celebrated canoe, Te Ra-makiri, was taken during this expedition at Pahaua, and then presented to Te Rau-paraha, as already related.

The following is the lament for Te Ohanga-i-tua, killed by Ngati-Tama at Pehi-katia, for which I am indebted to Mr. T. W. Downes:—

TE TANGI A NUKU I TE MATENGA O TE OHANGA-I-TUA, ME

TE RANGI-TAKU-ARIKI, I PEHI-KATIA.

Haere atu ra, E Tama ma! e.
I te mate o te rakau, E Tama! e.
Tau eanga i patua ai Kaupeka
I roto o Kau-whare-toa.
Ka tangohia te manawa,
Ka pōia ki a Aitu-pawa—
Ki a Rehua, ki a Tahu-rangi,

* A *teina*, younger brother or cousin of Tu-te-pakihi-rangi.

I te mata takitaki i tupea ai a Rangi,
 Ki te poho o Rangi-tamaku i Tahua-roa.
 I hikaia e Tupai, e Tamakaka,
 Ki te ahi tapu na Rangi-nui.
 I takahia ki Tauru-rangi ata mai,
 Ka tu tona ahi, koia te ahi tapu—
 Koia te ahi toro, koia te ahi tipua
 Ka puta ki te hou-mata-pu
 Ka ea ki te ao, E Tama ma—e.

Haere ra, E Tama ma e !
 I te ara ka takoto i Taheke-roa,
 Kia karangatia mai koutou
 Ki te Muri ki te Wai-hou,
 I to koutou tipuna, i a Ruai-moko
 E whakangaoko ra i Raro-henga.
 Ka puta te hu ki te tai-ao
 Koia Hine-puia i Hawaiiki
 E tahi noa mai ra i te kauhika
 Ki waho i te moana.
 Ka tere Hine-uku, ka tere Hine-one
 Ka tere Para-whenua-mea
 Ki a Hine-moana e tu mai ra,
 I Tahora-nui-atea.
 Ka whakapae ki uta ra
 Koia Hine-tapatu-rangi
 E haere atu na korua,
 E Tama ma ! e.

NOTE.—This lament is so full of references to ancient beliefs and teachings that no translation without a volume of notes would do it justice. It refers nearly all the way through to the great wars of the gods after the separation of heaven and earth, and when some of them ascended to join the sky-father Rangi, whilst others descended by Taheke-roa to Raro-henga, or Hades, led by Whiro-te-tipua, the embodiment of evil and death, and the resulting earthquakes originated by Ruai-moko—youngest of the heavenly offspring. All of this is emblematical of the wars in which the two chiefs were killed, and the introduction of this ancient simile is intended to honour them.

TE WHARE-POURI'S ADVENTURE.

After the *pa* was taken, says Manihera Maka, Ngati-Kahu-ngunu fled northwards up the river valley and over the forest-clad hills, finally assembling at some of the distant villages, where, after some time spent in discussion (and probably after the Wai-kanae massacre), it was decided to migrate to Nuku-taurua, at Te Mahia Peninsula, where some of their tribesmen had preceded them. Thus the greater part of the Wai-rarapa valley was for a time without inhabitants, though some few lingered in their old homes. It was not for some years afterwards that they returned, being induced to do so by Te Whare-pouri of the Nga-Motu *hapu* of Ati-Awa, who went specially to Nuku-taurua to make peace and induce them to return. Te Whare-pouri was at that time one of the principal chiefs of Ati-Awa, and afterwards the great friend and protector of the immigrants sent to Port Nicholson by the New Zealand Company

in 1839. He was induced to undertake this peace-making with Ngati-Kahu-ngunu largely owing to the following circumstances: Not long after the fall of Pehi-kātia, Te Whare-pouri was at Wai-rarapa with a party of Ati-Awa, somewhere near Te Tarata, engaged in making canoes; for the fears that Ngati-Kahu-ngunu would soon return to take revenge for the fall of Pehi-kātia were not realized at once, which gave confidence to some of Ati-Awa and Ngati-Tama to return from Port Nicholson and again occupy part of Wai-rarapa. It is said also that some of Ngati-Toa also came over and occupied part of the country near where Featherston now is; but after Te Whare-pouri's adventure, as detailed below, they returned to Kapiti.

Whilst engaged in the canoe-building, some of the women were out on the lake in a canoe engaged in eel-fishing, and amongst those on board were Pare-kauri, Te Whare-pouri's sister, Tama-tuhi-ata (mother of Rau-katauri), and others. Just at this time the celebrated *taniwha*, Pupū-kare-kawa* (according to Maori accounts) caused the lake to break out to sea, as it occasionally does. At first the waters cut a subterranean channel through the shingle, then, as the water increased in power, it rushed out with great force, drawing with it the canoe in which were the women, which was thus carried into the breakers, where all were drowned. Not very long after this, and before the new canoes were completed, a party of Ngati-Kahu-ngunu under Nuku-pewapewa came down to ascertain if Ngati-Tama and Ati-Awa were still in occupation of the country, and discovered by the smoke of their fires the whereabouts of Te Whare-pouri's party. Te Whare-pouri was at this time engaged in building a house, and when Ngati-Kahu-ngunu attacked his party he was inside. The attacking party attempted to spear him by thrusting their long spears through the sides of the house; but he climbed up to the roof, and there held on to the rafters until help came from his own party by way of diverting the enemy's attention, and he was released from his awkward position, and so escaped.

Mr. Downes tells me that Nuku, the leader of Ngati-Kahu-ngunu, was anxious to save Te Whare-pouri in order that peace might be made between the two tribes, and that when the latter escaped from the house Nuku and two fleet runners pursued him in order to catch him. But Te Whare-pouri was too quick for them; he flew into the forest, and finally jumped over a cliff and escaped, his pursuers not daring to follow him.

But Ngati-Kahu-ngunu did not go back empty-handed, for they captured and took away to Nuku-aurua with them Wharawhara-i-te-rangi, a daughter or niece of Te Whare-pouri's, who, however, was very kindly treated by her captors, and eventually returned to her tribe.

*The Maoris say this *taniwha* used to live in the sea near the mouth of the Wai-rarapa, but when the lake was closed for any length of time, he used to migrate to the Wairau river, Marlborough District.

Mr. Downes also says that Te Ua-mai-rangi, Te Whare-pouri's wife, was captured at this time, and with the desire of cementing a peace between these two tribes, she was sent back to Port Nicholson with an escort, and handed over to her husband, followed later on by the return of Te Whare-pouri's daughter to her father. Mr. Downes gives the name of this young woman as Te Kakapi.

It was this kind action that induced Te Whare-pouri afterwards to make peace with Ngati-Kahu-ngunu, and for that purpose he went to Nuku-aurua, on the Mahia Peninsula, by sea—it is said by a sailing vessel—and then concluded a peace with the tribes there, not long after which they came back and occupied their old homes at Wai-rarapa. The date of this event is uncertain, but probably it was between 1830 and 1834.

Te Whare-pouri's visit to Nuku-aurua was followed by a return visit of the Ngati-Kahu-ngunu tribe, who came to Pito-one, Port Nicholson, where Te Whare-pouri and Ati-Awa were then living, when this peace was cemented. An old Maori describes the event as follows: "At the peace-making held at Pito-one, soon after which the Ngati-Kahu-ngunu tribe returned from Nuku-aurua to their homes in Wai-rarapa, Tu-te-pakihi-rangi (one of the principal chiefs of the latter tribe) said in his speech, 'The people from Taranaki and Maunga-tautari (Ngati-Raukawa) need not return to their own lands. Although I gave you no reason to come against me from those distant parts to kill and rob me of my lands, do not be anxious about it. Live, all of you, on this side of the bounding mountains (Remu-taka)—you on this side, I on the other. I will call those mountains our shoulders; the streams that fall down on this side are for you to drink, on the other side for us. Behold! Here is Te Kakapi, daughter of my friend Te Whare-pouri, who will act as a go-between—she and Wai-puna-hau; they both are *he ika toto nui no te whatu-kura-a-Tāne, piki ake, heke mai*.* The god of the white man shall be our god. Although they are a new people we will cherish them, notwithstanding that their weapons, the muskets, are evil. I judge them to be an evil people by their weapons. I have now set up our daughter Te Kakapi as a go-between. Hold on to this rope!' To this speech Ngatata, Te Puaha, Pakau, Te Puni, Te Kawakawa, Kuru-kanga, and others, consented to this peace made with Ngati-Kahu-ngunu."

MASSACRE OF NGATI-KAHU-NGUNU AT WAI-KANAE.

The particulars of the above massacre are as follows, but I am unable to say exactly when it took place—probably before Ngati-Kahu-ngunu migrated to Nuku-aurua, and indeed their losses at Wai-kanae may

* This expression refers to the high rank of the two women, who are compared to the *whatu-kura*, or treasures brought down to earth by the god Tāne, when he visited the supreme god Io, in the twelfth heaven.

have been one of the causes inducing the migration. The following note is supplied by Mr. Shand: "Subsequent to the great defeat of Ati-Awa and Ngati-Tama at Te Tarata, and after they and Ngati-Toa had defeated Ngati-Kahu-ngunu at Pehi-katia, the two tribes were still *pouri* on account of their dead, as they did not consider they had had enough *utu* for them. Some time after, a peace was patched up with Ngati-Kahu-ngunu, and then an invitation was given to that tribe to cross the mountains and come over to Wai-nui and Wai-kanae to partake of a feast. The invitation was accepted, and a considerable party came over. A large house had been specially built in which to receive the guests. With the treachery so common at this time—much of it learned from Te Rau-paraha, as the Maoris say—a decision had been arrived at to murder their guests. When the Ngati-Kahu-ngunu were assembled in the house, their suspicions of foul play were aroused; but too late. When they beheld their hosts assembling outside the house all armed, some said, 'We shall all be killed;' others replied, 'No, it is only the women bringing food.' Ati-Awa and Ngati-Toa now entered the house and gradually placed themselves in favourable positions amongst their guests. At a given signal they arose and commenced the massacre, and it was not long before nearly the whole of the Ngati-Kahu-ngunu party were dead or dying. One of the doomed men, casting off all his clothes, rushed outside, and would have effected his escape, but remembering that many of his younger relatives were still in the house, returned there to die with them. Te Aweawe of the Rangitane tribe, who was with Ngati-Kahu-ngunu, and who was the younger brother of Mahuri and a son of Tokipoto, was saved alive by Tungia of Ngati-Toa, because the latter had been preserved from death at the fight at Hotu-iti, Manawatu, by Te Aweawe (see *Journal Polynesian Society*, Vol. XVIII, p. 158). This is the only redeeming feature about this dastardly affair, which is so much in keeping with other doings of Te Rau-paraha's that it is possible he was the author of it. He had, however, very apt pupils.

FALL OF PUKE-RANGIORA PA.

1831 (second siege).

We now approach the time of one of the most momentous events and the greatest disasters that ever happened to the Taranaki people, resulting eventually in the practical abandonment of the whole coast from Mokau to Patea, with the exception of a small number of the Taranaki tribe who remained in their own country near Opunake, and an equally small party of Ati-Awa at Nga-Motu.

The battle of Te Motu-nui, fought near Ure-nui in 1821 (see Chapter XIV.), in which the Waikato tribes had suffered so severely and lost so many of their great chiefs, was not by any means forgotten, nor the Taranaki people forgiven. Waikato had by this time acquired

many stand of arms through the fact of traders having become established at Kawhia, Tauranga, and other places, and consequently felt themselves more able to cope with their southern enemies. W. Te Awa-i-tu (A.H.M., Vol. VI., page 5) says, "Waikato were continually thinking about those deaths (*i.e.*, of Te Hiakai, Hari, Mama, and others) and the matter of seeking *utu* for them was referred to Pota-tau Te Wherowhe. The Waikato assembled together to discuss the matter, but nothing was done. This was continually repeated, but it never resulted in anything. Te Hiakai was uncle to Potatau and also to W. Te Awa-i-taia, or, other words, he was a father to them," and it consequently devolved upon them and their particular *hapus* to wipe out the disgrace attached to them for Te Hiakai's death. "When the council of Te Ao-o-te-rarua (who had been defeated by Ati-Awa, see page 6) and Muri-whenua was not heeded, the latter applied to his relative Te Awa-i-taia. He said, "Son! Are you not willing that the death of Te Hiakai should be avenged?" The reply was, "I am willing!"

It was probably after this consent of Te Awa-i-taia that the incident related by Thos. Ralph, quoted by Polack in his "New Zealand" Vol. II., p. 290, occurred: "In November, 1831, some Waikatos, under the pretence of purchasing some dried fish of a particular kind, only to be found on that part of the coast, arrived in two canoes at Taranaki (? Waitara). They were well received, and prior to their departure their canoes were repaired and filled with presents of dried fish and other provisions. These Waikatos were sent as spies to ascertain the strength of the defences of Taranaki."

There is no reason to doubt this account, and, if true, the spies would easily ascertain from the local people of the many migrations that had left the district. But many thousand people of Ati-Awa still remained, as we shall see.

In consequence of this consent of Te Awa-i-taia, Ngati-Tipa (of Waikato Heads) arose, together with Ngati-Tahinga (of Raglan), Ngati-Hourua, Ngati-Mahanga, and Ngati-Wehi (all of Waikato) with Ngati-Haua (of Upper Thames), in all, three hundred and forty men (*i.e.*, six hundred and eighty). They went from Raglan to Aotea, where they were joined by Te Hutu; then to Kawhia, where Te Kanawa and Tu-korehu also joined them; and from the latter place they went straight on towards Taranaki. When they reached Mokau they heard that other Waikatos had joined them in the rear. At this time, which was about November, 1831, a young man named Thos. Ralph was living at Mokau acting as agent for Montefiore and Co., of Sydney. He estimated the numbers of this great war-party at four thousand men. They were joined by the Ngati-Mania-poto people of Mokau in the proposed expedition. Either this same party on their return, or another from

Aotea, took Mr. Ralph prisoner and helped themselves to about twenty tons of goods.*

"Our party of Ngati-Mahanga now started on ahead from Mokau, and killed some of the enemy a little way beyond. We advanced as far as Pari-ninihi—that is, to Wai-pingao stream, where others were killed, and Nga-Rape (a chief of Ngati-Tama) taken prisoner. The attacking force still advanced—one party going inland, and the other by the principal coast road. Those pursued by the inland party were overthrown with very great slaughter. Te Ao-o-te-rangi (a chief of Ngati-Tama) was killed there; he was shot by Te Awa-i-taia. Those who were pursued by the coast party were also overthrown, and the slaughter did not end until they reached Urenui. Tu-tawha-rangi was taken prisoner, whilst Manu-ka-wehi was allowed to escape (probably of the Ngati-Mutunga tribe). We, Ngati-Tahinga, then returned (a few miles) and stayed at Ara-pawa-nui (a *pa* on an isolated hill, near the mouth of the Mimi river, south side—see Plate No. 9). The Waikato forces now came up to us for the first time and found that we had routed the enemy."

The foregoing account of the advance of the great *taua* shows that some few of Ngati-Tama had remained in the Pou-tama country, though

* See Sherrins' "Early New Zealand," p. 218. Mr. Ralph is probably the man known to the Mokau people as Tame (or Thomas), and according to them he was there at the time of the attack on Motu-tawa in 1832 (see *ante*). He had two Maori wives—Manu-te-wai and another, whose father was killed by Ati-Awa on the south side of the river at the time of Motu-tawa. Tame was landed at Mokau by the vessel already referred to, named "Ameriki Wāti." Another white man who resided at Mokau in early days was Pero, who lived at the west side of the present village of Te Kauri—near the present wharf. He was one of the crew of the "Harriett," wrecked at Cape Egmont in 1834. Tiaki Kari (Jack Guard, captain of the "Harriett,") also visited Mokau, coming overland from Nga-Motu in the winter time, and his bare feet were terribly cut by the frost. Takerei Waitara, the then chief of Mokau, took him in charge, and by kind treatment restored the captain to health.

The present village of Te Kauri is a very small one, but in former days the flat was covered thickly with houses, as was the top of the terrace up which the present road ascends. Some long time ago a serious accident happened here, which was the cause of a great many deaths. A large *totara* tree formerly stood in the curve of the terrace behind the village. One night the tree and the whole side of the hill came down in an avalanche and buried a large part of the village, killing many people.

Te Kauri is so named from a large log now (1906) lying on the beach there, and which has been there beyond the memory of man. It is a *totara* tree, not a *kauri*, and is a *tipua* (or endowed with uncanny powers). According to my informant, not very long ago a man, daring the *tipua*, cut a notch in the tree with an axe. The next morning he was found lying dead on the beach; such is the power of the *tipua*, says my informant. My friend says that when a young man he was driving near the present wharf with another youngster, and at the bottom he saw the *totara* that caused the landslide, "e kura ana" (glowing there), and was so frightened thereat that he never has dived in the river since. Such is superstition.

the bulk of the tribe with their principal chiefs had left for the south, and where, as we have seen, they lately suffered in Wai-rarapa. Had they remained in their ancient homes, this strong force of Waikato, large as it was, would not have passed the "gateway of Taranaki" with so much ease.

Te Awa-i-taia says that after the assemblage of the whole force at Ara-pawa-nui, "The party now urged an attack on Puke-rangiora; the cause of this was that they learnt from slaves in that *pa*, who belonged to Rangi-wahia (of Ngati-Mutunga) and Hau-te-horo (of Nga-Motu), that the latter had said, 'This act of kindness shall be the weapon to destroy Waikato'" (meaning the assistance rendered by Puke-tapu and other *hapus* to Waikato when the latter tribe were besieged in Puke-rangiora in 1821. But the application is not very clear.) From Ara-pawa-nui the *taua* started on their work of destruction.

Mr. Skinner, whose narrative of the siege of Puke-rangiora will now be followed, says, "The first intimation the Ati-Awa had of the presence of the Waikato *taua* in the district was by observing the numerous fires of the invaders, who were engaged in cutting off small parties of the tribe living round Urenui and Onaero, etc. It appears that the invaders made a night attack on Poho-kura *pa*, situated on the north bank of the Urenui river, a fourth of a mile below the present bridge, on an isolated hill rising from the river flats. The inmates were quite taken by surprise and the *pa* easily fell into the hands of the *taua*, with scarce a struggle. Whakapuke of Ngati-Mutunga, chief of the *pa*, and a few others escaped in the darkness, and swimming the river managed to reach Kai-pikari—a *pa* on the wooded heights about two miles south-west of the mouth of the river. From here he probably sent messengers warning the people further south, and I believe was one of those who afterwards harried this *taua* on its return northward after the defeat at Nga-Motu.

"The various northern and central *hapus* of Te Ati-Awa immediately gathered together to give battle to the enemy; but when the strength and numbers of the invaders were discovered, a panic seems to have taken Te Ati-Awa, and all who could, fled to the great fighting *pa* of Puke-rangiora, overcrowding it to a frightful extent. The total number of people in the *pa* was about four thousand.* So precipitate had been their flight that they quite neglected to gather the crops of potatoes and other foods now nearly or quite ripe, thus weakening themselves in proportion as they strengthened the enemy, who had thus abundance of

* Watene Taungatara, who was one of the garrison of this *pa*, and otherwise a reliable man, told Mr. Percy Smith and myself that there were eight thousand people (men, women, and children) shut up within the *pa*. We thought this an exaggeration. Other estimates supplied by old natives vary from three thousand to five thousand. Ralph, already quoted, gave the population of the surrounding districts as three thousand who gathered into their fortifications. So if we estimate the population at four thousand it will not be far from the truth.—W.H.S.

food, whilst the inmates of Puke-rangiora were soon in a state of starvation. This was due to the provisioning of the *pa* being quite inadequate for the purpose of a siege, owing to the unexpected nature of the attack, and the fact that the ordinary provisions within the *pa* at this time was at its lowest ebb, due to the previous season's crop of potatoes, *kumara*, etc., being just about finished prior to the gathering in of the new season's harvest. Unfortunately for Te Ati-Awa this latter had not been done. This, together with the fact that the supply of water within the *pa* was only sufficient for the daily use of its ordinary population, led to early and most disastrous results to the various *hapus* gathered within the *pa*.

"The first prisoners taken by the invaders as they came along—about the Urenui district—were offered as a sacrifice to their *atuas*, or gods. They next captured a party of twenty-five persons who were returning from an inland settlement, and who were unaware of the presence of the invaders in the district; these people were all slain and devoured by the leaders of the Waikato party. They laid waste the whole of what is now known as the Urenui, Onaero, Waihi, and Tikorangi districts, occupied at that time by the Ngati-Mutunga, Ngati-Rahiri, Otaraoa, and other *hapus* of Te Ati-Awa, burning the sacred cemeteries and committing with impunity every barbarity a savage is capable of.

"As the *taua* approached Puke-rangiora, the depredations were plainly to be seen from the *pa*, which commanded an extensive view of the surrounding country. To attack the place, the invaders had first to cross the Waitara river, and an excellent opportunity was then offered for Te Ati-Awa to attack their foes whilst the large straggling party was fording the river and climbing the steep hill that commanded the crossing on the southern side. The ford used is about seven hundred yards down stream from Puke-rangiora and in full view of the *pa*.^{*} An immediate attack on the fort was made by the invaders, but they were repulsed with the loss of four chiefs and several others, and obliged to retire from Te Arei plateau†—the north-west division of the *pa*—to the low ground some six hundred yards to the north, where they camped for the remainder of the siege.

"On the following morning a more determined assault was made by the whole of the invaders, which was directed against different parts of the *pa*. This also was successively repulsed and the enemy defeated

^{*} Map No. 5 shows the Puke-rangiora *pa*—this was the second and final siege.

† Te Arei was the *marae*, or piazza of the *pa*, and was a level piece of ground defended by bank, ditch, and palisades. It is better known as the stronghold of Hapurona—the fighting chief of Te Ati-Awa—who defended the place against the British troops in the Maori war of 1860-61. Te Ati-Awa were assisted in the defence by the Waikato and Ngati-Mania-poto, the very tribes that were fighting against them in 1831. For a description of Puke-rangiora *pa*, see Chapter XIV.

with considerable loss. In the two days' fighting the invaders lost forty killed and double that number wounded.

"After these repulses the invaders contented themselves with closely investing the *pa*, and awaited the effect of starvation on its over-crowded occupants. Very soon the besieged were suffering the horrors of a dreadful famine. The provisions, originally but scanty, had been early consumed with the usual Maori improvidence. Their condition was truly wretched, and a deplorable state of affairs existed within the *pa*. To save the strength of the garrison, it was decided to send away a large number of the old and infirm people, together with many women and children, who all helped to consume the food but were no help in the defence. This was accordingly done under cover of darkness with the hope that they would make good their escape into the forest to the southward. But the enemy, ever on the watch, soon discovered what had been done, and following up this helpless crowd, fell upon them near Pekatu, killing and taking prisoners about two hundred of their number. Several smaller parties left the *pa* at various times, some of which effected their escape.

"The siege had now lasted three months, and starvation had reduced the besieged to the lowest ebb of despondency, and their ultimate fate was hastened by their own foolish action. Every morsel of food having now been consumed, famine drove them to leave the shelter of the *pa*; but instead of doing so under the cover of darkness, they evacuated their stronghold in daylight and in full view of the enemy; all running away in all directions and in the greatest confusion. The vigilant enemy at once gave chase and soon came up with the famished wretches, who had neither strength nor power to defend themselves. Neither age nor sex was considered in the general massacre that ensued. To save their children from the brutality and lust of the conquerors, numbers of parents threw their offspring over the precipice on which the *pa* stood—some three hundred feet high—and then leapt over after them, hoping in this way to end their woes. But their inveterate foes followed them even here by making a long detour and creeping along the face of the cliff above the Waitara river. Many of the unfortunates were still alive, saved from being dashed to pieces by the bodies of those who had leapt over before them, which thus formed buffers or pillows to break the fall. Some of those who were but slightly injured escaped by following up the banks of the river, which were wooded in that part; the remaining bodies were examined, and those who were still alive, if not too seriously injured to be of service as slaves, were at once despatched and their bodies taken up to the plateau to be devoured." (The Taranaki slaves of Waikato were very active in this work—see *infra*.)

"It is said that twelve hundred of Te Ati-Awa and their allied *hapus* were killed or captured in the final overthrow of the *pa*. The

reater part of the prisoners were women and children, and these were riven back into the *pa* to be killed or tortured at leisure. That day Waikato glutted themselves on the bodies of the slain lying in gore round the *pa*.

“ The next morning the prisoners were brought out, and those amongst them whose faces were well tattooed were decapitated on a block of wood, with the view of making *mokaikai*, or preserving them, as trophies to be taken back to the country of the Waikatos. Others, with little or none of this decoration, were immediately killed by a blow on the skull. It is asserted that Te Wherowhero*—the head chief of Waikato and principal leader of the invaders—sat in the gateway of the *pa*, and as the prisoners were brought to him he killed one hundred and fifty of them by a blow on the head with his jadeite *mere* named ‘Whakarewa,’ and that he only desisted because his arm became swollen with the exercise. The headless bodies were thrown across a trench, which was dug to carry off the blood lying in pools about the plateau on which Puke-rangiora stood. Others, less fortunate, were killed with every conceivable form of torture; some again were cast into the ovens alive, to the amusement of their sanguinary foes. Young children and lads were cut open by incisions made hastily down the stomach, eviscerated and roasted on sticks placed round large fires, made of the palisading of the *pa*.

“ A similar massacre to that in the morning took place in the afternoon. It is said (by Polack) that many of the invaders died from the effects of their abhorrent gluttony. These cannibal feasts were held whilst the heads of the slain, placed on sticks stuck into the ground, awaited the victors, whilst the most insulting expressions were addressed to the lifeless heads. In all, some two hundred prisoners had been killed on the day after the capture of the *pa*; and this seems to have satisfied the victors, for the remainder of the captives were led away as slaves, and had on the return journey to carry the preserved tattooed heads of their unfortunate relations, which heads were to be hung up as trophies of war in various northern villages.

“ Amongst those killed by Waikato were some of the leading chiefs of Ati-Awa—viz.: Whatitiri, Pekapeka, Maru-ariki, Pahau, and Paki-waru. The two first were the head chiefs of the Puke-rangiora *apu*, and the leaders who had taken under their protection, and defended them against great odds from the overwhelming numbers of their own tribe, these very Waikato chiefs who had now brought about their destruction. The prime mover in this base ingratitude and treachery seems to have been Tu-korehu—the man who Whatitiri and Pekapeka rescued from imminent peril in the fight at Nga-Puke-tua—see Chapter XIV.

* Afterwards the first (so called) Maori King.

"The heads of Whatitiri and Pekapeka were placed on poles in front of the great council house of the *pa*, called 'Te-waha-o-te-marangai,' and facing towards the mouth of the Waitara river, which flowed at the base of the precipice three hundred feet below. A most striking and lovely panorama is to be observed from this spot . . . and here for the last time the now sightless eyes were gazing on the view so familiar to them. But alas! the glory of Puke-rangiora had departed, and all was death and horror around.

"Into this mute circle of the former leaders of the tribe came a woman of high rank of the Puke-rangiora *hapu*, bowed and emaciated with trouble and want. She crept up and sat beside the poles that supported the heads of Whatitiri and Pekapeka and began the *tangi* for the dead. This woman was Kanga-rangi (? Hekenga-rangi, S.P.S.), sister of the two chiefs. Some of the northern leaders, drawn to the spot by the woman's lamentations, began to taunt and jeer at the broken-hearted sister, saying, 'Cry! Cry, old woman, to your brothers who are taking a last good look over their country towards the mouth of the river.' Thus taunted, Hekenga-rangi turned on them fiercely, saying, '*Hei Whatitiri aha? Hei Pekapeka aha? Ka pa ko aku pikitanga, ko aku heketanga, ko Te Arei-o-Matuku-takotako; titinga heru o tenei iwi, o tenei iwi*' (a free translation of this is: "What of Whatitiri? What of Pekapeka? Why consider them? When you do not remember my ascendings and my descendings at Te Arei, the place where were seen the dress-combs of various people—where my people saved yours from death in former times!') Waikato was silenced and ashamed at this covert reproach for their base ingratitude and treachery. 'They had no respect for the old woman; they were ashamed at her words, for they knew they were true. They took her and cast her at once, alive, into an oven, and afterwards devoured her. This great evil of Waikato is known to all the tribes,' says the native history.

"With this tragic story ends the history of Puke-rangiora, for it was never occupied again, and with its fall ended the federation which made up the great Ati-Awa tribe—the most renowned, perhaps, of all the greater clans of New Zealand. The whole of the surrounding country was deserted, with its great *pas* and innumerable plantations and gardens. To quote the words of Ihaia Te Kiri-kumara—the late chief of Otaraua, and one of those who escaped from Puke-rangiora: 'All was quite deserted—the land, the sea, the streams, the lakes, the forests, the rocks, the food, the property, the works; the dead and the sick were deserted; the land marks were deserted' (Wells, p. 11).

"Of those who escaped, numbers led a wretched, hunted life in the dense forests around the base of Mount Egmont, but the greater part made their way through the forest and sought protection among the Ngati-Ruanui people; some even going on and joining their fellow tribesmen already settled round Wai-kanae and Kapiti. Others

made their way to Nga-Motu, and eventually helped in the siege of Otaka, whither the great Waikato *taua* had decided to proceed."

So far, Mr. Skinner's account. I have a few notes to add. Te Kope, Horo-atua, and Te Punga of Ati-Awa, and Rangi-wahia of Ngati-Mutunga were some of the chiefs besieged in the *pa*, but (it is believed) escaped. Amongst the leading chiefs of Waikato were, besides those mentioned, Poro-koru, Rewi-Mania-poto (of Ngati-Mania-poto), Tai-porutu (of Ngati-Haua), Te Kanawa (of Kawhia), and Kuku-tai (of Ngati-Tipa). The latter distinguished himself by following up and killing many a fleeing party of Ngati-Maru of inland Waitara.

It will be remembered that at Maru, when Waikato defeated Taranaki in 1826 (see Chapter XV., Journal Polynesian Society XVIII., page 180), that vast numbers of slaves were taken back to the north; and also, the fact was noted that Ati-Awa had assisted Waikato in that campaign. The result of this was that the most intensely bitter feeling was engendered in these Taranaki slaves against Ati-Awa, who were really the cause of Waikato undertaking the Maru expedition. It was these slaves who kept alive the animosity of Waikato, and urged them to avenge the defeat of their own chiefs at Te Motu-nui. Hundreds of these slaves came down with Waikato against Puke-rangiora, and there they glutted their revenge on the unfortunate inmates of the *pa*. They caught many an Ati-Awa man on their approach to the *pa*, and insisted upon their acting as guides; if they showed any disinclination, they were tomahawked at once.

After the fall of the *pa*, many of these Taranaki slaves went up the river bed and secured numerous bodies of those who had been thrown, or jumped, over the cliff. And this was how they cooked the bodies: They made a great big native oven—*he umu-tao-roroa*—in which the bodies were laid on the hot stones, all radiating from the centre, the heads outwards, which latter were left uncovered by the usual covering of earth. When the *hupe*, or exudation, from the nose, mouth, and eyes began to run freely, it was known that the food was properly cooked!

The following is one of the laments for Whatitiri, Pekapeka, and others that fell at Puke-rangiora. It is by Uruhina:—

Tera te pokeao whakakuru i Okakawa,
He raro mihinga atu ki te iwi ka ngaro—i—
Kati ano au i konei mihi ai,
Kohu ka tairi ki Honi-paka ra ia
Kei raro iti iho ko koe nei—e—
He kamo i maringi a wai

Te roimata ki waho ra
 Kowai rawa ra he tuahine moku ?
 Ko "Hewa" te rakau i patua ai koe—i—
 Ko "Mata-te-kaikai" he rakau anini.
 Kati E Parara ! te tuitui te waka,
 Te tangi ai ra ki nga oranga nei
 He whakahemonga mate ki Tau-whare in.

Behold the dark cloud dashing on Okakawa¹
 Emblem of grief for the tribe now lost.
 Leave me here in solitude to grieve,
 Overwhelmed like the mists on Honipaka,²
 Near where art thou, O beloved !
 Like running waters my tears gush forth ;
 Who now shall be a sister to me ?
 "Hewa" was the weapon that felled thee,
 And "Mata-te-kaikai," the headache giver,
 Cease, O Parara !³ binding the canoe sides,
 And lament over those who are left alive,
 For like are they to the fainting ones at Tau-whare.

NOTES.—1. A place near Puke-rangiora. 2. The country near Cape Albatross. 3. P was one of the men in Puke-rangiora. The song was dictated by old Watene Taungatara (Ati-Awa, who supplied much of the information in this work. He died at Mata-rikoriko, Wa in 1896, aged about 80 years. He was held in much respect, and latterly was considered by Maoris as a good doctor, many people coming from as far as Hawera for the benefit of his aid. He was one of the native police engaged by Sir George Grey at the capture of Te Rau-pa 23rd July, 1846.

Old Taiata of Ngati-Tama tells me that a very few of his tribe assisted in the defence of Puke-rangiora, but none of their principal chiefs. During the siege, Te Puoho—the head chief of Ngati-Tama came down from the north with a party and occupied the hills on north bank of the Waitara river, near Tikorangi. Their intention was to succour the Ati-Awa in the *pa* ; but they found Waikato too strongly posted and too well armed with muskets to make their help effective and so they returned home.

CHAPTER XVIII.

THE DEFENCE OF OTAKA OR NGA-MOTU PA.

February, 1832.

Mr. W. H. Skinner describes the above event as follows (the Otaka pa, sometimes called Nga-Motu pa, is mostly built over by the Freezing Works) :—

AFTER the capture of Puke-rangiora, described in Chapter XVII., a discussion arose amongst the leaders of the invading *taua* of Waikato. Tu-korehu (of Ngati-Mania-poto) strongly advocated the following up of their recent advantage, as his revenge had not yet been satisfied. His plan was to push on and capture Otaka, where the head chiefs of Ati-Awa and the remnant of the tribe had sought shelter with Te Whare-pouri and his *hapu* and the English traders. Others of the Waikato confederation said—Puke-kohatu being the chief spokesman—the *utu* was sufficient, and that the men whom Tu-korehu was so eager to destroy had befriended him and saved him and his followers from extermination on a previous occasion.¹ Tu-korehu was obstinate, and eventually gained his point.

Leaving Puke-rangiora, the invading host came on to the beach at Puke-tapu,² which was quite deserted. Halting for a while at the mouth of the Wai-whakaiho river, they sent scouts forward to spy out the land. Among other chiefs of note in this *taua*, not already mentioned, were Porukoru, Rewi Mania-poto,³ Wetini Tai-porutu,⁴ Te Kanawa, and Kukutai (of the Ngati-Tipa tribe, from the mouth of the Waikato river).

At Nga-Motu all was activity and preparation. Warning had been received of the invading *taua* by a messenger^{4a} from the Ngati-Tama,

1. At Nga-puke-turua—see Chapter XIV.

2. Puke-tapu is one of the oldest and most extensive of the Ati-Awa *pas* on the sea-coast, Bell Block district, five miles north of New Plymouth.

3. Rewi died in 1894. He is best known as the defender of Orakau in the Waikato war of 1863-4 against the British troops under General Cameron.

4. Wetini was the leader of the Waikato party at Mahoe-tahi (near Waitara) in November, 1860, in the engagement against the British. He was killed here, and his remains were interred in St. Mary's Churchyard, New Plymouth.

4a. This messenger was Kau-parera of Mokau, a man of some rank, related to Ngati-Mania-poto, Ngati-Tama, and Te Ati-Awa; hence was he sent on to give notice of the intended fighting in accordance with Maori custom. Kau-parera had a modern name—Hone Pumipi—by which he was known to Europeans. When he died, his jadeite *mere*, or club, was broken by his relations and cast into a deep hole in the Mokau river, near the South Head, for it was considered that none were worthy to use the weapon after Pumipi's death. He died in 1897.

and the fate of Puke-rangiora had been known for some time, as numbers of those who escaped from that *pa* had been coming in from day to day, and finally when the invaders decided to go on and attack the people at Nga-Motu, they sent messengers forward to warn the chiefs of their intention.

Leaving the Wai-whakaiho river, the *tawa* advanced along the seashore until they came to the Hua-toki stream—the present site of the Railway Station, New Plymouth. Here the party divided for a while—part of them continuing by the beach, but the main body turned inland and proceeded by the old native pathway that led up about the present line of Brougham Street and through St. Mary's Churchyard, and on by way of O-tu-maikuku (Hospital Grounds) to Tukapo (Westown), thence crossing the Manga-o-tuku valley and eventually making their appearance on the Maunga-roa hill.⁵

Ati-Awa advanced to meet them from Otaka, but after a slight skirmish retired into the *pa*. The original small fishing or trading villages of Otaka and Matipu had been hurriedly enclosed within a single encircling line of palisading so as to give more room for the storage of canoes and accommodation for the fugitives that were constantly coming in from Puke-rangiora and other *pas*.⁶ The defences, consequent on their being rushed up in such haste, were very indifferent and scarce worthy of the name, and Otaka would have met the fate of Puke-rangiora had it not been for the determined stand made by the eight British traders and whalers living with the tribe under the leadership of John Love and Richard Barrett. The names of the traders as given by the natives were Haki-rau (John Love), Tiki Pareti (Richard Barrett), Piri (Billy Bundy), Harakeke (John Wright), and Tame-riri, Tiemi, Hari Pataraki, and E'Tori (or Lee), the cook (a man of colour)—the English names of whom were Bosworth, Oliver, William Keenan, and another. Love and Barrett are well-known names in the early history of the Colony. Amongst the others, John Wright and Billy Bundy stand out conspicuously, and are spoken of with affection and admiration by the natives. Wright was a great fighter and the hero of the siege. He was one of the first Europeans to live at Nga-Motu, landing there in 1829. Of Bundy, it is told that some time prior to these events, and whilst whaling on the New Zealand coast, he had fallen into the hands of the natives. Lashed to a post within the *pa*, he watched the savages making preparations for his cooking. The oven was heated and ready, and he was on the point of being killed and cast into it, when the daughter of

5. Maunga-roa, the hill just westward of the junction of South and Blagdon roads.

6. The great *pas* of Puke-ariki (Mount Eliot) and Pu-kaka (Maraland Hill) were deserted at this time, the inmates taking refuge at Otaka.

the chief rushed forward and, casting her mat or mantle over him, made him by this act *tapu* and his life was saved. This brave girl soon after became the wife of Bundy. Of Tame-riri, it is said he was "*he rangatira o nga hoes*"—a big man, a *toa*—and the big guns were worked by him. He married a daughter of Tara-mai-nuku, and after the siege went to Sydney and did not return. In the great *heke* (see Chapter XIX.) that went south in the June following this event, fighting occurred at Whanganui, and in the feast that followed, Keenan inadvertently partook of some human flesh, greatly to his disgust. The natives were highly diverted at this mistake and Keenan came in for a great deal of "chaff" over it.

The northern tribes having driven the Ati-Awa within the *pa* a regular siege was commenced. The besieging forces being disposed as follows: Ngati-Mania-poto occupied the ground on the south-west side of the *pa*, from the lower slopes of Puke-whiro along the Hongi-hongi and thence by that stream to the beach, and advancing by the lower terrace along the coast to within a short distance of the north-west angle of the *pa*. Waikato took up their position to the eastward, starting from the mouth of the Waitapu, and then curved back, following the course of that stream around the inland side of Otaka. Ngati-Apa-kura (of Kawhia) occupied the ground immediately inland of the *pa*, connecting with the wings of Waikato and Ngati-Mania-poto.

In carrying out their plan of defence, the besieged made use of three small cannon, in the possession of the traders. No. 1, called Rua-koura, commanded the eastern side of the *pa*; No. 2, named One-poto, faced inland; No. 3, or Pu-poipoi, occupied the north-west angle of the *pa*, but was moved freely about to various parts as occasion demanded—it being, from its description, a small field-piece, mounted on wheels.⁷

Whare-pouri,⁸ the Maori leader of the besieged, took up his position on a raised platform within the *pa*, commanding a view of the enemy, and from this stage directed the efforts of the Ati-Awa in repelling the different assaults of the enemy. Other leading chiefs within Otaka were Tautara of Puketapu, the principal chief or *ariki* of the Ati-Awa tribe, Te Puni, Rawa-ki-tua,* and Nga-tata of the Rewarewa *pa*, Porutu, Poharama, Wi Hape,* Te Raru (a younger brother of Wi Tako), and others of Nga-Motu.

7. Two of these guns—Rua-koura and One-poto—are now in the Puke-kura Park, New Plymouth, the breech of the third, Pu-poipoi, was discovered in 1900 whilst excavating the foundations of the Moturoa Freezing Works, and is now to be seen in the Museum at New Plymouth.

8. Te Whare-pouri, afterwards the well known chief of Port Nicholson, who with Te Puni, were the principals in the sale of Wellington to Col. Wakefield in 1839.

* Migrated shortly after to Kapiti, with the Tama-te-uaua *heke*.

The first general assault on the position was delivered by the Waikato tribe on the north-east corner of the *pa*, known as Uka-mokomoko. It was one of those early morning surprises so dear to the old time Maori. The *karaka* trees growing along the edge of the trenches at this point were rapidly felled against the palisading of the *pa*, thus serving the purpose of scaling ladders, up which the Waikato scrambled, and dropped down on the inner side of the defences within the *pa*. The alarm was quickly given, and after considerable loss on either side the attacking party was driven out.

The siege was pressed with great vigour, and the *pa* would have fallen before the overwhelming number of the invaders, had it not been for the heroic stand made by the whalers. Time after time the enemy succeeded in gaining an entrance, but they were in every case driven out with loss.

Polack in his account of the siege (Vol. II., page 304) says:—“The next day several shots were again exchanged. One chief of Ati-Awa, seized with a fit of valour, ran towards the enemy, discharged his musket, and as hastily ran back; but not before a ball was lodged in his back, and as he fell his party from the *pa* rushed forward to protect the dying man from being taken by the enemy. A skirmish followed in which many were killed on either side, but the body of the chief was carried within the *pa*.”⁹ And again: “Several chiefs of the Waikato and allied tribes, who were known to be most bitterly disposed to the besieged, paid them a visit in the *pa*, and entered into conversation as if they possessed sentiments of the purest affection towards each other. The enemy were politely allowed to view the guns; the few muskets they possessed compared with their assailants, was also fully discussed, and the entrenchments and weakness of the defences were pointed out.” On the fourth day of the siege a surrender was proposed, which had probably been accepted but for the English. Tautara¹⁰ met Te Kanawa of Waikato on the sea-shore opposite the *pa*, to talk over the proposed terms of peace. The Waikato chief pretended to feel ashamed at the duplicity he had

9. The name of this chief was Tohu-kakai; he was a younger brother of Te Whare-pouri, and ? father of the so-called prophet Te Whiti. This incident occurred about the present site of Barrett Road, and one hundred yards, or thereabouts, inland of the Railway crossing.

10. Tautara, head chief of the besieged Ati-Awa tribes, was also closely related to those of highest rank of the northern invaders. He was thus able to meet these people on common ground. He tried to induce Te Kanawa to withdraw Waikato from before Otaka, but without success. In the final repulse of the enemy, when they were badly beaten and suffering loss, Te Kanawa called out to Tautara to stop the slaughter and spare them, but the old chief replied, “No! it is now too late for that; you should have listened to me earlier. You must now take your well-deserved punishment.”—Incident related to the writer by Tai-ariki of Pukerangiora, November 30th, 1899.

hitherto made use of, and promised to withdraw his forces immediately, but before doing so he requested to be allowed to enter the *pa* with his people to hold a *tangi* over the dead. As soon as this news was known in the *pa*, a number of the inmates determined to invite the Waikato and their allies to join in a friendly dance, but this was opposed by the greater number who suspected treachery. This difference of opinion caused serious quarrelling amongst the besieged. Two sisters fell out over this incident, one of whom called Te Whau, ran out of the *pa* towards the enemy, whose part she had taken, but their pretensions, thus put to test, were thrown to the winds the moment they caught the woman. She was immediately killed, her body cut up in view of the *pa*, and the dismembered portions washed in the stream that the besieged drew their main supply of water from. By this act the stream was made *tapu* to the inmates of the *pa*, but they were successful in finding water along the foot of the seaward terrace upon which Otaka was built, by means of sinking a number of pits or shallow wells. These being well under the protecting fire of the *pa*, the besieged had no difficulty in keeping themselves well supplied with fresh water. After the incident just related a general assault was made on the position, which was successfully resisted. The enemy next attempted to undermine the palisading at the north-west corner of the *pa*; the remains of this mine are still to be seen at the point where the Barrett Road turns sharply down to the beach. To counteract this attempt the besieged excavated a new line of trenches, thus frustrating Waikato's intentions. After this the enemy built earthen towers—*taumaihi*—for the purpose of sheltering themselves from the stones, etc., ejected by the cannon, and from which their best marksmen could fire into the *pa*, and from under cover of which blazing firebrands and pine splinters were hurled upon thatched *whares* within the *pa*, but to no purpose. Those *whares* that took fire were extinguished, but not without loss, for the musketry fire from the enemy's towers proved fatal to many. The Waikato, in their several assaults, lost men daily. In vain they professed regret for what they had done, striving for peace and friendship. The simple besieged in general believed what was said, and felt inclined to trust to their professions, and the place was often on the eve of being surrendered but for the interference of Love, Barrett, and their companions.

In the midst of the fighting the schooner "Currency Lass," of Port Jackson (Sydney), appeared in the roadstead. This vessel had put in to load with flax and oil for Sydney, and to bring to the European collectors fresh supplies of trade and necessaries. The Waikato attempted to capture the schooner, but were prevented by the vigilance of the master. Foiled in this, they determined to cut off all communication between the *pa* and the ship. But Love, evading

their sentinels, swam off to the vessel, reaching his destination in spite of the showers of bullets with which he was saluted. The master of the state of affairs around Otaka, and advised him to sea. Love succeeded in gaining the safety of the *pa* again. On the following day another parley was held between Love, chief of the enemy. Love was told that should they surrender, the lives of the white men would be held sacred; they only would be spared and taken as slaves to Kawhia; but the Englishman reminded them that 'the race is not to the swift, nor the battle to the strong' and is scarcely necessary to say the terms of surrender offered were not entertained.

About this time a small reinforcement of thirty or forty Ngati-Tamā tribe, under the leadership of the renowned warrior Te Kaeaea, or Taringa-kuri (Dogs' ears), came by canoe from Waikato, the island *pa* at the mouth of Tonga-porutu river. With great difficulty they succeeded in entering Otaka, having in one instance run ashore in the midst of the enemies at the mouth of the Hongihongi stream. It is said by some that this party landed before daylight, by others that Taringa-kuri and the main party remained and assisted in the defence of the position, a few ran to the Tonga-porutu with the canoe.

The Europeans were now perfectly miserable—see the account. Fatigued by continual watching, and fearful of a pitched battle, they sincerely wished for a pitched battle that their fate might be decided. Their own party of natives gave them no less anxiety than their avowed enemies without the *pa*; they were continually divided by their mutual jealousy. No sentinel was kept in the trenches; the natives slept as comfortably within the trenches as if they were not exposed to the enemy to disturb their equanimity. Strange and incredible as it may seem, whilst all this fighting and bloodshed was going on around the *pa*, within, a brisk trade was carried on between the traders and the friends, on the one part, and the enemy on the other. The invaders possessed amongst them from three to four thousand muskets, partly originally purchased by them; others formed the spoil of the Puke-rangiora people. The besieged could scarcely muster more than a hundred of these weapons, and consequently there was a keen competition for them within the *pa*. They were soon supplied with ammunition as they required, and powder also, by their enemies, in exchange for blankets, tobacco, and other articles of trade. On one occasion a brisk business was being carried on between the opposing parties, a dispute arose respecting a musket and its payment in barter, a quarrel ensued, and three of the Waikato party were killed, the bodies were immediately cut up and roasted.

The siege had now lasted nearly three weeks and the enemy were becoming disheartened by their lack of success. Bad news had

from their own country; advantage had been taken by old foes in their absence to devastate their country, food was getting scarce, the last slave had been cooked and eaten, and their patience was now exhausted. At this stage, during an assault, one of the field-pieces—named Pu-poipoi¹¹—within the north-west angle of the *pa*, burst. This was an omen of the worst description for the besieged, and so elated the northern invaders that they decided to make a general assault and take the *pa* by storm on the following morning. In accord with Maori custom, information to this effect was conveyed to the besieged. The tidings were received with apathy by the bulk of the garrison, who at night rolled themselves in their mats and slept with their usual comfort in the trenches. With the Europeans, conscious that the morrow would decide their fate, this tedious night was spent in the misery of suspense. They had been told they were to be devoured, and the chiefs were pointed out into whose possession their heads were to be given and preserved by the process of steaming.

On the following morning at the earliest dawn the *pa* was assaulted by the whole force of the enemy. The attack was opened along the western front by Ngati-Mania-poto. Some of the old men of the garrison, who had been left on guard, fell asleep at their post, and the enemy were within the *pa* before the alarm had been properly given. The report of fire-arms aroused the inmates to a sense of their danger, and after a desperate struggle the attacking party was driven back. In the meantime the Waikato, as pre-arranged, assaulted *en masse* the Waitapu or eastern line of defence. The besieged, encouraged by their recent success, soon repulsed this attack with the aid of the gun Rua-koura, but not before Pehi-Tu-korehu—himself at the head of the whole strength of Ngati-Apakura—led the final assault along the inland face of the *pa*. The repulse of the two previous attacks allowed the besieged to concentrate their whole force in meeting this attack, and success added fuel to their valour. The assault was met with a fierceness and vigour that staggered the enemy, who wavered, turned, and fled, dragging their dead chiefs after them.

A panic seems to have taken possession of the invaders after this repulse of Ngati-Apakura. The bodies of those chiefs who fell on this fateful morning were gathered up and placed on the roofs of their temporary huts, fire was applied, and their camp on the instant became a mass of flames. This was done so that the bodies of their slain chiefs should be consumed by fire, and not fall into the hands of the enemy in the *pa* to be eaten and their bones turned to domestic and

11. Others have told me that this gun was captured in an assault and dragged down on the beach below. Here it was loaded to the muzzle and pointed at the defences of the *pa*. By means of a long train of gunpowder the charge was ignited, but with disastrous results to Pu-poipoi, the gun bursting with the over charge.

other degrading purposes. After the burning of the encampments, the whole force hurriedly retreated, leaving the dead and wounded—excepting the chiefs as stated above—on the field and along the line of retreat. Ati-Awa pursued only for a short distance, as far as Tara-whata, or Moon's reef, on the sea-beach. An incident is related of this retreat about a wounded chief of the invaders called Tamakahu. This man had been shot through the knee, and two of his people had fixed up a rough litter, carrying him for some distance until his weight began to tell. Ati-Awa were pressing close and the bearers told Tamakahu that he was too heavy to carry further; upon this he exclaimed, "No, I am not heavy; I am as light as the *whau* (New Zealand cork-wood)! Oh, do not leave me!" His entreaties were in vain; his tribesmen fled, leaving him to his fate, which was not long delayed by the avenging Ati-Awa. Another incident of the retreat told by Waikato is that Te Kaka—a celebrated warrior of Mokau Heads—killed, in a hand to hand combat, Tohu-kakahi, a chief of Puke-ariki (Mount Eliot, New Plymouth) and father of Te Whiti of Parihaka.¹²

Polack says the invaders left behind them about three hundred and fifty dead and wounded, but this is probably an over-estimate. The Waikato account, given by Kau-parera of Mokau, who was present, says four chiefs of rank—Tawiwi, Weta-nui¹³ (son of Tu-korehu), Te Kaiamo, and Pongo, with sixty of lesser rank.

As usual on such occasions a scene of revolting cruelty and brutal lust followed, which the Europeans were powerless to prevent. Many prisoners but slightly disabled were put to death with dreadful torture, some being dragged and thrown alive on the large fires kindled by their enemies, with every mark of delight and sensuality. "One of the victors made one of the enemy fast to a gun, having captured him while in the act of escaping from the *pa* after the battle; he unloosened the fastenings and demanding of the hapless being what the enemy intended doing next. He received no answer, as the prisoner knew his doom was fixed. A tomahawk was held forcibly between his teeth and an incision pierced in his throat, from which this vampire slowly drank the blood. His body was then quartered and the heart sent as a present to an elderly chief as a delicious morsel."¹⁴ The appearance now presented by the *pa* was a sickening ordeal for the Englishmen. Human bodies cut in pieces and hanging opposite every house within the *pa* were disgusting to behold. Dogs feeding on the refuse, together

12. See page 28 for the Ati-Awa version of this man's death.

13. Weta-nui was in the habit of posting himself behind a large rock, which is still to be seen about high-water mark where the Barrett road comes on to the beach. Exposing himself from this secure shelter he was shot, to the great delight of the besieged, to whom his "sniping" ways had been a great source of annoyance.

14. Polack, Vol. II., p. 318.

with the sanguinary appearance of these extensive shambles, prevented the traders from pursuing their usual work for some time. The bones of the devoured to within recent years whitened the sand hills to the west of Hongihongi stream.

Other *pas* in the vicinity occupied at this time by Ati-Awa were Miko-tahi, Paritutu, Mataora, and Motu-o-Tamatea. Great inducements were held out to those on Paritutu to come down and have a friendly dance with Waikato, but the bait did not take. This fort was well supplied with food—the great trouble was with the water, which was obtainable only half-way down on the south-west face, three hundred feet below the summit. Their mode of getting this was as follows: Two, or sometimes four, large *hues*, or calabashes, were fastened over the shoulders of the man or woman told off to descend the cliff; a strong rope was then made fast to the carrier, who also made use of a second stout rope, which was fastened to stakes driven securely into the face of the cliff. By this means they reached the spring, and after filling the gourds, they returned by the same way. This would be repeated perhaps several times during the night. Those living on, or occupying, the island *pas* of Mata-ora and Motu-o-Tamatea could prevent any depredation on this spring by the enemy, as it lay quite exposed to and within easy range of their musketry fire.

The bulk of the women and children, with the elders and non-combatants generally, took shelter on the semi-island fort of Mikotahi—an impregnable position in Maori warfare—remaining in safety here until the conclusion of the siege.

(With the exception of extracts quoted from Polaek, the information given in the preceding narrative was obtained first hand from Piripi Ngahuku, a member of the Nga-Motu *hapu*, who was present all through the siege and afterwards assisted in the defence of Mikotahi, which fell to Waikato in 1833; and also from Watene Taungatara, who, escaping from Puke-rangiora, fled through the forest to Kete-marae (not far from Hawera), and with others, returned by the coast and threw in his lot with his relatives, occupying the fortified position on the summit of Paritutu. By the help of Ngahuku the outlines of the defences, the position of the cannon, the ground occupied by the different sections of the invaders, and the general topography within and around Otaka, were fixed as indicated on sketch plan of locality (see Map No. 7).

To Mr. Skinner's description above, I add the following:—Pehi-Tu-korehu, mentioned several times in this narrative, was a leading chief of Ngati-Mania-poto, and was a very great warrior in his time. As this is the last occasion but one on which we shall meet with him, it will be of interest to quote the following from the journal of the

Rev. James Hamlin (in Dr. Hooker's library). Mr. Hamlin, stationed at Manga-pouri, on the Waipa river, says, "21st May, 1841. Heard of old Pehi-korehu's death. He was the head chief of Ng Mania-potu. Poor old fellow; he was returning from a feast at Akaroa and in crossing Kawhia Harbour with his friends, his canoe upset a little before it reached the shore and he was drowned, together with his two wives and two slaves. His daughters swam ashore and were saved. But such is the unreasonableness of the natives that they talked of making war on the friends with whom he had been feasting on account of his death. (This was the law of *muru*.) Poor old Pehi had often been spoken to on the subject of religion, and had promised Mr. Brown and myself that if a missionary came to live with him he would believe. But he has always turned the subject into ridicule."

At Pehi-Tu-korehu's death, his people lamented him in the following *waiata-tangi* :—

Tahuna mai te ahi ki runga i a Te Poa,
Ko te ahi i tahuna mo Whakaturia,
Ko te peka tena i makere ki raro ki te whenua,
Takiritia ra he kai ma te ope taua,
E 'Rehu! e tangi, ka whiti tou manawa
E kore tou mate e wawe te rautipu,
Me uta ke ake ki nga pu mahara,
E taka mai i tua.
E whakaroaka ana i nga mate tawhito.

Taka huirangi ai te po i Rangi-toto,
Mawai e whakamana i te waka ka tukoki?
Whakahaere ra, na runga o Taranaki,
Kia whangaia koe te ika i Rangiriri
Hoki mai E Tama! i te ara ra uta,
Ka whara tou kiri i te pāra-tai
Tena nga kauri kei Wai-harakeke
I kitea iho ai, he mango ihu nui
I te one na—i,
Raru nui te iwi—e—i.

Tangi tikapa ana te wahine i te uru,
Tu ake! tirohia te hua i Motu-tawa,
Ka kite Wharo, ka papare i a Ngaehe,
Me aha te huanga ka meha o namata?

Haea mai ra ki te mira tuatini
Kihai i hoatu te hura o Tapeka,
Kia rato ratou, kia kai Puponga.

E Tama! ka hupeke i tou whanaketanga,
Ka tanumi rawa koe ki tua Tongariro,
Kia korero koe i te ngutu o te manu,
Kia hoki ana mai to wairua ki te ao nei—i—i!

TRANSLITERATION.

Now light the fire above at Te Poa,
 Such a one as was lit at the death of Whakaturia,¹
 For he was the branch (chief) then laid low.
 Prepare the food for the war-party's use.
 O 'Rehu!² Weep, then, thy heart will start.
 For thy death will not be speedily avenged.
 It must be treated in accordance
 With laws handed down from of old;
 Kept ever in remembrance as of old defeats.³

Dark clouds as of night over Rangitoto hung.
 Who shall avenge the canoe upset?
 Perchance in the south at Taranaki,⁴
 There shall thou be fed on the fish of Rangiriri;⁵
 Thou didst not return, O son! by the inland way,
 Hence is thy body with sea-foam covered.
 The *ksuris* (chiefs) at Wai-harakeke⁶
 Have witnessed thy might; like long-nosed sharks
 They laid on the sands.
 But now alas! are the people confounded.

Bitterly weeping are the women in the west,
 Arise thee! Consider what befel at Motu-tawa,⁷
 When Wharo saw and Ngaehe parried the blow.⁸
 What gain now is there in the things of old?

In mourning, deeply cut the flesh with the *tuatini*.⁹
 The cloak of Tapeka was not given,
 That all might be equally served,
 Or that Puponga should consume. . . .

O Son! In thy youth thou didst gird thyself!¹⁰
 But now hast thou disappeared beyond Tongariro,
 That thou mayest discourse with bird-like voice,
 And thy spirit to this world return.

NOTES.—1. Whakaturia, a Whanganui chief killed in battle, inland Mōkau. The fire refers to the *ahi-pure*, or fire of purification at death—or, the fire may be emblematical for war. 2. 'Rehu, or for Tu-korehu; the brief form of address is always some part of a person's name, not usually the first syllable. 3. Someone must suffer for his death by drowning, no matter who. The Taranaki tribes are suggested as such victims to appease the *manes* of the dead. Rangiriri is the mythological spring from which all fish originate. 4. Refers to some of the ables between the deceased's tribe and the people of Wai-harakeke—a river south side of what—see Chapter XIII. There is a group of five *ksuri* trees growing there, the most southerly one; here used emblematically for chiefs. 5. Motu-tawa, the island *pa* at the mouth of the Kōu river, where Ngāti-Mania-poto—Tu-korehu's tribe—defeated Ati-Awa, see Chapter XIX. There is a story about Wharo and Ngaehe, the particulars of which I have forgotten. 6. The *tuatini* is a saw made of sharks' teeth set in a wooden handle, used to cut up human bodies in the oven, but here used to tear the flesh in mourning. 7. "Gird thyself"—*i.e.*, for war. Tu-korehu was a great warrior, as this narrative has already shown.

Te Keha was also a leading chief of Ati-Awa engaged in the *teneo*, and Wai-taha-nui, a prominent chief of Waikato, was killed

there. On the Ati-Awa side were also killed Wereta-nui and Tawhiwhi—both said to have been shot by Tu-korehu.

Many of the defenders of Otaka subsequently migrated to Kapiti in the Tama-te-uaua *heke* (see Chapter XIX.), dreading a further invasion of Waikato—which indeed took place shortly after—whilst others removed to the two islands known as Miko-tahi and Motu-roa, on the latter of which they dwelt for years, living in caves and little huts built on the precipitous sides of the island.

Paritutu was first fortified on top during these Waikato invasions; it had never been occupied previously. In addition to the water supply mentioned by Mr. Skinner, they had very large *kumetes*, or wooded troughs hewn out of logs, in which to catch rain-water from the houses.

A few pages back, Mr. Skinner alludes to the probability of some of the Ngati-Tama tribe being within the beleaguered *pa*. In 1908 an old man of Ngati-Tama, named Taiata, who was born at Puke-ariki *pa*, and at the time of the siege of Otaka was about ten years old, told me that he, with his parents, and all the other people of Puke-ariki fled to Otaka and remained there during the siege. He says that after the retreat of Waikato the Ngati-Tama and some of Ati-Awa of Otaka followed up the retreating *taua* as far as Mokau, where they managed to kill a Waikato man, named Whatu-moana, at a place called Te Karangi.

On their return, these Ngati-Tama went into the Taranaki country and settled for a time near Wareatea. Whilst here an Ati-Awa man, named Korau, who was living with Ngati-Tama, was killed by the Nga-Mahanga branch of Taranaki. In revenge for this, Ngati-Tama took a *pa* named Puke-arenga. The Ngati-Tama were few in number, and not feeling themselves safe in their new home, all migrated to Kapiti not long before the migration known as "Tama-te-uaua" (see Chapter XIX.)

From the same source I learn that both Puke-ariki (Mount Eliot) and Pu-kaka (Marsland Hill) *pas* were both occupied when Waikato advanced to the attack of Otaka, but were abandoned, and the inhabitants all moved on to Otaka. Ngati-Te-Whiti *hapu* of Ati-Awa occupied the east end of Puke-ariki in those days, and the principal chiefs of the two *pas* were Te Whetuki, Te Whatarauhe, Roriki, and Te Teira-Kiaho of Ngati-Tu-pari-kino *hapu*. At that time (1832) there were large numbers of people living in the *pas* mentioned, and all the lands extending from St. Mary's Church to the Manga-o-tuku stream, and on the north side of the Huatoki stream, about where the Kawau *pa* stood in the early forties was all cultivated in *kumara*, *taro*, and small patches of potatoes, for this tuber was not at that time common. When the people moved off to Otaka, this was the final abandonment of these two grand old *pas*.

THE SIEGE OF KAIAPOHIA.

1831.

The celebrated siege of Kaiapohia (misnamed by Europeans, Kaiapoi) occurred in 1831, a little previous to that of Otaka. As a full description has been published by the Rev. J. W. Stack, it is not necessary to repeat it here, although a large number of the tribes we are dealing with were engaged there assisting Te Rau-paraha. The Ati-Awa contingent were under the following chiefs:—Te Puoho (of Ngati-Tama), Huri-whenua (of Ngati-Rahiri), Rere-tawhangawhanga (of Manu-korihi), Te Manu-tohe-roa (of Puke-tapu), Ngatata (father of Pomare, who later lived at the Chatham Islands), Te Poki, Te Arahū, Te Awe, Takaratai, Te Hau-te-horo, Te Tupe-o-Tu, Manu-kino, Kāpūia-whariki, Wharepa, Mohi-Ngawaina, Riwai-taupata, Raharuhi Te Taniwha (of Ngati-Tama), Te Waka-tiwha (brother of Pomare). Many of these were back again at Nga-Motu to take part in the defence of Miko-tahi, but not of Puke-rangiora or Otaka.

Mr. Skinner furnishes the following note on Puke-ariki (Mount Eliot, New Plymouth), the inhabitants of which took part in the defence of Otaka:—

PUKE-ARIKI PA.

The name of the *marae* of this *pa* was Para-huka, and the following story gives the origin of it:—"Takarangi and Raumahora—whose history was related in Chapter X.—had a daughter named Rongo-ua-roa, who was married to Te Whiti, and they had a son named Aniwaniwa (the ancestor of Te Puni family of Wellington, and Te Kepa family of Mangaone, Wai-whakaiho). By his second marriage, Te Whiti (see above) had a son called Ruaroa (the ancestor of the Poharama people—Ngati-Te-Whiti of Moturoa—and Te Whiti, the so-called prophet of Parihaka).

These two half-brothers—Aniwaniwa and Ruaroa—were of quite opposite dispositions. The former was a talker, a boaster, and a loafer, spending most of his time in visiting distant relatives and people, journeying as far as the Bay of Islands on these holiday tours. When addressing these distant people he used to boast of the great fruitfulness of his own soil and the abundance that always reigned at Puke-ariki, and would give pressing invitations to visit his home and partake of the abundance that was there to be found. As a consequence visitors were always arriving at the *pa*, and in accord with ancient Maori custom hospitality had to be given to these visitors, resulting oftentimes in its inmates having to undergo great privation owing to lack of food, for come what may, rigid custom laid down that the visitors were to be fully and abundantly fed, whether or not the hosts had to go without their meal or on short commons for the balance of the season until the new crops were gathered in. But this did not trouble Aniwaniwa; he acted the lordly host and bade welcome to the visitors, come they many

or few. The brunt fell on Ruaroa, the stay-at-home worker and provider. So in derision Ruaroa named (or re-named) the *marae* of the *pa* Para-huka—spital, the frothing of the mouth—as it was here his bombastic brother used to speak empty, frothy words; and that name remained down to the time of the desertion of this great stronghold about the year 1830.

The site of the *marae*, or square, of the old *pa* is marked by that of the Union S.S. Company's and New Zealand Express Company's office, and the part of St. Aubyn Street in front of the same.

ON ARI'IS IN TAHITI.

By TATI SALMON.

[When, in 1898, the account of the Tahitian origin of the great migration to New Zealand in the fourteenth century was first published in this Journal in the paper "Hawaiki," and subsequently as a second edition in book form, some critics considered the evidence there adduced for this Tahitian origin to be not sufficient to prove the case. But Mr. Tati Salmon now supplies information from Tahiti itself, which confirms the truth of the statements in "Hawaiki," and furnishes particulars of some of these ancient vessels which crossed Te Moana nui a Kiwa from Tahiti. It is with extreme pleasure that the author of "Hawaiki" recognises the value of Mr. Tati Salmon's vindication of that theory. He, as the head chief of Te Teraian that now occupies the old home of the Maoris, speaks with an authority that cannot be questioned. We trust he may follow this up by other papers, which will be welcomed by all members of the Polynesian Society.—EDITOR.]

THESE lines are in reply to the invitation for contributions on the subject of "Ari'is" (or Ariki), which appeared in the Journal of September (Vol. XVII., p. 162).

The meaning of the word "Arii" in Tahiti and the islands of the Society Group is "chief," and of "Arii rahi" or "Arii nui," "great" or "head chief." In Tahiti, all those who trace the origin of their family to the "Marae" (temples) of Farepua at Vaiari, now Papeari District, or Punaauia at Punaauia District, or the West and South-west coast of Tahiti, belong to the Opu-huiarii or family of Ari'is. The eldest representative was known as "matahiapo." This person, whether male or female, was called the "paarae," meaning "frontal part of the head," that is the "Great Chief."

The institution of the Opu-huiarii was of divine origin, and the distinction of the Arii-rahi was made by Taaroa, the god creator. Socially and politically the Arii-rahi was head of the family. The prerogatives of the title were unlimited. Socially, the paarae, as head of the Opu-huiarii, remained as such till death, but as political head he could be superseded by a member of his family.

The laws that governed the acts of the Ariis, both socially and politically, are too many to enumerate in this paper. I will, however, note from traditions and attempt to give some proofs of the foregoing statements.

The District of Vaiari, or Papeari, as it is now commonly called, has the honour of being the "tumu," or foundation, of Tahiti. There exists to this day the "foundation stone," if I may call it so, "Hiti," from which the name of Tahiti was taken. Whether it meant "east" and "ta" "the lesser," or if we take the whole word "Tahiti," in its meaning as "transplanted," no one can tell now. One thing, however, seems clear. The god creator, Taaroa, decided that Nuutea Tepurotu, "fairest of the fair," chiefess of Vaiari, was to be the first possessor of the first temple.

The place chosen by the god creator for the building of this temple was on a piece of flat land facing the sea as well as the valley. The builders were the "Fanau-po." The word means "born of darkness," understood by us as the creatures of the gods, therefore priests. The orders they received for the building of this temple were that it should be beautiful and all decorated with "uras," "decorative feathers," and that it should be called "Farepua," meaning "house of whiteness." The old words concerning this temple are still remembered and sung by our natives.

Farepua ua raaraahia i te ura
E ura te tuturi e ura te paepae
E ura te fata e ura anae a
Tena Marae o Farepua.

Farepua, raised on pillars of ura,
The kneeling stones of uras,
The paving stones of uras,
All of that temple of uras.

When the temple was finished the ordination of the first head chief—chiefess Nuutea—was ordered and the name "Te rii nui o Tahiti" was given to her, and to this day her descendants are the only ones who can take the name and be the social head of the family Huiariis. After the naming of the chief, the creator ordered that the ordination of the high priest should take place and that he should always bear the name "Teao"—the "light of day" or "the wise." The temple, therefore, was to possess a head chief and a head high priest. The ceremony of ordination of a great chief was described by Captain Cook from what he saw personally at Atehuru in 1772, during his second voyage. It need not be repeated here.

The last person to receive the ceremony of ordination for Arii-rahi was my mother, Ariioehau, "Princess of Peace," eldest daughter of Arii-manihinihi Marama, only child of Tevaruaharae and Tupua Taaroa, eldest son of Tauraatua (old Tati). She was, therefore, by her birth, the social head of the family. The story of her ordination was told me by a descendant of Teao—the first high priest, in March, 1871:—

"My father made several trips to the island of Moorea to request your grandmother to come to Vaiari to give birth to her expected child. But your grandfather, remembering the treachery of the Vaiariians when they killed his two aunts—his father escaping only through the faithfulness of his nurses—refused, until the high priest gave his solemn oath that the *tapu* had been once for all taken off. On the strength of his word your grandfather agreed to bring his wife at once. They left their home at Moorea with a numerous suite and arrived safely in Papeari.

"As the time approached, representatives from the different members of the family began to arrive to adopt the expected child according to old custom.

"Pomare, who was king at that time, sent his wife as a representative of the Raiatea branch of your family. The Mooreans sent Taaroarii. The 'Tafana i Ahurai family were represented by Terii Vaetua; the Hitiaa family by Teriitua; the Poraporans by Puni. So that the whole family of Huiariis of Tahiti and the Leeward Islands were to be present at the expected event. The child was born in May, 1822, and the ceremony took place a few days later in the temple of Farepua."

Less than a year from that date the temple was totally destroyed by order of the "King's Christians"—altar place, idols, and even the famous "paepaes," "paving stones." Considering that the last stand made by the followers of the Tahitian god Oro was at the battle of Te Feipi, on November 15, 1815, where our great-great-uncle Opuhara, the commander, lost his life, struck down by the bullets of these Christians under the king and his allies, is it not strange that seven years later such a ceremony, belonging to the rites of the pagans, as that which took place in Vaiari, could have been allowed? The answer to this query is that the king Pomare, although he had, with the help of his Christians, succeeded in obtaining the crown, and had, therefore, become the political head of the island, dared not forbid the ceremony. Such an act would certainly have caused all the members of the Huiarii family to be against him, and his downfall would have been assured.

The chiefess Nuutea* then took for her husband the chief of Punaauia, named Nuū, and thus the family of the Opu-arii or Huiariis was constituted.

For the two following generations, the chief of Vaiari remained both socially and politically the head of Tahiti. In the third generation, however, was born a second child of the Vaiari—a boy—under very peculiar circumstances, for the legend declares his father to have been a shark god. This boy was named Teva. The meaning of this word

* *i.e.*, Nuutea Te purotu, the first possessor of the temple.

has altogether been lost in Tahiti, but it is hoped that from elsewhere some knowledge of its history may be acquired.

Teva was a restless boy and declared that the little district of Vaiari was too small for himself and his elder brother, Terii Temoanarii, who naturally was the high chief. So he travelled down the coast lazily, fishing for a pastime, and on arriving at Paparia, about eleven miles distant, chose a place which he called Mataoa, to have built for himself a temple, which had for its foundation his stone from the temple of Vaiari to commemorate his ancestry.

Ua hume ihora Teva
I tana Maro i nia i Mataoa
E ua tao ihora e
Ei marotea, tau e hume
I nia, i tau na vaa matacinas
Ia Faina, te horo ia paepae uriri
Oropaa toa, i fenua ura.

Then Teva said :

" I will use on Mataoa, my temple,
My girdle of yellow feathers,
And over my people of Faina,
And the warriors of Oropaa."

From that day the clan took the name of "Teva," and their gathering (clan) call was :—

Teva te ua, Teva te matai,
Teva te mamari, E mamari iti,
Au na Ahurei !

Teva is the rain, Teva is the wind,
Teva is as the roe of fish,
The roe loved by Ahurei !

From Teva descended the chief Oro of Papara (not the god Oro), of the eleventh generation. Oro was a bold warrior, and, disgusted with the behaviour of the head of his family—the high chief of Vaiari, the leader who should have been great—he prepared to take away from him by force of arms the political headship of the island. He was, therefore, awaiting the slightest provocation to carry out his plans. A cause was soon given—the dishonourable treatment of the daughter of his father's friend. In spite of the fact that the high chief could take to himself as many wives as he liked, he was obliged to observe the rules in force, and if these were once broken, he could only be saved by the strength of his own arms.

Hurimaivehe, the high chief of the time, believed himself beyond the power of the subordinate chief of his family in any acts he might choose to commit. He was, however, mistaken, for Chief Oro gave ear to the griefs of his father's friend, Panea, and punished the dishonour

his daughter. He sent the usual challenge to the head of his family, and the chief of Papeari sent his warriors to Papara to take Oro and indicate the insult. Oro, however, was well prepared and beat back the warriors with great loss. The battles were many and fought desperately, but Hurimaivehe was conquered, and he lost the political headship which the Vaiari chiefs had enjoyed for fifteen generations, and this was transferred to Papara, and from that day the chiefs of Papara issued their summons to all of the Teva districts and took the political though not the social headship.

This war happened twenty-one generations ago (1897).

The social headship could never be taken away by force of arms, for the god creator had ordained that it should always remain attached to the chief of Vaiari of the temple Farepua. As a result of this war, the limits of the Teva districts were changed to those which actually exist to this day, and the prestige of the Papara chiefs became assured.

During the generations preceding the foregoing story, we have some traditions of the deeds of the members of the family of Huiariis. Some are ordinary and others are extraordinary. Some members have disappeared and their seats in the family temple remain unclaimed. Those members, however, who cared for their social standing, took a stone from their family temple and used it in the same manner as Teva did, as a foundation for the temples they had built for themselves, and this became the title deed of their rank. For the social rank of the chiefs of these islands was so well known and so easily learned that few serious mistakes could be possible. On this foundation, genealogy grew into a science, and was the only science in the islands which could fairly claim rank with the intellectual work of other countries. Genealogy swallowed up history and made law a field of its own. Chiefs might wander off to far distant islands and be lost for generations, but if their descendants came back and could prove their right to a seat in the family temple, they were admitted to all the privileges and property which belonged to them by inheritance. On the other hand, if they failed in their proofs and turned out to be impostors, they were put to death without mercy. Relationships were asserted and contested with the seriousness of legal titles and were often matters of life and death. Every family kept its genealogy secret to protect itself from imposters, and all members of the family united to keep it pure.

From Tahiti went forth Taihia, the favourite of the people, followed by his elder brother—Chief Tutapu—with the pick of his warriors. Although the cause of his pursuit was but paltry jealousy, yet days, weeks, and even months passed without his relaxing his intention of killing Taihia. Even at the request of his men to give up the chase he refused. At last, when they met at sea, hundreds of miles from their home, Taihia ordered his war-canoe to be rowed near to his brother, and respectfully, according to the teaching of his youth, called to him :

E tau arii, e tau arii, teie tana
 Tei, teie uriuri, ua moe eana
 Te mata o to taua aia here e
 Aita ea, to riri, i maha ?

" My chief, my chief !
 We are now on this briny sea
 Out of sight of our dear home,
 Your anger, is it not yet appeased ? "

" No," roughly answered the brother, " the battle must commence at once ! " In spite of the fact that Taihia had only one war-canoe to the two against him, he was victorious and his brother was killed. The warriors of Tutapu then joined the victorious band and they all continued on to the next island, which is now Rarotonga, and Taihia made a history for himself.*

To those men of a different race who have given their valuable time to try to make clear the mysteries of ours, our thanks are due. Concerning those of our ancestors, believed by us to have been swallowed by the sea, we, their descendants, have little to say.

It may, perhaps, be as well to add the story of the canoe " Tainui," meaning " loud wailing."† This canoe was owned by a chief—Terii Vaetua—official name of the chiefs of the Te fana i Ahurai family, known as a navigator of renown under the name of Taihia, who made several voyages in this same canoe to the Tuamotus and Papatea, the Marquesas. We do not know, however, if he went to New Zealand, but this is certain that the Tainui was sent to the Moananui o Hiva to uphold the prestige of Ahurai as the home of Tahiti's finest sailors. Taihia was the admiral of the fleet of canoes of Tahiti by inheritance, and at the time of Captain Cook's arrival here on his second voyage, a Taihia was again in command of the fleet, which numbered one hundred and sixty-eight large double canoes, attended by one hundred and seventy smaller ones, as certified by Cook (Second Voyage, Vol. I, p. 321) and by Foster (Foster's Voyages, Vol. II., p. 62, 63). He was a member of the chief's family of Te fana i Ahurai—a branch of the Vaiari family. (The Taihia who went to Rarotonga was of a cadet branch.)

The canoe—Tainui—we also know was commanded by the brave Hoturoa; and Hotu-nui followed, since they were twins. We are happy

* See the history of Taihia (or Tangia) in this Journal, Vol. VIII., p. 30.—
 EDITOR.

† Such is no doubt the meaning in modern Tahitian ; but in that case it should be in Maori, Tanginui—whereas it is Tainui, meaning the " great sea." Maori tradition says the canoe was named after an ancestor called Tainui.—EDITOR.

to feel that they chose with care a last resting-place for that old relic.*

Another canoe of great renown to us was "Manuatere," which belonged to Taaroanui Maiturai, who came to Vaiari to court Tetuanui, and gave it to her as a marriage present. History declares that it was built from a tree that grew in Tevaitoa, on the island of Raiatea, so that it was not of Tahitian make, but being owned and sent to sea by a Tahitian Arii, I am within the limits of my subject.

Manuatere was the canoe that carried the high priest Teao to the island of Tupuai to give the meaning of the "piri" sent as a challenge to the deep knowledge of the priest of Tahiti by Chief Raanui of that island. He went to prove to those islanders that their supposed unreadable riddle was as clear as daylight to the chosen priest of the god Taaroa. We know also that on the return of the canoe from this voyage preparations were made for a longer one, for the "rahui" was put on all the food of long-keeping of the district—such as taro, apura, umara, and uhi.

Manuatere left and never returned.†

There is another noted canoe which ought not to be left out in these lines—being not the least in importance—I mean "Matatua." We Paparans claim this one to have been the canoe that belonged to Arii Aromaiterai, made from the trees that grew in Taharuu Valley, and named after the chief's fighting spear, "Te raau mata 'Matatua' e tu i Moua Tamaiti," or, "The stick of the godly eyes which stands on the mount Tamaiti." The skids on which the building was done were stones, and after the canoe was finished and brought to the launching place by the sea at Popoti, a large boulder was cut in the shape of the canoe and placed on the same skids. This stone is still in existence and bears its former name, "Puaneane"—meaning "sliding skids." Matatua sailed for the Moana nui a Hiva, and never returned.‡

I have given the account of these canoes simply to show that our Ari'is possessed the means of enforcing the power or prerogatives appertaining to their birth. Decisions were made by a court whose judges were composed of the heads or elders of the family having an ancestor from the Vaiari temple. They decided questions regarding themselves both socially and politically. Such questions were brought to their peers, and the judgment of these was final. To this is due

* Hoturoa was captain and Hotu-nui the priest of Tainui canoe, whose crew settled on the West Coast of New Zealand—*circa*, 1350, and named their *tuāhu* (Tahitian *marae*) Ahurei after the Ahurai of Tahiti, named above.—*EDITOR*.

† In the Rarotongan MSS. with the Society is a long account of the voyages of this canoe, which, after several changes of name, finally found a resting-place at Rarotonga.—*EDITOR*.

‡ It is unnecessary to say to Maori scholars that this is the Matātua canoe that came to New Zealand under Toroa, and that its crew settled down at Whakatane, Bay of Plenty, and are now known as Ngati-Awa.—*EDITOR*.

the fact that the limits of a district were never changed after a defeat, etc., etc. The meetings of this court—which I may call the Court of Equity—were held in the famous house called “Fare ura Poumariorio,” which stood within hearing distance of the sound of the Toere from the temple of Farepua, and on the floor, “Tauaa.” These words commemorate it :—

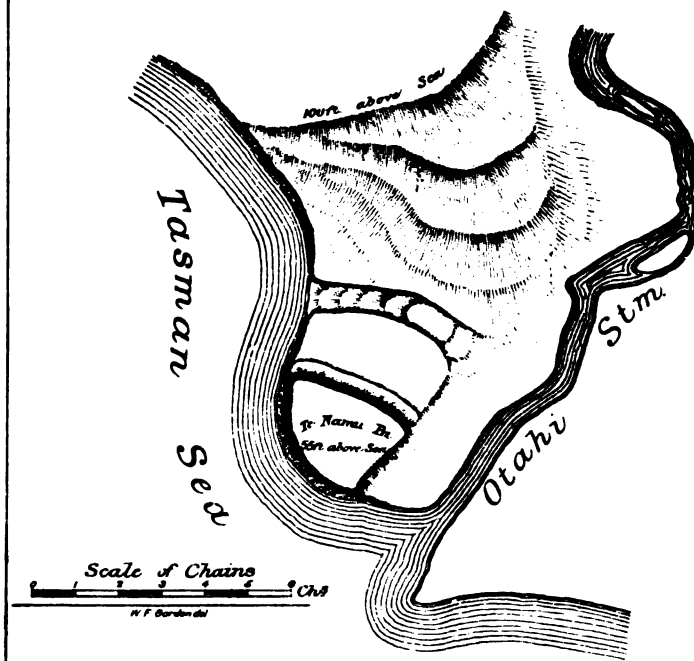
E Fare ura hou Poumariorio
Te tia noa ra i te Taha i Tauaa.

Poumariorio was a Fare ura,
Which stood on the floor, Tauaa.

I have tried to make it plain that those who could trace back their genealogical tree to the Marae Farepua are Ari'is, and to the head representatives of these belonged the title of “Arii rahi,” which means simply “Great Chief” and “Arii,” “Chief.”

Referring to the statement of Mr. Hammond concerning the term “Tumu-Whakarae,” if this is of the same significance as our word “Paarae,” then this word with us means the “Rahi”—the “Head of the Family of Ari'is.

Map N^o 8
Te Namu Pa
Taranaki Tribe
Sketches by W. H. Stanner



HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER XIX.

THE SECOND SIEGE OF MOTU-TAWA AT MOKAU.

Early in 1832.

THE fall of Puke-rangiora in December, 1831, and the serious losses sustained by Ati-Awa at that place, together with the siege of Otaka at Nga-Motu by Waikato, induced the leading men of tribes from Waitara to Nga-Motu to consider the necessity of migrating to Kapiti and that neighbourhood to join the large numbers of their own people who had left the Taranaki district and settled in the vicinity of the Ngati-Toa tribe. Notwithstanding the success of Ati-Awa in driving off Waikato at Otaka, they began to see that now Waikato had become possessed of so many muskets, they were bound to return to Taranaki, and eventually would exterminate Ati-Awa. Soon after the success at Otaka the whole of the people from Nga-Motu to the White Cliffs were living away from their homes near the coast in inland villages and cultivations, for the fear of predatory parties of Waikato was great. There were differences of opinion as to whether migration should take place at once, or, as others contended for, or an attempt had been made to avenge some of their losses on Ati-Mania-poto living at Mokau. Finally, this latter course was decided on; and not long after Waikato had retired from Otaka, a strong force of Te Ati-Awa (including some people from Nga-Motu, Ngati-tapu, Otaraua, etc.), with contingents from Ngati-Ruanui and Nga-Mahanga *hapu* of the Taranaki tribe, who were allied to the Nga-Motu *hapu* of the Sugar-loaves, started northwards on vengeance and proceeded, on arrival at Mokau, to invest Motu-tawa *pa*. It was at the *hauhaketanga* of the crops, or the month of March. Old Rihari of Mokau, who was actually at Motu-tawa at the time of the siege, says this Ati-Awa *ope* had another reason for the attack as well; and that was the great defeat of Ngati-Tama and Ati-Awa at the battle of Nga-Tai-pari-rua in 1815, as related in Chapter XI. hereof. The *ope*, which had a good many muskets among them, went on down coast to the Mokau river. Their coming was known to the local

people, who hastily collected into their island fortress of Motu-tawa, taking all their canoes with them. This island *ps* has already been described in Chapter XI. Not being able to procure canoes to cross the Mokau, the invaders proceeded to make *matikis* of *raupe* and flax-stems, with which the majority succeeded in reaching the northern shore; but others were not so fortunate, for the river, being in flood, carried several of the rafts out to sea, where some of the people were drowned—indeed, some of the rafts were carried away north by the current and finally came ashore at Awhitu, Manukau South Head—a distance of one hundred and fifteen miles—but no bodies were found on them.

Arrived on the north bank of the Mokau, the *tans* occupied the high land to the west of Motu-tawa, and from there fired down on to the *ps*, doing some execution. But after a time, and taking advantage of low water, they crossed the mud-flats and attacked the *ps* itself, when a fierce fight took place, resulting in the lower (south-east) part of the fort being taken, and in which action two chiefs of the *ps*—Tikawe and Te Whatu-moana—were killed, besides some of the attacking party. Te Huia, who was chief of the Puke-tapu section of the invaders, on finding that Tikawe (to whom he was related) was killed, was very wrath, and immediately withdrew his *hapu* from the attack, which weakened the rest of the party so much that the whole were obliged to retire, much to their chagrin, which they vented on Te Huia in a storm of words. Seeing the enemy retiring, the people on the *tiki* (or summit) of the *ps* were greatly elated, and now poured on to the retreating *tans* volley after volley of musket shots, during which the Ati-Awa lost Tu-paoa, Nga-Ika-hui-rua, Te Poka, Te Rangitua-kaha, Te Waha-hou, and Nga-Rau. The losses of Ngati-Mania-poto in the lower part of the *ps* had been serious also, but very few of those occupying the *tiki* were killed. Before leaving, the Ati-Awa managed to seize and drag along with them the bodies of the two chiefs named above. Ihaia-Te-Kiri-kumara of Otaraua *hapu*, so well known to early Taranaki settlers, was at this siege.

Tikawe's body was put to the usual purposes by the invaders, and his two arms were left on a rock on the south side of the river at a place named Pekanui, as a sign for his relatives.

On the way north, or whilst at Mokau, someone of the ladies of Ati-Awa composed the following *kai-oraora* about Tikawe:—

Taku pere ra, e tu nei
 Ki te riu ki Mokau,
 Kia riro mai nei taku kai ko Tikawe
 E tomina kau ake nei te korokoro.
 Ki te kai-angaanga o Tai-papaki-rua,
 Ka haa mai ki te "kupenga
 A Tara-mai-nuku."

Ko iho te waihoe
 Te kongutu-awa ki Whakahutiwai,
 Hei rahui pipi.
 Ko iho te haere ki Waitara,
 Kia whakaparua ki te pihapiharau,
 Tutakina ai te puta i te whati-toka,
 Kei puta te upoko-roto,
 Ki roto ki te angaanga tohe riri
 Mai ki te pakanga
 Ko te kai-whakamoe, Whakatimu,
 I keua mai ki te pu a taku kai nei,
 A Tawa-waraki.
 Ka kite koe te ngare o Ngati-Hau,
 Ko te puru ki te Ao-marama.
 Kei whea he utu mo aku kai,
 Whakapae ki Manga-rapa,
 I pehi kau ake ai
 Nga paiaka o Papa-kauri,
 I hahua te roto o Hari—
 O tona tama, ki Te Maire,
 Ka kai te Tini-o-Makehua
 Ka kai taku tini taureka.

his is the regular style of *kai-orara*, or abusive, cursing song; but I cannot attempt to translate it in the absence of anyone who could explain the references.

My informant for some of these particulars tells me that, in return for his invasion of the country by Ati-Awa, the Mokau people directed attack on the Ngati-Maru tribe of Upper Waitara, but I did not hear the particulars. This expedition to Mokau, however, was the immediate cause of the Waikato and Ngati-Mania-poto attack on Ngati-tahi at Nga-Motu in the following year.

THE HEKE, OR MIGRATION, CALLED "TAMA-TE-UAU."

1832.

For as much that follows as to the above migration, the narrative is due to Mr. A. Shand and myself by Rangi-pito of Ngati-Rahiri, and is written down in shorthand (in Maori) at the time, will be followed. On the return of the war-party from Mokau, nearly all the tribes of the northern Ati-Awa gathered together at Tikorangi—on the north bank of the Waitara, four miles from the mouth of the river. The object of the meeting was to arrange details for their proposed migration to the north, already alluded to. There were gathered there nearly all the Ati-Awa, some of the remaining Ngati-Tama, Ngati-Mutunga, and Ngati-Maru. After the decision to remove had been decided on (mainly on account of the urgency of Te Pononga, Te Hau-te-horo, Rangi-wahia, Te Ito), the whole body moved down to Waitara preparatory to migration. Here they were joined by some of the people of Nga-Motu,

but not all; for some decided to remain, and should necessity arise, take shelter on the Sugar-loaf Islands. The whole party now moved on to Kapua-taitu, on the Wai-o-ngana river, where all who were to form the *heke* assembled, for from here the forest road started for the south.

The expedition had not yet started in March, 1832, as we may infer from the following, quoted from "Brett's Historical Series, Early History of New Zealand"—by R. A. A. Sherrin—1890; page 172. "In 1832 H.M.S. 'Zebra' was at Taranaki, having gone thither in consequence of a report which had been circulated (in Sydney) that the Waikato tribes meditated hostilities on the settlers—*i.e.*, flax dealers and others in the district; but finding the alarm groundless, she pursued her voyage to Kapiti, where she arrived on the 16th March, 1832, and learned that the chiefs and warriors had gone to Banks Peninsula, whereupon she consequently proceeded through Cook's Straits on her voyage to Tahiti."

"I was a boy at that time," says Rangi-pito, "but well remember all the circumstances. Before we started we were joined by R. Barrett, Love, Billy Keenan, and their families from Nga-Motu. We then started on our long journey—men, women, and children being altogether in one party. There were many of us; some fourteen hundred fighting men, without counting the women and children, who must have numbered quite as many, or more, than the men. The following was the order of march: Each tribe marched as a body and close to each other, so that none might be left behind, nor was there any straggling allowed. The men of each tribe marched in front and behind, the women and children between them, and certain men were told off to see that the distance (*tiriwa*) between each party was maintained. The *heke* was composed of members of the tribes: Nga-Motu, Puke-tapu, Manu-korihi, Puke-rangiora, Ngati-Rahiri, Kai-tangata, Ngati-Tu, Ngati-Hine-uru, Ngati-Mutunga, Te Whakarewa, and Ngati-Tama. The principal chiefs were: Tau-tara, Raua-ki-tua, Te Whare-pouri, Te Puni, Rangi-wahia, Hau-te-horo, Te Ito, Te One-mihi, and others. All our men were armed, for we had to pass through an enemy's country part of the way. Many of us had guns, for the whalers from whom we principally obtained fire-arms had been settled at Nga-Motu for several years. Our course was by Te Whakaahu-rangi* track, which leads southwards from Matai-tawa through the forest inland of Mount Egmont, and comes out into the open country near Kete-marae (not far from Normanby). We slept in the forest the first and succeeding night. It was very cold, being winter (June), and the frost was on the ground. The *kakas* (parrots) were very fat at the time of our passage through the forest."

* See the origin of this name in Chapter IX., and description of the track in Chapter I.

ngi-pito does not mention any of Ngati-Maru as being with the out there were several—under their chiefs Haere-tu-ki-te-rangi (died at Whareroa, Otaki, a very old man), Te Rangi-huatau, Te Rakuraku, and Pukere; some of whom eventually settled at Bay, Porirua—others were assigned lands at Tipapa, between Ōhau and Whareroa by the Ngati-Toa chief Te Pani. Most of these returned to their homes at inland Waitara after Christianity was introduced. But all of Ngati-Maru did not go south; many remained in their forest-clad homes on the Upper Waitara, and amongst them of the principal men named Te Ika-tere, who lamented the future of his people in this *waiata-tangi*:—

E kai noa ana i te kai,
 Heke rawa iho,
 Te mohiotia nga wa o te he—e—i.
 Uia, pataia, ki a Tāne,
 Te ipo māna e ki mai;
 Kei au te hara—e—i.
 Ka kai manu i te pua,
 Ka inu i te Wai-ora-o-Tāne,
 Ka ko te manu-e-i
 Wareware ki runga,
 Ki tauranga a te hoa tau muri e—i
 Roua ki Whiti, roua ki Tonga,
 E tu i te pa o aitua,
 Ka irirangi te mahara e—i,
 Ka tautuku ki raro,
 Ka tuku nga turi
 Ka noho i te he,
 Ka moe i te moenga na—i.

TRANSLATION.

Even as I sit at my meals,
 The fast flowing tears descend.
 Who could have foreseen this trial?
 Ask, enquire of the god Tāne,
 The loved one, who will say,
 If mine was the fault.
 The birds still feed in the preserve,
 And drink of the Living-waters-of-Tāne,¹
 Singing blithely as is their wont,
 They heed not the thoughts of the south
 (Whither ye all are now departing)
 Where my friends will shortly be.
 The thoughts extend to Fiji and to Tonga,²
 But still encompassing evils find,
 Suspended is the imagination.

res.—1. The living-waters-of-Tāne, where life was renewed. 2. Whiti, or Fiji, and the islands of those names, often referred to in old poetry, meaning here, they vainly seek the neighbouring tribes. A very old, old reference.

And when it returns to the present,
 My knees fail to support me.
 I am dwelling in the midst of sorrow,
 And wish for the long death-sleep.

But to return to Rangi-pito's narrative: "So we arrived at the Ngati-Ruanui country, coming out to the open lands at Kete-marae, where we stayed one month. Te Hana-taua was the chief of the *ps* in those days. From there we passed on to Whiti-kau, then to Whenua-kura by way of the mouth of the Patea, in preference to the inland track by Hukatere, because we feared trouble with the people of that part, and so on to Te Karaka, near Wai-totara. So far, we had passed through the territories of Ngati-Ruanui without trouble, but we were now in those of Nga-Rauru, who were inimicable to us. Here some of us went to procure food (*ao-kai*), and falling in with Nga-Rauru a skirmish ensued, in which some of them were killed.

"We then passed on to Whanga-nui without further trouble, where we found that a large party of Ngati-Mania-poto and Ngati-Tu-wharetoa of Taupo were in the district, but were absent on our arrival, having gone on an expedition to Kapiti in order to escort some of the Ngati-Raukawa tribe who were migrating to that place to join Te Rau-paraha. In consequence of this no fighting took place on our first arrival. Their canoes, by which they had come down the river, were on the opposite side at Putiki, where they had been left. Some of our party swam over the river and secured these canoes for our own use. We plundered them all; so that when their *ops* returned they found their canoes gone, and their return up the river prevented. When they reached Putiki (just opposite the present town of Whanga-nui) our people were encamped at Te Karamuramu (seaward of the present town).

"When my younger brother was born he was killed by my father, Te Ito, who was at that time somewhat out of his mind; he crushed the body into a hole which he had dug for it—this was before we left our homes. On account of this his *atua*, or god, was angry with him, and so he fell at Whanga-nui, as will be seen. One morning shortly after the Taupo people had returned, a little canoe with some of the Whanga-nui people in it paddled across the river; in it were three men of Ngati-Ruakā. Te Ito, who was wandering about, saw the canoe, and went towards it. He asked them, 'Is Tia, or Rere (Hukarere), there?' 'Yes!' they replied, 'he is here!' They said this so as to entice the old man to approach them. Te Ito went towards them without suspicion, and when close enough, one of the three men in the canoe shot him, whilst another afterwards tomahawked him in the forehead as he lay. Hearing the shouting, some of Te Ati-Awa made towards the place; but the three men effected their escape in the canoe,

leaving his friends to carry Te Ito—who was not quite dead—back to their camp, where he soon after died. Rangi-wahia was absent at this time collecting food. After the death of Te Ito, the *karakias* for the dead were said over him, and when they were finished Rangi-tamaru remarked, '*Hei apopo ka whawhai*' ('There will be fighting to-morrow'); he knew this by the signs when he repeated the *karakias* over the old man.

"The following day we saw Whanga-nui and Ngati-Tu-whare-toa crossing the river in force to our side. Rangi-wahia said, 'Let them all come over together in force' (before we attack them). 'No!' said Te Tu-o-te-rangi, 'not too many together; they will be too much for us.' One man amongst the party was noticed, as they crossed the river, who was inciting (*whakakau*) them on, to be brave. On landing, the enemy came on in solid bodies, but in two divisions. Then Ngati-Tawhiri-kura (connected with the Hamua and Nga-Motu *hapus*, from near New Plymouth) commenced firing on the advancing foe. Te Heuheu—the head chief of Ngati-Tu-whare-toa of Taupo—and his younger brother Te Popo returned the fire. The guns used were *wuru-purumu* (flint locks). Ngati-Tawhiri-kura, in their advance, happened on a thicket which was occupied by Whanga-nui, and here they suffered a repulse which caused them to fall to the rear of our party. Ngati-Tama and Te Ati-Awa, in the meantime, were forcing their way to the front, led by Te One-mihi, with his broad battle-axe—which he flourished all the way, making cuts and guards with it. He advanced boldly in front of his people towards Ngati-Tu-whare-toa without any fear, and succeeded in killing the friend of Te Popo. Whilst he was disengaging his axe, Te Popo advanced and shot him dead. Te Ketu of Ngati-Tama, who was near, in return, shot down Te Popo and killed him. The two opposing parties were by this time in close quarters and actively engaged, when Ngati-Tawhiri-kura, who had rallied after their first repulse, now came up and renewed the fight, and between them they and Te Ati-Awa drove their foes back and thus secured the victory over Taupo and Whanga-nui. In this fight the Taupo people lost the chiefs Te Popo and Tu-tawa—the latter a very fine-looking man, with light hair. The heads of both these people were preserved by Ati-Awa and eventually taken to Kapiti.

"The Whanga-nui and Taupo people now fled, taking to their canoes or jumping into the river, whilst Te Ati-Awa followed them up and kept firing at them in the canoes, or as they swam in the river. Numbers were killed, the bodies floating away down stream, and were afterwards found drifted ashore on the beach. Some of the canoes capsized in the crossing, a few of the occupants escaping by swimming, whilst their friends stood on the opposite bank watching and *tangi*-ing over them, unable to assist them. What was to be done? Were they not killed?

"The *taua* of Te Ati-Awa and the others remained on the field of battle by direction of the old chiefs Rangi-wahia, Raua-ki-tua, and Te Hau-te-horo. Whilst there, and as evening came on, Te Ati-Awa recited the *ngeri*, or war-song, of Waikato, used by them during the expedition to Puke-rangiora, as a *matakite*, in which their success was foretold :—

Haere ki Manga-reporepo—i aha !
 Ka haere te tiere,
 He whiu aha ?
 He aha kei roto atu ?
 He nihinihi !
 He aha kei waiho mai ?
 He kiri tapa !
 E kai o tapa, eke a ! o ! o ! *

The above fight took place to the eastward of Puke-namu, which is the Maori name of the hill in the town of Whanga-nui and now used as a park, and on which formerly stood the Rutland Stockade—in fact, the fighting occurred in what is now the densest part of the town, between the Stockade and the river. The chief men of Te Ati-Awa killed there were: Tama-kite-roa, Te Makere, Marama-ra, Rangi-tuaka, Tu-taiaroa, Te Ito, together with Tu-tawa and Te Rangi-apukea of the Patu-tokotoko *hapu*, and some thirty other men. The white men—Barrett and others—materially assisted their friends in this battle. It is said (but not on first-rate authority) that Te Rau-paraha incited the Taupo people to this attack on Te Ati-Awa.

"After the fight," says Rangi-pito, "the Ati-Awa returned to their camp and at once commenced fortifying it, at which they worked right on through the night, putting up palisades interwoven with flax leaves,† and completed the whole by digging a trench and making a *parepare* or wall.

"The next morning the Taupo and Whanga-nui tribes advanced to the attack; but after trying an assault they failed in carrying the Ati-Awa defences. They advanced down a ridge near the place now called St. John's Wood, having crossed the river higher up, and then came across the flats now covered by the town of Whanga-nui, and occupied Puke-namu hill. Iwikau and Papaka,‡ principal chiefs of the Taupo people, led the advance, but they did not come very near the Ati-Awa position, being afraid of the muskets, but some skirmishing took place outside."

* The translation of this is not suitable to European readers, though not at all shocking to the Maori.

† Flax leaves woven thickly in this manner are almost impervious to bullets fired from the old-fashioned musket.

‡ Killed at Hao-whenua by Ati-Awa not long after this.

Towards evening there was a cessation of firing, when a scene occurred which is truly Maori. The two parties were not very distant from one another in their camps, and in the still evening voices could be heard some distance. It must have been an interesting scene as the grim old warriors of either party held a parly, which is described by Rangi-pito as follows :—

“ After the skirmishing was over, Te Heuheu’s (head chief of Taupo) voice was heard calling out, ‘*Whākina mai taku tangata, kowai ?*’—(‘ Declare the name of my man, victim of my prowess.’)

“ Said Te Tu-o-te-rangi of Ngati-Tama to his friends, ‘*Whākina ! kua e huna. Ka pa he tangata noa iho, e huna. Ko tenoi, he rangatira. Whākina atu !*’—(‘ Declare the name ! Do not conceal who he was. If he had been a nobody, it were well to hide his name ; but as he was a chief, declare it !’)

“ Then Rangi-wahia of Ngati-Mutunga answered Te Heuheu, ‘*Ae ! to tangata, ko Te One-mihi. Heoti ano a Pou-tama ; heoti ano a Nga-Motu !*’—(‘ Yes ! Your man was Te One-mihi. The only famed one of Pou-tama ; the only one of Nga-Motu !’) Te One-mihi belonged both to Ngati-Tama of Pou-tama and Nga-Motu of the Sugar-loaf tribes.

“ Te Heuheu then went on to say, ‘*I rangona tera Te One-mihi ki hea ?*’—(‘ Where has that Te One-mihi been heard of ?’)

“ To which Rangi-wahia replied, ‘*Nga putanga a Te One-mihi, ko Mokau, ko Nga-Motu.*’—(‘ The places where Te One-mihi has distinguished himself were at Mokau and Nga-Motu.’)

“ These were *nga ara kai riri* (the ways of war—the paths in which he had distinguished himself). Both he and Te Ito were celebrated warriors ; indeed, they were the last of the braves of old times. Te One-mihi was a small man, but well built, and square in the shoulders.

“ Then said Te Tu-o-te-rangi, ‘*Uia atu ano hoki !*’—(‘ Ask him also !’) So Rangi-wahia called out, ‘*Kowai taku tangata ? Whākina mai taku tangata ; kowai ?*’—(‘ Who was my man ? Confess the name of my man ; who was he ?’)

“ The answer came from Te Heuheu, ‘*To tangata, ko Te Popo ! Heoi ano to tangata, ko Tongariro. Kua whati te tihi o Tongariro !*’—(‘ Thy man was Te Popo ! Thy man was Tongariro itself. The peak of Tongariro has been broken off !’*)

“ Then again Rangi-wahia asked, ‘*I rangona a Te Popo ki hea ? Kei hea tana ara kai riri ?*’—(‘ Where has the name of Te Popo been heard of ? Where was his way of war ?’—literally, battles).

“ To which Te Heuheu replied, ‘*Kua whati te tihi o Tongariro !*’—

* There is a saying, ‘Te Heuheu is the man, Tongariro is the mountain,’ implying the intimate connection between the high chief of Taupo and the volcanic mountain ; he was, like the mountain, the head and summit of his tribe. Te Popo belonged to the same family. Te Heuheu himself was overwhelmed in a land slip at Taupo in 1845.

(‘The peak of Tongariro has been broken off!’—implying that Te Popo had not distinguished himself in war, but was of exalted rank).

“Thus ended the conversation, for Te Heuheu could not cite any battle in which Te Popo had shone. No firing took place during this interlude, as it was getting dark, and also because Te Ati-Awa recognised Te Heuheu’s voice. He was a huge man. At the same time the enemy knew quite well that it was Rangī-wahia who was replying; his fame was great, as one of the principal leaders at the battle of Te Motu-nui (1821-2—see Chapter XIV.), at Puke-rangiora (1831), and other places. He was a big, tall man, with much hair on his neck and shoulders—*he pukeke, he maia*—a veteran; hard and tough; a warrior. He was the depository of all knowledge.

“We were seven hundred (*i.e.*, fourteen hundred) warriors strong without counting women and children. Amongst them were seven hundred who escaped from Puke-rangiora. The chiefs of Whangā-nu in this affair were Pehi-Turoa as supreme leader, and his younger brothers and relatives—one of whom was Ha-marama, who killed Tu-whare, the Ngā-Puhi leader (in 1821—see Chapter XII.) Pou-tani was the leader of Ngāti-Mania-poto, and most of his people were killed at Puke-namu the previous day.

“After the events above related, the people of the place and their allies returned to their *pa* at Puke-namu, whilst we remained in our camp at Koko-huia, near where the old Maori track leaves the beach (? of the river), and came inland to Puke-namu.

“While the fight at Puke-namu was going on during the first day, messengers were despatched to Kapiti to inform our people living there and Ngāti-Toa of our doings, for it was then uncertain what the result would be; and also to inform them of the death of Te Ito and Te One-mihi. There were some seven men sent as messengers, and they proceeded by sea in one of the canoes we had taken from Ngāti-Tu-whare-toa. They made some sails of *raupo* (bullrushes), and by this means reached Kapiti in two days (the distance is over seventy miles). The principal man of the messengers was Tapiri, a son of the celebrated Tupoki of Ngāti-Tama.

“Having delivered their message, the Ngāti-Toa, under Te Hiko-o-te-rangi (son of Te Pehi-kupe, killed at Kaiapohia, see Chapter XVI.) and that portion of Te Ati-Awa under Hone-tuwahata and Rere-tawhangawhanga,* who had settled at Kapiti and Wai-kanae after some time came up the coast to assist us, being eight hundred *topu* (sixteen hundred) strong. But Ngāti-Raukawa did not join in this force. When the party reached Whangā-nui we ferried them across in our canoes.

“Before the arrival of these people, Ngāti-Rua-nui from Pate-

* Father of Wiremu Kingi Te Rangī-tāke.

and that neighbourhood, hearing of our troubles, came down one thousand *topu* (two thousand) strong. They came to assist us, having heard that we had been defeated. When all had assembled, we fed both parties on the bodies of our slain enemies.* After this was ended a great *ngarahu*, or war-dance, was arranged, several *ngohi*, or companies, taking part. After the companies had been assigned their positions, we furnished the first *wero*, or spear-throwing party. Altogether, with the southern and northern people, there were *e rua mano tauero*—i.e., over four thousand men—camped in separate places. Then said Te Tu-o-te-rangi of our party, '*Tikina werohia te mano o Ngati-Rua-nui, kia kitea ai te heanga o tera!*'—('Cast a spear at the thousands of Ngati-Rua-nui, so that we may see if they go wrong!'—i.e., whether their runner would turn to the left or not (*korapa*) an evil omen). There were four hundred men in each company of Ngati-Rua-nui, and five companies in all. When the *tangata-wero*, or spearsman, advanced, there was no *korapa* with them. After this the *wero* for the Kapiti people took place, but there was a *korapa* with them, which was the reason they suffered so much afterwards. These people were in four companies of four hundred men each, and they had a great many guns.

"After this, it was proposed by many in the assemblage to attack Puke-namu where the Taupo and Whanga-nui people still remained; but strong objections were raised by Raua-ki-tua and Tautara, so nothing came of it—the proposal being vetoed, so that we might not be detained there fighting and thus delay our arrival at Kapiti, for it was now about the month of August, and the time for crop-setting near. On this general decision being arrived at, Te Hana-taua—who was the principal chief of Ngati-Rua-nui—gave the order for his tribe to return home, and we of the *haka*, together with our allies and relatives from Kapiti, departed on our way south after having been at Whanga-nui about a month.

"The main body proceeded by land, whilst the women and children, together with the old people and some of the warriors, went by sea in the canoes we had looted at Whanga-nui. The white men (Barrett and others) were with us all this time, and, stripped to their skins, had fought with us at Puke-namu. We next reached the Manawatu river, travelling during the night and part of one day, Ngati-Toa showing us

* Bodies were cooked, says Rangi-pito, in the Maori steam oven, and then hung up in houses so that they became *pakapaka*, or dried, in which condition they would keep a month. "Other foods we had were *aruhe* (fern-root), *korito* (*raupo* roots cooked), and dried *kumara* (*kao*). There was abundance of fern-root and *raupo*-root to be obtained close to our camp. Sometimes bodies were cut into strips and hung in the sun to dry; or in other cases they were first cooked, then put into *ipus*, or calabashes, and the fat poured over them; in such cases the flesh would remain good for a long time."

the paths. We passed one night there, having to wait till those in the rear joined us, and all were ferried across the river in the canoes. The next day we reached Ohau, the canoes following along near the coast. Staying one night at Otaki, we passed on to Te Mahia—a place on the coast between Otaki and Wai-kanae—where we stayed, whilst the Ngati-Toa people who were with us crossed over to Kapiti Island. I was early summer when we reached here, having been delayed so long at Whanga-nui by the fighting and other obstacles. During our stay at Te Mahia we subsisted principally on *pipis* (cockles) and fern-roots.

"After some time the whole party moved on to Wai-kanae to a place named Whangainga-hau, situated near the coast. The place occupied by those of Ati-Awa, who had preceded us at that place, was very large indeed; and on our arrival they gave us a great feast, consisting of potatoes, shark, *warchou* (a fish), and whale's flesh. Our residence here became permanent, for food was very abundant. It was in the eighth month (January or February) that we reached here (this would be in 1833), and were able to plant the seed potatoes given to us (? by Ngati-Toa), and they grew luxuriantly. The Puke-tapu and Nga-Motuhapus settled down at Te Uruhi, whilst we (Kai-tangata) took up our abode with Te Ati-Awa inland of Wai-kanae. Ngati-Tama settled down at Te Pou-o-te-moana, further to the north—they were numerous people in those days.

'TE HEKE-PAUKENA' MIGRATION.

"It was some time after our settlement at Wai-kanae that the new *heke*, called by some 'Te heke paukena,' arrived from Puke-tapu Taranaki" (Rangi-pito says three years, but this cannot be right—was probably in 1833-4—and with it went Wiremu Te Rangi-tāk and all his people, some of the Taranaki tribes, and a large number of the Ngati-Rua-nui tribe). "Te Ura was the principal chief; it was the last of the many migrations from the northern parts of the Taranaki coast"—says Rangi-pito.

'TE HEKE-HAUHAUA.'

But the migration named above was possibly the last. If not, it came shortly after the "Tama-te-uaua," and consisted largely of the Ngati-Tama tribe under their well-known chief Te Puoho. This was the second migration in which he took part. It was so named because all the available lands near Otaki and that neighbourhood had already been occupied.

THE SIEGE OF MIKO-TAHI, SUGAR-LOAF ISLANDS.

1833.

In the beginning of this Chapter, the expedition of Ati-Awa and Motu-tawa at Mokau was described. At that place some of the



PLATE No. 15.

Miko-tahi Island and *pa*. Motu-roa Island beyond.

Ngati-Mania-poto people fell to the prowess of the invaders, notably the chief Tikawe. According to Maori law, this death could not be passed over without notice, so Ngati-Mania-poto and some of the Waikato tribes determined on again visiting Nga-Motu (or the Sugar-loaf Islands), notwithstanding the defeat they had suffered at the siege of Otaka in 1831—see Chapter XVIII. In the meantime the news of the “Tama-te-uaua” migration, in which most of their enemies had departed for Kapiti, reached the Waikato country; and this emboldened them to attack the few remaining people who were living in the neighbourhood of Nga-Motu. These people, anticipating that revenge would be sought for Motu-tawa, and not being strong enough, after the departure of so many of the tribe for the south, to hold Otaka, removed to Miko-tahi—the half-tide island close to the foot of the present breakwater—which they fortified by strengthening the palisading, collecting provisions, and making arrangements for storing water, for there is no spring on this little land, nor could water be obtained within some distance on the mainland. Ati-Awa had not in this case the advantage of the presence of the whalers who had so materially assisted them at the siege of Otaka, or they had all gone south with the great migration of the previous year, and (it is believed) had moved across the Straits to Te Awa-iti in Tory Channel—which, a few years later, became a whaling station of some importance.*

Although so many of Ati-Awa had departed for the south, a considerable number still remained living about Nga-Motu, under their chiefs Te Puke-ki-mahurangi (who married Tautara's daughter, and their daughter, Rawinia, married Richard Barrett), Tautara, Āpūia-whariki,† Waiaua (Rawiri), Katatore-te-waitere, Te Huia, Kahuka (Piripi), Poharama, Te Kiri-kumara (Ihaia), and others. They numbered altogether, says Watene Taungatara, nearly three hundred people—men, women, and children; and must have been very closely packed in so small a space as is offered by the flat top of the island, even though some few of them occupied the *pa* on the summit of Paritutu. Plate No. 15 shows Miko-tahi with its perpendicular sand-stone cliffs and level top. Palisaded, it was impregnable; or a few determined men could hold it against a great number in the days when Maori weapons and old flint muskets were used. It is clear from the names of the chiefs mentioned above that there were people

* I have been unable to ascertain when Barrett's companions returned to their homes at Nga-Motu; but it is certain that they were not there in April, 1834, as we shall see. In fact, it seems probable that they did not again occupy Motu-roa until after the year 1840, though Barrett himself came back with Colonel Wakefield, and landed there in November, 1839.

† In “Nga-Motetatea,” page 106, will be found a song by this man; but it is, apparently, nothing to do with these events.

right away from Onaero to the Sugar-loaf Islands included within the garrison, and some of these people had returned home from Kapiti after the fall of Kaiapohia (near Christchurch), in 1831.

The Waikato *taua* was under the chiefs Te Wherowhero, Waharoa (of Ngati-Haua, Upper Thames), Hau-pokia, Tariki, Tao-nui (of Upper Mokau), Te Tihi-rahi (of Waipa), Te Pae-tahuna, Te Kanawa, Kaihau (of Ngati-Te-Ata), and Tu-korehu (also of Waipa, Kawhia, etc.) The latter, who was the celebrated warrior so often mentioned in this narrative, was an enormous man, distinguished (according to my informant) by a profusion of grey hairs hanging down from his chest like a garment. The *taua* occupied the point of land on which is now the Harbour light, opposite the island and the adjacent shores, and kept up a musketry fire on the *pa*, but with little or no result. The place was too strong to take by assault; so the invaders sat down to starve out the garrison. Watene Taungatara says they were a whole year before Miko-tahi was taken, but probably this is far too long a period. The garrison would have been starved into submission in no very long time had it not been for canoes from the Taranaki tribe to the south and also from Waitara to the north, which, taking advantage of calm weather and dark nights, managed from time to time to convey supplies to the garrison, the canoes landing on the rocks outside the island where musket balls could not reach them. In one of these canoes, a woman of Ati-Awa named Koro-piki—a daughter of Te Rangi-matoru, and married to a Kawhia man named Karu-where—got away from the *pa* and proceeded to Kawhia to obtain assistance through her relatives for the purpose of mediating between the hostile parties.

Whilst she was absent, the siege went on; but the Waikato forces began to tire of it, for they met with no success, and provisions were getting scarce. They, therefore, made overtures of peace, which the garrison, now much reduced by hunger, agreed to consider, and towards that end admitted a few of the Waikato into the fortifications to discuss the matter. Whilst this was going on, the garrison detected what they considered signs of treachery in the emissaries, so turned on them and killed Te Aria and others—only one man named Te Heru escaping, which he did by jumping from the cliff into the sea, and then swam round to join his friends. One of the garrison named Whakapapa killed Kere of Ngati-Haua in this affair. Just at this juncture the party from Kawhia arrived, and Koro-piki, through her relationship to both sides secured a truce and took the garrison away to her camp. Here Waikato were most urgent to fall upon them and slay the whole party as *utu* for Te Aria; but Tu-korehu and his Ngati-Mania-poto party would not consent, and, indeed, prevented what might have been a massacre. Negotiations now proceeded, but I do not know the details beyond this, that several of the chiefs of the garrison were

taken away to Kawhia by Koro-piki; amongst them the Puke-tapu *hapu*, besides Poharama, Te Waitere, Miti-kakau, Waiaua, Tamati Waka, Iharaira, Te Waitere, and Te Huia; and they appear to have become vassals, if not slaves, to some of the Waikato chiefs, and did not return to their homes "until the days of Wairaweke," as my informant put it, i.e., "until Colonel Wakefield arranged to purchase all this coast in 1840." *

Those of the garrison who did not go to Kawhia, Waikato, etc., retired to Motu-roa Island, where they lived as best they could in the caves, rock-shelters, and in little huts built on any tiny spot that admitted of the erection of a roof, for many years to come, occasionally sojourning on the mainland to cultivate their little patches of *kumaras*, etc., etc.

The following incident in the career of Te Huia, mentioned above, during his sojourn in Waikato, is interesting as depicting the manners and customs of the times. It is taken from the Rev. James Hamlin's journal during his residence at Manga-pouri, on the Waipa river, the MS. of which was in the possession of the late Dr. Hocken: "August 17th, 1836. Wednesday evening about nine o'clock, Kaihau† came to tell me he expected a fight, and asked what he should do, whether or not he should commence making cartridges. I enquired into the case, and he then said it was on account of Te Huia (the head chief—*sic*—of Taranaki, but who had been routed and brought to Waikato as a slave) who had run away from his master after having witnessed the killing and eating of his daughter and her child at Otawhao, and he supposed he should share the same fate, and that his master had sent for him, but he would not go. . . . " 18th August, "Te Huia's master came for him, and used both kind and rough words to him, as did the Manga-pouri chiefs. But Te Huia would not move, so fully persuaded was he that he would be killed. . . . The Manga-pouri chiefs were distantly related to Te Huia, or else he would have been dragged off by his master, who urged him again and again to go with him. But he replied, 'There are firewood and stones here' (meaning to roast him with) 'as well as at their place.' My feelings may be better imagined than described, for the natives here seem to think more of a pig than a slave. . . . After Te Huia's master had returned, Kaihau told me that Te Huia had been the means of saving the lives of as many as twenty of the head chiefs of Waikato at one time at Taranaki, and if he had said the word not one

* Colonel Wakefield mentions on his visit to Nga-Motu in February, 1840, that many of the returned slaves from Waikato were at that time passing through to their Taranaki homes.

† Of the Ngati-Te-Ata tribe of Waiuku, Maukau; grandfather of Henare Kaihau, M.P., which tribe was then in exile in the Ngati-Mania-poto country.

would have escaped.* I said, 'Is this how he is served in return? Do you think they would have killed him if he had returned?' Said they, 'No doubt they would; for he has just told us someone warned him that if he returned he would be killed.' 'Then,' said I, 'how could you have the heart to tell him to go in the manner you did?' He replied, 'What is that to us what that man does with his slave?'

SIEGE OF TE NAMU.

June, 1833.

The Waikato *taua*, having been so far successful at Miko-tahi, were still not satisfied with the result, for few had been killed, and consequently little "long pig" had been consumed. The fact of the Taranaki tribe having assisted the garrison of Miko-tahi by occasionally supplying them with stores brought by canoe from further south was, in the opinion of the invaders, sufficient reason for attempting to punish that tribe. Besides, there were other reasons in the death of some of Waikato on the previous expeditions to the south. The *taua*, therefore, marched south for Te Namu—a very strong but small *pa*, situated a mile to the north of the modern town of Opunake, on a jutting rocky point that when palisaded formed a position of great strength. There are perpendicular cliffs all round, whilst a hollow some forty feet below the summit of the *pa*, and sixty yards wide, separates it from the general level of the country inland. Plate No. 16 shows this *pa*, and Map No. 8 the nature of the ground. To the north at less than one-fourth of a mile is another strong position named Te Namu-iti, separated from the generally level country inland by a deep ditch. It is shown in Plate No. 17. It does not appear to have been occupied during the siege of Te Namu. It will be remembered that after the defeat and scattering of the Taranaki tribe at Maru in 1826 (Chapter XV.), a large number of them migrated to Kapiti. But still there were a few left—not more than one hundred and fifty fighting men—and these, on the news of the approach of Waikato, gathered into their fortified *pa* of Te Namu, and stored it with a plentiful supply of provisions and water. The principal chief of Taranaki, who was appointed to conduct the operations in defence of the *pa*, was Wi Kingi Mata-katea—or, as he was more generally called in later days, Moke; the second in command being Te Kongutu-awa. For the benefit of their descendants, the names of the principal men within the *pa* at the siege are here recorded:—

* Probably this was at Motu-tawa, as described in the early part of this Chapter.



PLATE No. 16.
Te Namu *pa*, from the north.



PLATE No. 17.
Te Namu-iti *pa* from the base of Te Namu,
looking north-west.

Wi Mata-katea	Mouri-o-rangi †
Te Iho-o-te-rangi *	Hohua
Te Kutu † (Hone)	Heremia Te Horo
Te Wetere † (Hone)	Reweti-Kuri ‡
Rupaha †	Tūi
Maru-whenua † (Hakaraia)	Tupara
Pororaiti	Patimiu
Tawai-mua (Mohi)	Rawiri Pikitū
Tapu-o-rongo	Reweti Huanga-pango
Te Uira (Parata)	Waitere Te Kongutu-awa †
Tai-hakapu	Tutara ‡
Te Ama-mako	Pera Wetoi
Kai-puke	

The scriptural names of the above people were given in after years. According to the Maori accounts the siege took place in the June before the wreck of the "Harriet," which occurred on 29th April, 1834.

The Waikato forces came down and camped near Te Namu, but subsequently retreated to the banks of the Heimama stream, about a mile north of Te Namu, where they made their principal camp, and they also partially fortified a little hill near Te Namu called Kaiaia. From here as a base they sent forward strong parties, who occupied the plateau divided from Te Namu by the hollow referred to, and from thence kept up a musketry fire on the *pa*. Te Kahui of Taranaki supplies the following account of the successive operations of the siege: "The Waikato *taua* occupied the cliffs inland of Te Namu, indeed, almost surrounding the *pa*, except the seaward side. After a continuous firing lasting a long time, an assault was made on the *pa* by some of the invaders, whilst others supported it by musketry fire from the cliffs. But this attack was in vain; they could not take the *pa*. The besieged kept up a continuous discharge of stones on the advancing enemy, by which means many were killed and others wounded, which eventually led Waikato to retreat by way of a neighbouring valley. In this engagement Mata-katea distinguished himself by shooting many of Waikato. There was only one musket † in the *pa*, and that belonged to him. His aim never failed; a man fell each time he discharged his gun—even if half a mile off (*sic*)—so long as he could see his man, he shot him. The position he occupied during the fighting was high up in a *puwhara*, or tower, within the *pa*, from whence he had a clear view of the enemy.

* Took the name of Hori Nga-tai-rakau-nui. † All these five were assistant priests to Te Iho-o-te-rangi, chief priest. ‡ Three noted braves of Taranaki.

† This musket was obtained by Taranaki at Kiki-whenua—see Chapter XV.

"For a time the *punis*, or camps, of the enemy were near the *pa*, but they were subsequently removed some way off, to Heimama stream, on account of the fear inspired by Mata-katea's musket. The Waikato besieged Te Namu for a whole month, during which time they made five separate assaults on it without success. There were eight hundred warriors in the Waikato *taua* opposed to the few in the *pa*, and they gave Mata-katea plenty of occupation in shooting at them. Arama Karaka of Taranaki, who had been taken prisoner by Waikato at Maru (Chapter XV.), was appointed by Waikato to hunt up food for the invaders, which he and a party of other prisoners did, as they knew the country well. But as his sympathies were of course with the besieged, he hid the best part of his finds, only supplying Waikato with a small quantity of potatoes in the hollow (*tangere*) of the baskets, so that they might run short of food and leave.

"Food thus becoming scarce it was decided, on the advice of Kaihau (of the Ngati-Te-Ata tribe of Waiuku, Manukau), to make a final assault (the sixth). Before the attempt Kaihau stood on the little hillock before mentioned—named Kaiaia—and shouted out to Mata-katea, '*Hei te tai-rakau-nui ahau.*'—('When the moon is full, expect me.') The next attack was made at that time; but in the interim the besieged had collected large quantities of boulders and piled them along the defences on the inland side of the *pa*. The Waikato advanced as before, and some managed to get quite close up to the *pa*, where they commenced undermining the face of the cliff on which the palisades stood, but they found it very difficult to make any impression on the solid concreted boulders which forms the base of the *pa*. All this time Taranaki was hurling over boulders and stones and Mata-katea using his musket, so that Waikato found the object unattainable and commenced a retreat. This was just at dawn; it was a rout, for Waikato did not stop at their camp, but picking up their baggage, etc., started at once for their homes. Just after they abandoned the siege, however, Kaihau came back to the cliff and shouted out, '*Ka whati au! Ka hoki ki toku whenua. Nau ano te oneone!*'—('I am retreating! I am returning to my own land. The land remains thine!') which was a promise that he would leave them alone in future" (but evidently this did not apply to Waikato as we shall see). Mata-katea and his people now followed the retreating Waikatos, firing into them and attacking them until they reached Heimama stream, when the pursuit was abandoned, and they returned to pick up the dead killed in the pursuit. During the whole period of the siege Mata-katea is known to have shot sixteen men, whilst the whole number of Waikato killed was sixty-eight, bodies found; on the side of the besieged only one man, named Te Ao-moko, was killed by Waikato, and he was one of the chiefs of Te Namu.

"The bodies of the dead were burnt with fire" (my informant does

not say if any were eaten, but no doubt they were). "Notwithstanding Kaihau's speech, Taranaki did not believe him. Te Iho-o-te-rangi said (addressing Kaihau in imagination), '*Ko te ingoa, a Nga-tai-rakau-nui, kua irihia mai ki runga i a au, ka riro mai noku.*'—('Your name, Nga-tai-rakau-nui, that you named me, will be adopted by me). Which was done to bear in mind this promise of Kaihau's not to return, and old Hori ever after used it.

"Soon after the return to the *pa*, Mata-katea proposed that a great feast (*hakari*) should be held to commemorate the victory over their enemies. All agreed to this, and when the time came there were to be seen potatoes, *kumara*, *taro*, *hinau*-bread (made of *hinau* berries), steeped *karaka* berries, *mamaku* (tree-fern cores), *pua* (bread made from *raupo*, or bullrush heads), *pohue* (convolvus roots), fish in numbers, and all the preserved products of the sea. There was plenty of food in the *pa*, and none of the besieged suffered in the least during the siege. After the feast, Mata-katea made a great speech to the people, pointing out the danger they were subject to in this small *pa*, and declaring his intention to lead them all away a few miles further south, to Nga-teko, a stronger place, and where the scattered people of Ngati-Rua-nui might join them; and thus with increased numbers they would be able to repel the next attack by Waikato, which was certain to follow in order to secure *utu* for their dead killed before Te Namu.

"Shortly after this all the people from Te Namu and that neighbourhood moved away to Nga-teko."

The defeat of Waikato at Te Namu was the second they had suffered from those West Coast people within three years—and they evidently did not like it, for their losses had been considerable. It was therefore not long before they attempted to regain their lost prestige, as we shall see. We shall not lose sight of Mata-katea altogether until this narrative closes, for he had made a name for himself and became the principal leader of Taranaki—leading them to victory and preserving their country to them during the few remaining raids of the powerful Waikato tribes.

The chief *tohunga*, or priest, of the branches of Taranaki besieged at Te Namu was Mata-katea's brother, Nga-tai-rakau-nui, who was engaged the whole time with his assistants in invoking the gods, to whose assistance the people ascribe the victory they obtained over Waikato.*

* A description of the siege of Te Namu will also be found in Mr. T. W. Gudgeon's "History and Traditions of the Maoris" (Auckland, 1885), which differs in detail from the account given above, but not materially. My account is principally from Te Kahui—a very well informed man—and from other Native sources. Mr. Gudgeon's story places the taking of Miko-tahi after Te Namu; but the best authority on this coast—old Watene Taungatara—was quite clear it occurred in the order I have given it in the text above.

ANOTHER WAIKATO RAID.

1834.

After the return of the Waikato forces to their homes, another expedition was despatched to the Taranaki coast, the particulars of which are only to be found briefly related by Te Awa-i-taia in A.H.M., Vol. VI., p. 6, for there were none of the Ati-Awa in that part of the country to which the visit was made to record it. Te Awa-i-taia says, "After a while the Ngati-Mahanga, Ngati-Tahinga, Ngati-Te-Wehi, and Ngati-Mania-poto—numbering in all three hundred and forty men—again went to Taranaki. This party searched in vain for men; they could not find any. It was a mere remnant of a tribe that worked at catching lampreys at Waitara. Ihaia-Te-Kirikumara of Ati-Awa was present on this occasion (he was a Waikato prisoner). He accompanied our people in order to look at his home at Waitara. Waitara was again 'marked' (*i.e.*, taken possession of) by Wiremu Te Awa-i-taia and his people. This was done by burying a musket used for shooting men. This was the second taking possession of this district. The party then returned to their own homes."

INTRODUCTION OF CHRISTIANITY.

Wiremu Te Awa-i-taia—chief of Ngati-Tahinga branch of Waikato, whose home was at Raglan and that neighbourhood, a very fine old man handsomely tattooed, dignified and courteous, whom I remember well on his visits to Auckland to see the Governor in 1859-64, and who was our loyal ally in the Waikato war of 1863-4—was one of the early converts of those parts to Christianity, and used his powerful influence to check the constant state of warfare into which the whole of the North Island had drifted—mainly through the introduction of muskets. In his narrative (A.H.M., Vol. VI., p. 7) he says, "The party (from Te Namu) then returned to their homes. Then the Gospel was introduced, and after the arrival of the missionaries I always restrained my people from going to war—I, Wiremu Nero Te Awa-i-taia, and all my tribe have accepted the Word of God. After the introduction of Christianity the Waikato carried the war further on—namely, to Ngati-Rua-nui—because there were no men whatever at Taranaki." (This is a general statement; there were people at Nga-Motu and at Wai-mate). "Subsequently a Waikato war-party went against Ngati-Rua-nui, and Te Ruaki *pa* was invested. When I heard of the *pa* being besieged, I took the Word of God to the Waikato party and to Ngati-Rua-nui (in Orangi-tua-peka *pa*). The work of the Gospel could not well be carried on at that time. Eighty of us went; we spoke to Waikato and said that should be the last war of the Waikato. Enough, that *pa* was taken by Waikato; they came back, remained, and believed in God."

TE RUAKI.

1834.

This old *pa* is situated on the Whareroa Native Reserve, immediately south of the junction of the Mangimangi stream with that of Tangahoe, three miles E.N.E. of the town of Hawera. It is still in good preservation, and excepting here and there where the cattle have trodden paths up the terraces, the ramparts are intact. It is a large *pa*, capable of holding several hundred people. On the north side, and leading from the ramparts down to the Tangahoe stream, is a deep fosse with high embankments on either side, which in former times have evidently been palisaded. This was the covered way down to the water-supply of the *pa*, and is noticeable because of the rarity of such provision generally in Maori fortifications. Another peculiarity of this *pa* is the sloping ground to the west, which is fortified, and was evidently a modern addition to the main and more ancient part, due to the fear that this part should be occupied by an enemy possessed of muskets, who could from there command the main position.

Not far from Te Ruaki is another old *pa*, named Ohangai, which, when I stayed there in 1858, was fully fortified in the old-fashioned way with ramparts, fosse, etc., besides being palisaded with great posts, many of them carved in the usual manner with grotesque heads. A large number of people were then living there, who kept the place beautifully clean and neat. It was surrounded by *karaka* groves, many of which trees grew in the *pa* itself and furnished a grateful shade. The views from the *pa*, where the groves of wood admitted were picturesque and charming in a high degree; and never, in the extensive course of my travels, which have taken me to every corner of New Zealand, did I ever behold so charming a site, or so complete and beautiful an example of an old-fashioned *pa*. Gillfillan's beautiful picture of the Putiki *pa*, Whanga-nui, is very like this place as it was in 1858. It may be added that this picture is the best graphic representation of Maori old-time life that has appeared.

But to return to Te Ruaki. The bitterness of Waikato against Ngati-Rua-nui was principally due to the loss of some of their people through the latter tribe, when they came down at the instance of the Nga-Motu Ati-Awa to assist them to avenge the death of Te Karawa, as described in Chapter XV. To this, their late defeat at Te Namu added another *take*, or reason. So, not long after the return from Te Namu, Waikato again assembled and started for Taranaki under the chiefs Te Wherowhero, Pae-tahuua, Te Kanawa (of Waikato), Waharoa (of Ngati-Haua), Te Kohu-wai and Ti-kaokao (of Ngati-Mania-poto), and others—numbering altogether some twenty-five hundred men. Their avowed intention was to capture or kill Te Rei-Hana-atau, principal chief of Ngati-Rua-nui, who then lived at Te Ruaki *pa*. The Waikato forces came down by the old war-trail known as Whakaahu-rangi,

inland of Mount Egmont, and soon after they got into the open count near Kete-marae they fell across some of Ngati-Rua-nui, and with the extraordinary delight of foolish boasting so often noticed in the Maori one of the advance guard of Waikato called out, "We have come fetch Te Hana-taua!"—which of course alarmed the local people, who fled to Te Ruaki and gave the alarm there, whilst another man departed for Orangi-tua-peka to warn those under Mata-katea to be on the alert and then the *taua* advanced on Te Ruaki—which was only about three miles away, and where a large number of Ngati-Rua-nui had assembled under Te Hana-taua and Tikitiki—but it is said the majority of the tribe were away at the time. An assault was at once made on the place at break of day. During this assault Te Hana-taua shouted out to the advancing host, "Whose is this army? Is it Te Wherowhero's? One of Waikato replied, "Presently thy head shall be food for our guns!" Te Hana-taua replied, "It is well, O people! Tread on your peace-making!"—in which he referred to the doings after the siege of Te Namu, in which Kaihau had stated that they would not return to trouble Taranaki.* After this Te Hana-taua returned within the *pa* and the enemy at once commenced firing into it, whilst the brave rushed up to the palisades and tried to effect an entry. But they were repulsed with heavy loss. Waikato, seeing that assaulting the *pa* was useless, now proceeded to starve the garrison into submission. They went to the trouble of building a palisade all round outside the *pa*, so that no one might escape, and kept careful guard all the time, knowing full well that the provisions must fail in the end. During this siege an incident occurred which is very characteristic of Maori life in the old days: Within the *pa* was a man named Nga-Motu who was related to some of the besiegers, who desired to save his life; so he was *karangatia* or called by name, and told to come out, when his life would be spared. But, mistrusting Waikato, he replied that he preferred to remain with his Ngati-Rua-nui relatives, and, if necessary, die with them.

So the siege continued until Ngati-Rua-nui were reduced to straits for want of sustenance. Three months—the Native accounts say—did they hold out, and then one of the Waikato chiefs, Tikaokao of Mokau, was admitted to the *pa* to discuss terms of surrender. Some of Ngati-Rua-nui proposed to kill the emissary.† This was not agreed to by the others, but when the surrender of the *pa* took place shortly after, it led to the killing of some of those who had entertained the treacherous design. The rest of the principal people of the *pa* were taken as prisoners, and amongst them their high chief Te Rei-Hana-taua. It

* One account I have accredits Mata-katea with this conversation, who, say the same story, had come from Orangi-tua-peka to the assistance of Te Hana-taua.

† One account says he was killed, but I saw the man at Upper Mokau in 1884 then of a considerable age.

was principally the Tangahoe division of Ngati-Rua-nui who suffered in this affair.

It is said by one of my informants that Te Hana-*taua** was not taken at Te Ruaki, but after the *pa* fell Waikato raided into that part of Patea occupied by the Paka-kohi *hapu* of Ngati-Rua-nui, when, in an engagement, he and others were captured. After these events Waikato moved off to try conclusions again with Mata-katea, who then occupied Waimate *pa*.

The following is the lament composed by Waikato and sung for those of their tribe who fell at Te Ruaki. It was obtained from the well-known Waikato chief Honana Te Maioha in 1895 :—

Tera ia te pae-whenua
 He ata ka marama,
 E mihi ana au—e—
 Ki te kino kainga i raro i nga muri
 Ma Tama na Tu—e—,
 Hurihurihia iho ra
 Te kiri o te makau—u—
 Kia hongu atu au—e—i,
 He kakara ka rururū,
 Te kakara o te ipo,
 Te rangi e tu, te papa e takoto,
 Nau mai e haere,
 E tae ki raro ra,
 E uia mai koe, ka hinga te rahui,
 He aha i hinga ai ?
 Mo nga korero whakataki rau,
 I runga o Tawhiti, he moenga rangatira,
 E whai ana ahau—e—i,
 Te mata o Tuhua, kia haehae au—e—i,
 Mo koutou ra e hauapu mai ra,
 Te wetekia atu, tau o "Te Awhiowhio"—
 Te "ika o Ngahue," he ika hu atu.
 Mo koutou ki te po na—e—i.

TRANSLATION.

On the bounding line of vision,
 The clear light of dawn appears,
 Whilst I in sorrow here lament,
 For deeds done in that ill-favoured land.
 'Twas there the sons of the war-god Tu
 Were overwhelmed and slain.
 Handsome was my loved one :
 Oh ! that I could now salute him,
 And feel the sweetness that was his.

* Te Hana-*taua* had a son named Tai-te-*ariki*, who, says my informant, was named after the son of Whiro—an ancestor who lived in Hawaiki, shown on Table XVI., Chapter III., hereof—from whom he descended, as do the Ngati-Tangia tribe of Rarotonga.

The fragrance of my lover
 Was of the heaven above and earth below.
 Welcome then, and now depart,
 And when thy spirit reaches the north,
 Thou wilt be asked, "Have the noble ones fallen?
 And what was the cause that laid them low?"
 (Thou shalt reply),
 "'Twas the many urgent incitations
 Beyond there at Tawhiti¹ stream,
 The death-bed of the chiefs."

And, now, alas, I seek
 Obsession of Tuhua, my flesh to score
 In sorrow for ye all, that there in heaps do lie.
 Why didst thou not unloose
 The wrist-band of "Te Awhiowhio"²—
 The "fish of Ngahue," the weapons that
 Caused ye all to death to descend.

NOTES.—1. Tawhiti stream flows near Te Ruaki *pa*. 2. Is probably the name of a *war*, called in the next line "the fish of Ngahue"—an emblematic name for the greenstone, often said to be a fish.

SIEGE OF WAIMATE *PA*.

After the departure of Waikato from Te Namu, in 1833, as described a few pages back, Mata-katea and his people, whilst elated at their victory over the northern tribes, at the same time felt that Te Namu was not of sufficient size, nor such an impregnable place as others in the event of Waikato returning to seek *utu* for their losses. With the idea of securing a place of greater security, the tribe decided on occupying Nga-teko or Nga-ngutu-maioro *pas*, which are generally known as Waimate; Orangi-tua-peka is another name for the second of the places named above. It is a very strong position, formed by the separation of a point of land from the mainland through the action of the Kapuni river, which, however, now runs on the west of the *pa*, having abandoned its old channel which cuts off the *pa* on the east, leaving a gorge some two hundred feet deep, with almost perpendicular sides, whilst the abrupt cliffs of the sea-coast form an impregnable barrier on that side. Orangi-tua-peka is quite level on top and perhaps two acres in extent. The ascent to it is on the eastern end, up the narrow ridge shown in Plate No. 18. Major Heaphy has preserved a drawing of this celebrated *pa*, as seen by him in 1840, when its palisading was intact; but his sketch must have been taken from the bottom of the gorge, and thus omits the level top of the *pa*, as seen in Plate No. 18, which, however, excludes the deep gorge, a little to the right of the picture. Nga-teko is seen just over the top of this *pa*, and is also shown in Plate No. 19, taken from the beach under Orangi-tua-peka. Both of these places were formidable positions when palisaded. The Kapuni river runs between the two *pas* and its mouth formed a



PLATE No 18.

Orangi-tua-peka, or Waimate *pa*, from the south.



PLATE No. 19.

Nga-teko, from below Orangi-tua-peka.

landing place for the fishing-canoes. The *pas* are two and three-quarter miles S.E. from the modern town of Manaia, and are situated within the Ngati-Rua-nui tribal territories.

When the Taranaki people from Te Namu, under Mata-katea, arrived at Waimate, they found no one there, but soon ascertained that Hukanui Manaia—the chief of those parts—together with all his people, were living away in the wilds of the forest, for the dread of Waikato was great. Mata-katea went out himself and sent out other parties also, and gradually brought all the people in, who were found here and there living in twos and threes in separate places. It took them a fortnight to gather together all these fugitives, who numbered about two hundred, and then the whole party agreed to throw in their lot together and renew the fortifications of Orangi-tua-peka and Nga-teko ready for the inevitable return of Waikato. There were thus in the *pas*—says my informant—three hundred and fifty men, besides women and children, composed of Taranaki and Ngati-Rua-nui. In Mr. T. W. Gudgeon's account of this affair (*loc. cit.*, p. 78), he says (or implies, for he confuses the names of the two *pas*) that there were eighty Taranaki and forty Nga-Ruahine warriors in Nga-teko, under Mata-katea, Ngatai, and Tihe; two hundred of Ngati-Rua-nui under Titoko-waru, Pakeke, Tiako, and Te Awaroa in Waimate or Orangi-tua-peka. Every preparation was made by provisioning the *pas*; Mata-katea was appointed fighting chief, and Nga-Tai-rakau-nui as his assistant, to whom fell the duties of the *karakia* to the Maori gods and the government of the internal affairs of the *pa*—"to incite the men to be courageous; to abandon their bodies to death; to feel no fear; and act as true warriors. Such are the encouraging words of a leading chief to the common people" (says my informant) "Mata-katea had two duties, the one internal and the other external, of the *pa*. When danger arose it was his duty to lead men forth to fight to the death, whilst Nga-Tai-rakau-nui taught them to be cautious so that they might live long to fight their enemies and preserve the land. The reason of this was, that nearly all had fled to Kapiti, to Wai-kanae, and even to Arapaoa in the South Island, for fear of Waikato. Commencing at Pari-ninihi (the White Cliffs, forty miles north of New Plymouth), right away south to Wai-totara, all the tribes of Ngati-Tama, Ngati-Mutunga, and Ati-Awa, with most of Taranaki and Ngati-Rua-nui, had fled through fear of Waikato. The two last mentioned departed after the others; but some remained, having been restrained by Mata-katea and others under Te Hana-taua, and were now under his guidance."

So Waikato returned on their tracks from Te Ruaki determined to beard the lion in his den. As the *tauu* reached Kaupoko-nui river, they were seen by Mata-katea's scouts, and soon after they camped at *Manga-porua*—not far from *Kauae pa*, a little distance from the mouth

of the river. Mr. Gudgeon says another party camped at Te Matihē—above Inaha stream, to the south of Waimate. Mata-katea, taking a chosen band of fifty warriors, marched during the night along the beach to the mouth of the Kaupoko-nui (about seven miles west of Waimate). Arrived there they were able to see the fires of the Waikato camp, and hear the chiefs addressing their warriors, and mentioning Mata-katea's name. "Stay all of you here whilst I creep forward," said Mata-katea. He then went stealthily toward the enemies' camp, and happened right on one of their men who was fishing by the side of the river. As he drew near the fisherman the latter detected the slight noise made by his footstep on the gravel; he sprang up and called out, "Who is that?" Said Mata-katea, "Friend! It is I. How many fish have you caught?" The man answered, "I have none!" He mistook Mata-katea for one of their own people, for the latter had assimilated his speech to that of Waikato. Then Mata-katea sprang forward, and with a blow of his *taiaha* felled the man—he cut off his head, took out his heart, and left the body on a prominent stone. The head, on his return, was stuck on a pole on the palisades to dismay the enemy, whilst the heart was offered to the gods, Aitu-hau and Aitu-pawa in the *Whangai-hau** ceremony; Waikato did not discover the death of the missing man.

"When the light of the sun appeared next morning, the *taua* marched down towards the *pa*, which was soon encompassed, and they commenced firing, which was returned by those of Nga-teko. Mata-katea shot one of the Waikato chiefs named Tai-puhi. This caused the *taua* to fall back inland, to the side of the Kapuni stream. Mata-katea shouted out, "Search for one of your men; last night he was killed. Here is his head stuck on top of this post, and his heart has been offered to the gods." On return to camp, the *taua* collected together and searched amongst themselves as to who was absent, and then found that Te Waka was missing; they came to the conclusion he had been killed at Kaupoko-nui.† Then the *taua* came to this conclusion, "It is Mata-katea and his people who will prevail in this war, since the heart of this man has been offered to the gods. We shall not be able to take the *pa*." Te Kanawa and Pae-tahuna were for retreating and leaving the *pa* alone, for the omens were unpropitious; others wished to continue the assault. The first said, "Even if we remain, the *pa* will not be taken. As for this great *taua*, Mata-katea alone appears to be able to beat it! Are not two of us already killed by his hand?"

* *Whangai-hau*, "feeding the wind," is a ceremony performed over the first slain in battle. The *hau* is any part of a corpse which may be taken by the priest, over which to repeat incantations; it is therefore an offering to the gods who reside in the wind (*hau* meaning wind). J. White's Lectures, 1860.

† All these sayings and doings of the *taua* would be learnt from the Taranaki prisoners after they escaped from Waikato, as we shall see—I am quoting Te Kahui here.

However, when next morning came, the *pa* was attacked. As the *taua* was seen approaching, Mata-katea and Manaia led the tower, and from there kept up a fire on the enemy, killing one man as they advanced. But this did not stay the *taua*; it came along pouring a heavy fire into the *pa*, and continued to do so a long time. But the assault failed, and the *taua* had to retreat to Kapuni. The gun used by Mata-katea was a *urumu-ngutu* (? blunderbuss). Six of the enemy were shot by Mata-katea, a, and Whetoi. Some of the dead were carried off by the *taua* as they retreated, but three of their muskets and some ammunition were on the hands of the besieged—making four then in their possession.” It looks as if Taranaki had followed up and fought the *taua* outside the *pa*, which is confirmed by Mr. T. W. Gudgeon (*loc. cit.*), who says: “The following day the *Matihe* party attacked Orangi-tua-peka, but met in the open and driven back, leaving five of their number dead; the others they carried off and burnt. The brunt of this fell on Taranaki, who, highly delighted at their success, cut off the heads of the slain and sent them over to their allies at Waimate to test their palisades.”

Mr. Gudgeon continues: “On the following morning Waikato made a combined attack. A party of one hundred men was told off to lie in ambush near the *pa* during the night, while at early dawn the main body was to make a vigorous attack on Waimate, hoping in this way to draw the garrison away from their *pa* (? that at Nga-teko), and so give the ambush a chance. Probably this scheme might have succeeded had Waikato’s courage been equal to Taranaki’s cunning; but sooner did Waikato attack in earnest than both Taranaki and Ruahine (of Ngati-Rua-nui) rushed over (from Nga-teko) to the aid of their friends, but before leaving made their women and boys go to the *pa*, as though ready to meet the enemy. The ruse succeeded completely, and the ambush, believing the occupants of Waimate were waiting for them to attack, remained hidden, while their people, assaulted at the full strength of the allies, were thoroughly beaten and fled in confusion, Nga-Ruahine being suspicious of ambushes.”

Thus ended the battle of Nga-ngutu-mairo,” says Mr. Gudgeon. Waikato lost in all about sixty men, including the chiefs Mere-kai and Pungatara, chiefs of Ngati-Hine-tu (of Waikato); Te Hui-wai, a leading chief of Ngati-Mania-poto; Hiahia, Toa-ranga-tu-pekepeke, Te Oi-tai and Rae-taha. The allies lost only one man, Te Kamia, and five men. That day it was ascertained that Waikato really had retreated; and the same night they were followed by the most able-bodied men of the allies, two hundred and fifty in all, and found camped at Otu-matua *pa* (situated on the coast, at about fourteen miles W.N.W. from Waimate, and two miles S.W. from the present village of Pihama). Nga-Ruahine hid themselves

carefully, intending to storm the camp at sundown; this plan, however, was defeated by a few straggling Taranaki, who, for reasons best known to themselves, gave warning to Waikato, and they taking alarm, left everything and stole away, so that when the allies rushed the camp, the birds had flown. The hurry and confusion of the retreat had, however, one good effect, and that was that Te Hana-*taua* and most of his people (captured at Te Ruaki) succeeded in making their escape, and eventually took shelter with Nga-Ruahine and Taranaki at Waimate."

Te Kahui says, "Nine days were occupied by Waikato in assaulting the *pas*, but without success; and on the last day the besieged sallied forth and fought their enemies in the open and beat them (as described above), losing six men killed, and thirteen wounded—who all recovered." Mr. Gudgeon says (*loc. cit.*) that after the above fight Waikato departed for their homes, but Te Kahui tells a different tale, as follows:—

"After the defeat of Waikato, the principal chiefs of the *taua* desired to make peace with Taranaki, and communicated with Mata-katea to that end. Mata-katea proceeded by himself to the enemies' camp, where he was greeted by the whole *taua*, and a *tangi* for the dead was held with some of the Taranaki prisoners still in the hands of Waikato. Then arose Te Wherowhero, and addressing their visitor said, 'For the first time has my weapon been broken on this day.' This was all he said. Next Mata-katea addressed the assembly, 'On the morrow we will talk; after which I shall know if this is a true peacemaking.' To this the chiefs of Waikato—Te Wherowhero, Te Kanawa, Te Waharoa, and Pae-tahuna—consented. Mata-katea now proposed to the *taua* that their arms should be left in charge of the Taranaki and other prisoners, to guard, at the meeting. After this had been assented to, Mata-katea returned to his *pa*, and reported proceedings, saying to the people, 'The enemy desires peace, let us consider this very carefully, whether it is to be a permanent peace or not. If so, it will be well.'"

The proposition being favourably received, "When morning came the whole of the people from the *pas* marched out and went to meet Waikato, carrying with them a great abundance of food—potatoes, *kumara*, *taros*, *karaka* berries, dried fish, dried shark, etc., and finally, on reaching the Waikato camp, laid it all down before them. It formed a great, high pile; and as the people came up they were welcomed by the women of Waikato, Mata-katea going over and joining the ranks of Waikato. Te Wherowhero now stood up to address the two bodies of people, saying, 'This is my final peacemaking; I have ended—ended for ever; and shall return at once and not come back. Your lands remain with you on account of your prowess. Were I to fight again after this my arm would be

broken under the shining sun.' He was followed by Nga-tai-rakau-nui, who assented to the peace. Next Mata-katea called on Te Wherowhero and Nga-tai' to approach and stand on either side of the pile of food. He, together with Manaia, Toi, Titoko-waru, and Whetoi, being joined by some Waikato chiefs, stood not far off, and then Te Wherowhero and Nga-tai' (as the chief priests) repeated some *karakias* usual on peacemaking, all the others joining in. And so peace was concluded."

Neither of these narratives mention the fact that Te Awa-i-taia, after visiting the Waikato camp at Te Ruaki, had come on to Waimate, and was actually in the *pa* during the time of the Waikato attack. As he says himself, his object was to induce them all to accept Christianity, and no doubt his influence helped to cement this peace. Taranaki people say Waikato committed a breach of Maori *tikanga*, or etiquette, in attacking the *pa*, whilst one of their own chiefs and his party were inside its ramparts.

Te Awa-i-taia says (A.H.M., Vol. VI., p. 8), "Beyond Orangi-tua-peka there were no inhabitants on our return. We passed through the deserted district of Taranaki and came to Nga-Motu. We found a remnant of the people living on Motu-roa Island. We passed through the uninhabited district of Waitara and came to Mokau—there we saw the face of man; the people residing there were Ngati-Mania-poto. When we arrived at Waikato, Christianity had greatly spread."

It will be noticed above that Te Kohu-wai, a high chief of Ngati-Mania-poto was killed before Waimate. Very shortly after the return of Te Wherowhero's *taua*, the celebrated warrior Tu-korehu, and Taonui, of the above tribe, made a raid with a small party into the Ngati-Rua-nui country to seek revenge for Te Kohu-wai's death. They fell on a small party of the local people, and there killed Piri-mai-waho—a Ngati-Rua-nui chief—and thus squared the account, and at the same time ended the Waikato raids into the Taranaki district for ever.

BATTLE OF PAKA-KUTU, OTAKI.

1834.

We must for a time change the scene of our narrative to the neighbourhood of Kapiti island, where some of the Taranaki tribes became involved at this time with another of the migrating tribes from the north, the Ngati-Rau-kawa, which tribe had removed from their old homes in the neighbourhood of Maunga-tautari in consequence of complications arising with the tribes of Waikato, Ngati-Haua, etc. By this time—1833-4—Ngati-Rau-kawa were in considerable force around Otaki; they had come down in several parties, and their adventures on the way form an interesting study, but it does not belong to this history.

At this time the Ati-Awa tribes of Waitara, and that neighbourhood, were very numerous about Wai-kanae, Otaki, etc., for their own

territories on the west coast were practically abandoned through the repeated raids of the Waikatos, as has been related. Living, as were these migratory tribes as *manene*, or strangers, in a conquered country, and before any permanent settlement had taken place; obtaining their food from hand to mouth, and ever on the watch against their neighbours, the Ngati-Toa and Ngati-Rau-kawa, the leader of the former of which tribes, Te Rau-paraha, was far from being trusted by Ati-Awa, though ostensibly allies, led to more than ordinary savage and lawless ways. Hence, about this time, our Ati-Awa friends became embroiled with their Ngati-Rau-kawa neighbours to the north. The description of the troubles that ensued will be left to old Rangi-pito—parts of whose narrative have frequently been quoted before. He says:—

“Some time after the arrival of the Tama-te-uaua migration (see this Chapter, *ante*), and before we moved on to Port Nicholson, there came down from Taranaki another *heke* named ‘Heke-paukena,’ which was the last from that district.* Not long after their arrival a man named Tawake, of the Ngati-Tawhake *hapu* of Ati-Awa from Puketapu, but formerly of Kairoa inland of Lepperton, and others went inland to a place on the north side of the Otaki river—to the territory then occupied by Ngati-Rau-kawa—to *ao-kai*, or steal food. As the party returned, Tawake remembered that he had left his pipe behind, and so went back to fetch it, when he was caught by Ngati-Rau-kawa, who killed him with their tomahawks. Finding he did not return, his companions went to look for him, and found and brought away his headless body to the coast where the migration was camped. Great excitement was caused by this death, and, as usual, revenge was determined upon. Messengers were at once despatched to Wai-kanae, ten miles to the south, where the main body of Ati-Awa was living. The tribe arose at once and came to Otaki, where they attacked Ngati-Rau-kawa in the open near their *pa* at that place. The latter tribe was driven into their *pa*, in which at that time Te Rau-paraha was staying, and was eventually reduced to great straits, for Ati-Awa completely surrounded the *pa*, and cut off all communication with the outside. Matters continued thus for some time until the feeding of the many people in the *pa* began to become a serious affair, and it was seen that if the siege continued much longer, the *pa* would have to capitulate. Te Rau-paraha, who as usual took the most prominent part in directing the defence (although he was fighting against his late allies), seeing matters begin to look very serious, despatched ten messengers to bring down the Waikato tribes to his assistance. This meant at least a month or six weeks’ delay. The men travelled by the coast, but were captured and killed by Ngati-Rua-nui. He next

* See *ante*. Probably the “Heke-hauhau” was really the last.

sent two messengers, who travelled by way of the mountains, and they managed to get through their enemies, proceeding by way of the Whanga-nui river, Lake Taupo, and finally to Waikato. The messengers were successful in rousing these tribes, and a considerable number of Waikato and Taupo people (the latter under Te Heuheu) came to Te Rau-paraha's assistance. In the meantime the siege went on. At this time Ngati-Rua-nui, which tribe was assisting the Ati-Awa, wished to make peace; and for this purpose sent Tu-rau-kawa and ten other chiefs to the *pa* to make overtures towards that end. But Te Rau-paraha—in keeping with his usual character—incited Ngati-Rau-kawa, whilst the emissaries were in the *pa*, to kill them. This was done, and thus died one of the most learned men, probably, that the Maoris have ever known. Tu-rau-kawa was a *tohunga* of the first rank, and a poet of no mean order. His compositions are full of most interesting references to the ancient history of the people. As the Maoris say, they show a greater knowledge of ancient history than any others, and contain 'all the wisdom of the Maori world.'"

The arrival of these reinforcements from the north altered the state of affairs for a time and caused the Ati-Awa to withdraw from before the *pa* at Otaki, and retire to Paka-kutu—a *pa* on the north side of the Otaki river, not very far from the sea-coast, and between there and the Rangi-uru (or Whakarangirangi) stream.* The Ngati-Rau-kawa and their northern allies now advanced and attacked Paka-kutu, which was occupied by Ati-Awa, Ngati-Rua-nui, and Taranaki. Both sides suffered severely in the fighting that ensued for two whole days. And then Ati-Awa retreated to the south side of Otaki river to a *pa* of theirs named Hao-whenua, situated close to the site of the old accommodation house there.

HAO-WHENUA.

1834.

In the fighting that occurred at this period both sides were well armed with muskets. Rangi-pito says, "Then the enemy in their thousands advanced against Ati-Awa in their *pa* at Hao-whenua, but Te Rau-paraha remained in his *pa* at Otaki, whilst Ngati-Rau-kawa and Waikato advanced to the attack—he was afraid of Waikato, *kei apititia mo nga he o mua*—(lest he should be killed on account of his former evil deeds against that tribe). So the *ope* came on to Hao-whenua full of bravado and anxious to exterminate Ati-Awa and their allied tribes—Taranaki and Ngati-Rua-nui. The *pa* was held by the chiefs Tu-whata (Hone), Huri-whenua, Te Hau-te-horo, Raua-ki-tua, Rere-tawhangawhanga, Rangi-wahia, Tau-tara, Te Tupe-o-Tu, Te Manu-toheroa, and others. It was a very large *pa*, palisaded with

* The long, sandy beach outside Rangi-uru is named Pare-mata. Here were killed two of the Ati-Awa by Pakiha and Manu-ariki.

pekerangi (the lower line) and *kiri-tangata* (the upper and inner about two miles long (*sic.*) On the arrival of the enemy before the three *ngohi*, or companies, were sent out by the *pa* to meet them, two hundred men *topu* (four hundred), under Hone Tu-whata Ua-piki, Rere-tawhangawhanga, and Huri-whenua as leaders. they went forth, and were given over to death by the guns (*ka ratou katoa hei ngaunga ma te pu*). As they went forth, those divided under Hone and Te Ua-piki led the advance—the other two remained in the rear as a *whakahoki*,* or support. Then the enemy fled, followed by Hone's party. After watching his advance for some time, the other *ngohi* gave chase also as a support—for by that time they found it was a real retreat and not a feint. They only followed the enemy as far as a swamp, however; and from there the enemy returned to their *puni*, or camps. The first attack on Hao-whenua was at an early hour and the victory lay with Ati-Awa.

"The following day the enemy returned. They advanced by way of Pahiko, which is the same place as Muka-kai, a place on the south of Hao-whenua, where Hau-te-horo and Te Tupe-o-Tu were present with a small party of Te Ati-Awa. The enemy fell on them and killed most of them. This event occurred early in the morning. Ati-Awa only got one man in payment for these deaths—one, Kuri, of Te Ati-Awa who was shot by Te Whaiaipo. Te Tupe-o-Tu was shot by Puki of Ngati-Mania-poto. Then the enemy came on towards the sea-side where they fell across a party of women belonging to Ati-Awa, who were bringing food to the *pa*; many of these were killed, whilst some escaped to their friends—*na tana kaha ki te tahuti ka ora ai etahi*—their powers of running did several escape). This occurred on the beach at a place named Te Mahia, which was not far from Hao-whenua. The enemy got on all sides and enclosed them, as it were. The event occurred in the forenoon.

"Then the enemy came on towards Hao-whenua, when Ati-Awa went forth in force from the *pa* to stop them. The two parties met about a mile distant from the *pa*, when the firing commenced. At noon they came to close quarters, and here Papaka—younger brother of Te Heuheu of Taupo—fell, shot in the forehead (by Te Naeroa, old Taiata of Ngati-Tama, and his death squared that of Te Tupe-o-Tu). The Ngati-Tu-whare-toa, the Ngati-Mania-poto, and Ngati-Rau-ahi (the two first the allies from the north) suffered severely in

* If the *hunuhunu*, or advance party, were driven back, then the *matua*, or party, served us a *whakahoki* (to return, or, in fact, as a support), and they then join in the advance. If any evil omen had occurred to the *hunuhunu*, such as a *kohera* (when the leading men turned to the left by mistake after he had cast a spear of defiance at the enemy), then would the people say, "*E! He tai tahi Unuhia!*"—"Ah! There is the devil to pay! Withdraw! (free translation) advance no further!"

ment—*toto ana i te ngaunga a te pu*—(the ground was covered blood through 'the biting' of the guns). The enemy then fled, carrying off Papaka's body with them, but leaving the rest of the dead lying in heaps on the battlefield. There were no other consequences who fell there besides Papaka (*kaore he ingoa a roto w*).

The enemy retreated under the cover of night, for evening had by the time the fighting had ceased—it was in the month of December—lest they should be seen by Ati-Awa, who had remained on the battlefield, but did not follow the retreating enemy. Following is the order in which the Ati-Awa allies remained on the Ngati-Tama, nearest the sea; then inland of them the sub-tribe Ngati-ahikahika; then Puke-tapu; then Manu-korihi; then Otaraua; then Rahiri; then Nga-Motu; then Ngati-Mutunga. After some time, finding the enemy did not return, they all went back to the *pa* at Henua, for they did not care to follow up the enemy in the darkness of ambushes. The enemy retired to Pahiko, and thence to *whare* (camps) at Otaki, where was Te Heuheu, the head chief of the tribe, to whom was shown the dead body of his brother Papaka, who had been persuaded to join in this affair by his elder brother. No one called Papaka in arrogance; he was a fine, handsome man of personal attractions and of an aristocratic bearing. Te Heuheu was much cut up at the death of his brother, and proceeded to lament on it in the following *tangi*:—

Taku tirotiro noa i te hono tatai,
 Ka wehe koe i ahau!
 Te murau a te tini—
 Te wenerau a te mano.
 Taku manu tioriori
 Mo nga hau kopanga-rua ki te tonga
 Ko Te Tupe-o-Tu, ko Hau-te-horo
 Ka whakairi te toa.
 Rangahau atu ra
 Nga titahatanga ki Pahiko
 He kaurerenga nui na koutou
 Nga taumata i Te Horo
 E whakamakuru ana ko aitua tonu
 Ko Tiki rautia ko Te Toa,
 Ko whana-ihu, ko whana-rae
 Ko te tama i aitia
 E tera wahine, e tera tangata
 I whakatutuki ana
 I nga waitete a Tu-matauenga.
 Taku whatiwhati-ki ka riro,
 Taku poroporo tu ki te hamuti
 Taku wai whakatahetahe,
 Ki te kauhanga riri.
 He unuhanga a toa.

He rutunga patu,
 Na koutou ko ou matua
 Ki te one i Purua
 Ka whakina atu ra,
 Kia whana ai ou ringaringa,
 Kia hokai ai ou waewai,
 Hare ra, E Pa !
 I nga tai whakarewa kauri,
 Ki te uru,
 Tutanga pononga e, roto i a au,
 Kei te aha to hara ?
 Kei nga hara tata nunui,
 A Tiki-maeroero
 Kei o hianga i tuku atu ai,
 Ka moe koe i te kino,
 Te Hoa—e !

To continue Rangi-pito's narrative :—" Ngati-Rau-kawa, Waikato and their allies now remained in their camp considering what they should do. It was finally decided to proceed against Te Kenakena (a place near the mouth of the Wai-kanae stream, and close to a little lake there now—1897—covered by the sand hills), which was occupied by that branch of Ngati-Toa under the chieftainship of Te Hiko-o-te-rangi, son of Te Pehi Kupe who was killed at Kai-apohia, South Island, in 1830. This branch of Ngati-Toa had divided off from those under Te Rau-paraha, because of the relationships of Te Hiko-o-te-rangi's mother to Ati-Awa.

" In the morning the *toro*, or scouts, went forth from Te Kenakena *pa*, and discovered the advancing enemy " (who apparently had slipped past Hao-whenua in the dark); " but nothing came of this just then—the fight commenced later in the morning, and continued until the afternoon. During this engagement, Waikato made a dash at Ngati-Toa (under Te Hiko), who were sent reeling backwards in confusion, but none were hurt. As they retired they carried their guns at the trail (*raparapa toia te pu*). They fell back on the main body of Puke-tapu, Manu-korihi and Nga-Motu" (who had apparently come to assistance of Te Hiko'). " Then Ati-Awa charged down on the enemy, and Ngati-Mania-poto, Waikato and Ngati-Tu-whare-toa were worsted in the fight and fled right away.

" Meanwhile Hone Tu-whata and Te Ua-piki were engaged with Ngati-Rau-kawa. Ruru of the latter tribe distinguished himself by flourishing about with his tomahawk; Rakatau and Hakaraia (of Ati-Awa) both fired at him, but missed him, being too excited to take aim. In this affair Waikato and their allies were on one side of a hill, and Ngati-Rau-kawa on the other facing Wai-kanae. Hone and his party of Ati-Awa repulsed Ngati-Rau-kawa. These fights all took place on the same day, and on the following came the peace-making by Nini.

"Nini was a high chief of Ngati-Tipa, of Waikato Heads, and had come down with the Waikato party to help Ngati-Rau-kawa in their distress. After the defeat of that tribe and their Waikato allies, they came to the conclusion it would be well to make peace." After all, though both sides had scored against the other, Ati-Awa were getting the best of it. "It was now arranged that overtures should be made, and with that view Nini was despatched to Hao-whenua to open the negotiations. On his arrival the usual feast was given by Ati-Awa, and numerous speeches made. Then Nini declared his errand, which was favourably received by Ati-Awa and their allies. Nini requested that some one of rank should accompany him back to the Ngati-Rau-kawa stronghold to set on foot the negotiations. So Te Patu-kekeno (son of Te Manu-toheroa of Puketapu) accompanied Nini on his return. After this thirty chiefs of Ngati-Rau-kawa and their allies returned to Waikanae, where many speeches were made, and the peace concluded. Nini declared this should be an enduring peace; his final words to Ati-Awa on leaving were, '*Hei konei, E Ati-twa! E kore au e hoki mai. Ki te tas mai he iwi hei patu i a koe—ka mate.*'—('Farewell, O Ati-Awa! I will not return. If any tribe comes to make war on you, they will die').* On Nini's return home to Waikato Heads his father, Kukutai, approved his action.

"This peace was not ever broken by Ati-Awa; but Ngati-Rau-kawa trod on it by attacking Ati-Awa at Te Kuititanga in October, 1839 (see Chapter XX.); and the Taupo people did the same against Ngati-Rua-nui at Patoka in 1841.

"It was shortly after Hao-whenua that the bulk of us (Ati-Awa) moved over to Port Nicholson to join our relatives there."

TIWAI AND POMARE.

Arising out of the fighting just described was the following incident, which is very characteristic of Maori life in the old days: Tiwai was a brother of Pomare (one of the young chiefs of Ngati-Mutunga of Ati-Awa at that time, afterwards to become a leading man at the Chatham Islands, a nephew of Ngatata) and was killed at Hao-whenua. After his burial, the brothers of Pomare's wife (who was named Tawhiti, and was a daughter of Te Rau-paraha) dug up the body and desecrated the grave. The perpetration of this indignity by his brothers-in-law so enraged Pomare that he abandoned his wife, sending her and the two younger children back to her people,

* Te Whetu told me that after leaving the Hao-whenua pa, Nini advised that the emissaries should return by the inland road; but Ngati-Rau-kawa insisted on going by the beach, where they fell into an ambush and some were killed. This was at a hillock called Taranaki. But it requires explanation, after a peace just made.

while he retained the eldest. At this time Pomare was about thirty years of age, and a fine looking man. He had taken Hera Wai-taoro, the daughter of Te Manu-tohe-roa (of Puke-tapu) as a wife. Topeora, sister of Rangi-haeata and aunt of Te Rau-paraha, the lady celebrated for her compositions referred to in Chapter XI., came to see Pomare to try and heal the family quarrel, bringing with her Tawhiti, and two younger women—one of whom was another Topeora (afterwards married to Te Hiko-o-te-rangi, Pehi-Kupe's son) who was a daughter of Mokau, or Te Rangi-haeata—and offered them all to Pomare. The latter refused them with disdain, not looking at or speaking to them on account of the indignity offered to his brother's remains. Whereupon, the elder Topeora threw off the cloak round her shoulders, leaving only a very short mat round her waist, and commenced to *pukana*, or grimace, singing the following song:—

Aue taku tane ! taku tane !
 I kukume kau ai taku kaki, ka roa,
 I kite pea te makau i tohoku,
 Ka whai ngaio, ka putere te haere,
 Whawhai, E Koeke ! te teke
 I whakapiria ki te ware-kauri
 Ka hua ai i ara
 E kore e takatiti
 Te hua o te inanga ki waho na
 Ana ! ka whatero te arero-pipi kei waho.

The above was told to Mr. Shand and myself. Some time after, Mr. Shand sent me the following note:—"Tapu-Hirawana (a Moriori who knew much of the Ati-Awa history) recited to me Pomare's lament—about 1843-4—when he went from the Chatham Islands to Wellington, and his former wife, Tawhiti, came to see him. She fell on his neck lamenting most bitterly, whilst he was overcome by her affection after—it must have been—nine or ten years separation. In her sorrow she cursed her people for the separation, and also her then husband who was really a *rangatira*, though she called him a *mokai*, saying he was not like her first husband Pomare, who had always been kind to her and had never maltreated her until the remains of Tiwai were desecrated. At that time Pomare had buried some negro-head tobacco with Tiwai, and it was this that Tawhiti's brother dug up and smoked, in the Maori ideas, equivalent to eating the body. So Pomare, for a time, got the name of 'Nika-heti' (Nigger-head). The lament Pomare sung was that of a Ngati-Mania-poto chief for his wife who had been inveigled by her Ngati-Tama brother named Te Whare-kura (who died at the Chatham Islands) under the pretence of visiting him. When she did so, she was detained and given to another man of her own tribe."

The celebrated Topeora, according to Rangi-pito, was a short woman

and (at that time) plain, with *mahunga-puru*, or short, crisp hair, not at all well favoured; her mental qualities and her birth alone made her celebrated. "*Ko Topeora, ko te aha? Ka pa ko Nga-rewai, ko te tamahine o Te Ahuru*"—"Topeora indeed! What of her? If it had been Nga-rewai, the beautiful daughter of Te Ahuru, chief of Ngati-Apa!") is a saying about this great lady, that enjoyed much favour about the time her tribe, Ngati-Toa, occupied Kapiti.

It was not long after the Ati-Awa removed to Port Nicholson, as stated a few pages back, that parties of them moved across the Straits to join their fellow tribesmen who had already settled there—see Chapter XVI.

ARYAN AND POLYNESIAN POINTS OF CONTACT.

THE STORY OF TE NINIKO.

BY S. PERCY SMITH.

IN "Hawaiki," more particularly in the third edition,* the attempt was made to show that the traditions of the Polynesian Race pointed to India as their Fatherland—called by the Maoris Hawaiki-nui, Irihia, Te Hono-i-wairua, Tawhiti-nui; and by Rarotongans Atia-te-varinga-nui, etc. etc. The third name is properly not a geographical term, but more in the nature of a descriptive one—expressive of the place where, and the fact of, spirits of the dead foregathering with their ancestors in the ancient Fatherland. In the second name, Irihia, fancy might perceive by the aid of known letter changes the name India itself. For example: "r" and "n" are interchangeable letters according to Grimm's laws; and if the substitution is made in Irihia, we get Inihia at once. However, this is not the place to follow this question up; we will merely add that the origin of the name India is from Sindh (or Sindhava), variously given as meaning "a river," "a country," and again, as "the moon-land"—*i.e.*, derived from *Sin*, in which connection we easily see *Sina*, and *Hina*, Samoan for moon, and Maori for "the woman in the moon." The second part of the name, *hava*, may be the origin of 'Hawa' in Hawaiki.

The point, however, to which attention is desired just now is this: If the Indian theory of a Polynesian origin is correct, and the time of the exodus from that country given in the above work is also near the truth, the connection with the Aryan people should show in some of the Folk-lore of the Polynesians. It is probable that this can be shown in several instances, wherein the main points of the contact are clear, whilst details must necessarily vary. Much of the Aryan Folk-lore is known to the whole of the descendants of that ancient people, in which we include our own English. But these stories vary from people to people, whose Aryan descent—at any rate so far as language is concerned—is fully acknowledged; indeed, perhaps, these

* Whitcombe and Tombs, Limited, Christchurch, 1910.

variations are greater than as between the Aryan and the Polynesian versions—a point which is emphasised by a quotation given below.

The Rig-Veda (or Rig-Veda-Samhitā) says Ragozin in “Vedic India” “is, without shadow of a doubt, *the oldest book of the Aryan family of nations.*”* It dates, according to Mr. A. A. Macdonell, Boden Professor of Sanskrit, Oxford, in his “History of Sanskrit Literature,” from probably 1500 B.C., though not quite in its present form, which latter appears to have become fixed at about 1000 B.C. It is from this most ancient book, as quoted by the two authors above, and in Mr. J. F. Hewitt’s “Primitive Traditional History” and “The Ruling Races of Prehistoric Times,” that we shall find the points of contact between the Aryans and Polynesians, though apparently none of those authors are aware of the connection—probably never read anything of the subject from the Polynesian standpoint. By “contact” it is not intended to infer that the Polynesians are Aryans, but rather that the two races were once near neighbours, probably intermarried, and mutually affected one another’s lives, literature, and beliefs.

As has been said above, we must not expect the exact details of the stories to be the same; but if the ruling ideas that govern them can be shown to be identical, the assumption is that they have a like origin. And if so, it then becomes incumbent on those who deduce a different origin for the Polynesians to show whence the latter derived their truly Aryan ideas—nay more, whence came Aryan words in their language, and whence some of their Aryan customs? It would be a very bold prediction to make, and yet an exhaustive study may yet prove, that the Polynesian forms of these myths are the originals, and the Aryan versions only copies altered by the environment of those who have handed them down. And further, it may yet come about that the language in which these primitive Polynesian myths are still expressed may turn out to be older even than that of the Rig-Veda. But the time for pronouncing on either of these questions is not yet.

To illustrate the Aryan contact, which is suggested above, we may first take the following, as quoted from “Vedic India, p. 90 :—

“Another play by the same poet, ‘Vikrama and Urvasi,’ or ‘The Hero and the Nymph,’ develops a mythical incident made familiar to us by a popular story from a similar source. A celestial nymph loves and marries an earthly king, warning him, however, that she can abide with him only so long as he will be careful she shall not behold him disrobed. For many years they enjoy unalloyed happiness, when her companions—the nymphs and spirits, who had sorely missed her—resolved to bring her back by stratagem, and contrived by sending an opportune flash of lightning in the night that the condition of her

* Italics are the authors, not mine.

existence on earth should be violated. In that flash she saw her lord divested of his robes—and with a wail forthwith vanished. King Vikrama mourned for her and sought all over the world until, after long, sorrowful wanderings, he found her, and they were miraculously re-united."

The author then points out that this suggests the Greek story of Eros and Psyche, as also Lohengrin, the knight of the swan, "in spite of a few circumstances being altered or even inverted, etc.," which we shall see occurs in the Maori story, but not to so great an extent as to cause it to differ from the Aryan story more than the latter does from the Greek and North German.

The Maori story—of which there is more than one version, differing, however, in no material point—is as follows :—

"Te Niniko was the name of a man who lived in very ancient days and who was much given to all kinds of enjoyment, such as games, dances, etc., in all of which he excelled, and was altogether a very gay and handsome young chief. On one occasion a Turehu (or Patu-pai-arehe—a fairy—in some versions), or celestial, or spirit lady saw him engaged in dancing and was immediately stricken with his charms, so much so that she fell passionately in love with him. She, herself, was the most beautiful of all the Turehu. Now Te Niniko dwelt in a house built a little distance away from the village, where his relatives and friends lived. One night the Turehu lady visited Te Niniko, and he was so charmed with her beauty that he made her his wife. After the lapse of some time, Te Niniko wished to exhibit his wife to his relatives and friends, but the lady would by no means consent, as daylight would put an end to the conditions under which their relationship existed. The lady used to stay with her earthly husband all night, but before daylight appeared she absented herself, only to return again after the shades of night had fallen. As time passed, Te Niniko continued to urge that his wife should show herself to his people, for he was very proud of her and her beauty. At last she said to him, 'Wait until my child is born, and then we will introduce it to its relatives.'

But Te Niniko did not heed the wish of his wife, nor the condition on which she remained with him, and one day boasted to his people of the beautiful wife he possessed. The people all demanded to see the lady at once and ascertain the truth of the story. Te Niniko replied to their demand: 'You cannot do that, for she leaves me every morning before dawn. There is only one way by which to accomplish your wish; if you stop up all the chinks in the house through which the daylight can enter, then she will not know when it is morning, and will linger on awaiting it.' To this the relatives and people agreed, and set to work, completely excluding all light from the house. The next morning the lady awoke at her usual hour, but finding it still

dark again slept until the sun was high in the east. The people had gathered outside, and, urged by their desire to behold the beauty of the celestial wife, now opened the door, when the whole building was flooded with light. The lady was greatly alarmed, and crying aloud rushed out of the open door, and thence, after gazing wildly around, climbed to the top of the house in sight of all the people, who exclaimed in amazement at her exceeding beauty. From the top of the house the lady sung a farewell song* to her husband, Te Niniko, lamenting her separation from him, which was to be final, as he had disobeyed her wishes and broken the condition of their union, and as she finished, a dense *komaru*, or cloud, was seen approaching from over the sea, which descended on the house where she stood, and enveloped her and the whole village in obscurity, and at the same time this cloud took up the lady and carried her off, leaving Te Niniko lamenting his loss."

Such is the Maori version as told to the writer by the Taranaki tribe, and it will be acknowledged that it does not differ very materially from that of the Rig-Veda. The lady's sisters are replaced by the husband's relatives; the flash of lightning gives place to a flash of daylight; and, practically, those are all the points in which the stories differ. The environment of the story, the Maori house with its characteristic chinks through which the light appears, is in accordance with the Maori standpoint.

It may be suggested that as the Indian version is embodied in a play, it was necessary to introduce the re-union of the couple to give the story a finish in compliance with the usual rules of all romances; but that in reality and originally the story ended as does that of the Maori—so it would appear from a paragraph in "Sanskrit Literature," though this is not quite clear. In the same work (p. 107) it is stated that Urvaṇī (or Urvasī)—the Turehu lady of Maori story—belonged to a class of celestial water nymphs called Apsaras. "Their abode in the later Vedas extended to the earth, where they especially frequent trees, which resound with the music of their lutes and cymbals. The Brāhmanas describe them as distinguished by great beauty and devoted to the dance, and play. . . . Such an one was Urvaṇī." The italics above are mine. The words are almost an exact counterpart of the Maori description of the Patu-pai-arehe (sometimes called Turehu), and with whom mortals married, and who were fair in colour. Professor Macdonell also says of this story (p. 119) "The dialogue takes place at the moment when the nymph is about to quit her mortal lover for ever. A good deal of interest attaches to this myth, not only as the oldest Indo-European love story (the italics are mine), but as one which has had a long history in Indian literature."

* Unfortunately this song is now forgotten, as is also the name of the lady.

In the brief version of the story as given by Professor Macdonell, the hero's name is given as Pururavas. It may be perhaps altogether too fanciful an idea to see in this name another link in the story. *Puru rawa* in Maori means "completely stopped up," and is just an exact description of the stopping up of the chinks in Te Niniko's house, described in the story above.

The question whether the Aryan race originated in some part of Asia north of the Hindu-kush Mountains and thence made their way through those mountains and the passes of the Himālaya into India, or whether it originated in Scandinavia, does not affect the matter here dealt with so long as the common origin of the Aryan speech is acknowledged as the mother language of the Indo-European languages, in which we find such stories as are quoted above embalmed as fossils of a by-gone culture. In "The Huxley Lecture" for 1909,* Professor Gustaf Retzius, in an able manner, emphasises this Scandinavian origin of the Aryans but nothing that he says militates against the unity of the language origin, and this lecture is the latest pronouncement on the subject.

The above illustrates but one point of contact of Aryan and Polynesian Folk-lore, and not the closest. Later on we will show that the Polynesian hero Tawhaki is no other than the Greek hero Peleus, and that this story was well known to the ancient Aryans, and from them spread to (probably) all the nations descended from them, and is still—in somewhat different forms—preserved among the Scandinavians, the North Germans, the Greeks, Albanians, and the Celtic Irish.

* Journal Royal Anthropological Institute, Vol. XXXIX., p. 277, *f*.

RUATAPU, SON OF UENUKU.

CONTRIBUTED BY HARE HONGI, NEW ZEALAND.

SO far as I am aware we have hitherto been unable to traditionally establish by direct adequate genealogical evidences that an ancestor of some twenty odd generations ago has living descendants in New Zealand, Rarotonga, and Tahiti. It appears to have been reserved to Mr. J. T. Large, of Mangaia, Rarotonga, to show (Polynesian Journal, Vol. XV., p. 209) that in Ruatapu, the noted son of Uenuku, we have such an ancestor, and one hastens to congratulate him on the apparent fact. The traditional particulars which Mr. Large gives of his much quoted ancestor, together with the extensive genealogy (Polynesian Journal, Vol. XII., facing p. 144), call for some response on our part to acknowledge the connection which he offers, and so to mark a fixed stage in our past history.

It is true that in the Journal the descendants of Turi (West Coast) claim that their ancestor Turi left some island of the Pacific owing to a serious disagreement with this Uenuku. It is also true that our Ngati-Porou cousins (East Coast) claim that their ancestor, this Ruatapu, made his watery way to New Zealand by some supernatural means as a result of a personal disagreement with his father Uenuku touching the use of a whalebone comb. Such has been the position hitherto. But in this tradition concerning Ruatapu's life and local doings, furnished by Mr. Large, we find what appears as a convincing and conclusive story, and that is what I wish to emphasize. One can only regret—it is the critic who speaks—that such an important matter was not recorded at least some fifty years since. But, perhaps, it is not yet too late to show that it has been known at least that time.

Referring again to the want of this adequate genealogical connection of some twenty odd generations ago, it should be noticed that Mr. S. Percy Smith has made a brave attempt to show (Polynesian Journal, Vol. II., p. 29-41) that Whiro and Hua provide such a connection some twenty-three generations ago, but what is shown is by no means *conclusive*. *Speaking from the standpoint of the traditions of our Maori historians, supported too by genealogies, Whiro must be*

assigned a place at some thirty generations ago, for, on the whole, he is made contemporaneous with Toi, who lived some thirty-two generations ago. That place of Whiro, upon which the Maori appears to insist, is quite supported by this Rarotongan table of Mr. Large's. It shows Whiro, or the same man "Iro-nui-ma-oata," Whiro-nui, that is, as belonging to thirty-one generations ago. This genealogy, however, does not accord with the Rarotongan table in the Journal (Vol. VIII., facing p. 48), but that is a matter for Mr. Large.* In this latter number of the Journals (Vol. I., p. 25-7, or Vol. VIII., p. 39) Mr. Smith remarks, referring to Uenuku, father of Ruatapu, and his contemporaries: "It is not clear from Maori history whether this Uenuku is the same as the man with a similar name who lived in Ra'i-atea when Turi left there." I quote this as showing the inconclusiveness of the matter hitherto, but, as a matter of traditional fact, Uenuku, the father of Ruatapu, did occasion the hurried departure of Turi to seek lands elsewhere. He was the (Maori) uncle of Turi (Polynesian Journal, Vol. VII., facing p. 40).

To proceed. I notice that the father is described as "Uenuku-rakeiora." I cite a paragraph from an epic as showing the propriety of this Rakeiora connection, and will then set out our verifiable and parallel genealogies:—

Kei A-maru,
 Kei whakahua ko te tai o turi (te turi o te wae o Ruatapu)
 Ka tata ki Tamatea-hua-tahi (ko te mea kua *hau* wawe)
 Kia kopania e Ruatapu (i kopania atu e ia ki tāna turi)
 Kia puta "Rakei-ora" (ta te wahine tuakana)
 Hei hou kokiri mōna, e—i.

According to tradition Ruatapu married two sisters—namely, Karika-tia and Karika-tapu. Now it so happened that both sisters were being confined together and on the same night. So anxious, however, was Ruatapu on the point of seniority, to have the child of the *elder sister* born first, that he deliberately with his knee (*turi*) impeded the birth of the child of the younger. In this way the child of the elder sister became the first-born, and immediately after, that of the younger sister was born. The first-born was named Rakei-ora,

* We have to observe on this point—the contemporaneity of Whiro with the period of Toi—that what Mr. Hare Hongi points out is perfectly true, so far as Mr. Large's Aitutaki table is concerned, but it is contradicted by the Rarotongan tables (see table end of "Hawaiki"), which makes Whiro a contemporary of the second Tangiia, or, in other words, that Whiro flourished twenty-six generations back from the year 1900, and not thirty-two. This is a point that has yet to be cleared up, and one in which perhaps Mr. Large may be able to materially assist us. The question is of great importance historically, for the period of these ancient heroes are our only means of deducing dates in Polynesian history.—ENRON.

cond Tamatea-hua-tahi (*hua-tahi* or *first conceived*—it should been the first-born). The paragraph of the epic under notice raditional fact very clearly. It also shows the connection of Rakei-ora with that of Ruatapu, the son of Uenuku. But, -rakei-ora" (?): One has yet to learn that the name Rakei-ich used in the isles of the Central Pacific; Rakei and are both largely used in New Zealand. are the parallel lines—some very lengthy individual names reviated:—

TAHITIAN.

NEW ZEALAND.

ora	Uenuku-mai-tawhiti	Uenuku-ariki
tunoa	Ruatapu-nui=(Karika-tia)	Ruatapu=Karikatapu
Nono	Rakei-ora=(Hopai)	Tamatea-hua-tahi
Te Kura	Tama-ki-tera	Nukuroa=Tupaturangi
Purei	Tuara-titi	Te Ha-tauri=Makura-ariki
Te Ii	Poukeria	Tama-ahua=Rupokaia
anuku	Ngarei	Tu-maro-roa=Whatupokeka
Te Akariki	Taupure-Tama-ki-te-ra	Koropanga=Ruahau
ngo=Ka Tapu	Puhi-moana-ariki	Koropanga-itia=Manunui
oa	Te Hau=Tauru-tu	Tonga-roa=Nuakaiahua
	Tauru-moko=Ubenga	Turaukawa=Uenuku-pane
uapa	Rahiri=Whakaruru	Te Ihipataua=Hinepala
	Kaharau=Kaiawhi	Tamahaere=Ruanga
	Rongomai=Te Kahuwhero	Uru-te-angina=Hi-tapairu
oa (II.)	Matautu-rangi=Kotete	Rangi-taua=Hinepua
	Te Reinga=Pare	Rangi-mashu=Hau-tohi-kawa
	Te Kuri=Ututu	Uru-wetia=Tamawhero
	Te Rua-pounamu=Tarutaru	Tonga-awhikau=Hinekiwi
	Kahu-whakarewa=Te Waihuks	Puia=Te Rangi-mataaho
	Te Tupua=Paua te Aniwa	Tonga-awhikau=Te Mira
a	Maumau	Mange=Tamahiri
i)	Huhana	Ruarangi=
ining line one more	Hare Hongi	Tama-kauere
" is added.)	(Nga-Puhi-Rarawa)	(Ngati-Ruanui)

se generations of Ruatapu descent we have a striking agree- if it were necessary, they could be supplemented from other al sources.

itinue with Mr. Large's story. It has already been stated ousins of the East Coast aver that their ancestor Ruatapu, enuku, survived a supernatural voyage from the Central New Zealand, where he landed, and appears to have been Paikea (Whale). It is further stated that he predicted the a great wave which would inundate the land. Those who save themselves were advised to flee to Mount Hikurangi. did, and in due course the mountainous wave arrived and r the land. It is still referred to as "the tidal wave of ' *Te Tai o Ruatapu*."

ically the same story as to the wave, and the fleeing of the people to rangi (Ikurangi in Rarotongan), is told by the Rarotongan traditions the dictation of Te Ariki-tara-are, one of the last great priests of

Our brethren of the North-western Coast have a similar story equally old. It is to the effect that Nuku-tawhiti and his young relative Rūānui, who, for the purposes of this enquiry, may be identified as Uenuku-tawhiti and Ruatapu-nui—for the period identical and the names nearly enough so—had a personal disagreement. It arose about two houses which they happened to be building and finishing about the same time. The houses stood on each side the mouth of the large river of Hokianga, and, as it happened, Rūānui had his finished first. He at once prepared for its ceremonial dedication—they were important buildings—upon which Nuku asked him to defer it awhile till his own was completed, then they might be dedicated together. Of course Nuku urged this on the score of seniority, but Rūānui abruptly declined to assent to the proposal further submit to the authority. Rūānui then, to show his independent power (or *māna*), under Tangaroa, over the sea, commanded or invoked by *karakia* a whale to come forward into the Heads as a sign at ceremonies of dedication. Ere long, a whale (*tohoraha*)* duly appeared at the Heads, whereupon Nuku proceeded by means of counter-incantations to stay its progress, and soon a huge sand-bank threw a way across the entrance and shut out the whale. Not to be deterred from his object, Rūānui lifted up his voice to Tangaroa in the name of his ancestor A-maru (see Journal, Vol. VII., facing p. 40). Then it was that a mountainous wave swept the whale over the bar and hauled it up near the new house of Rūānui. Thus it was that Rūānui gave proofs of his *māna*, at the same time defeating the spells of Nuku whom he never afterwards submitted. That estrangement continued between their successors and followers for some six generations, when they began to intermarry. That wave is still referred to as “Te i whakakīia e Maru-tawhiti,” or “the sea which was raised by Maru-tawhiti.” The place where the whale was cast up is still known as “Te Paraoa,” or the whalebone. A very slight variation of the story is published by Mr. S. Percy Smith in a supplement to the Journal (Vol. V., p. 4) of the Supplement. From which circumstances too, the immediate descendants of Nuku are surnamed Ngaru-i-te-Paraoa, and Ngaru-pae-whenua, Papa-tahuri-iho, Papa-tahurangi, etc.

These somewhat minute details are now given for a particular purpose. It is seen that in each of these two stories the young becomes estranged from the elder, and that something very much of the common in the water-world occurs. Now in the Ruatapu story

Rarotonga, but is there called after Ruatapu's father Uenuku—i.e., *Te tai o Uenuku*—see “Hawaiki,” second edition, p. 192, where also will be seen the Rarotongan account of the displacement of the elder by the younger son.—EDITOR.

* Whale is usually spelt *tohorā*.—EDITOR.

submitted by Mr. Large we observe that the son of Ruatapu "refused any longer to submit to the authority of his father," and an estrangement took place. On the same page (216) we also observe that "Ruatapu devised a scheme for damming the Rierie stream," which the *ariki* Taruia was unable to carry out. "Taruia then called out to Ruatapu to dam the stream, which the latter accomplished, and *the water remained on the land*. This performance showed the people that Taruia would be ousted from his position by the superior craft of Ruatapu," which he eventually was. By what process Ruatapu succeeded we are not exactly informed. That it was a very strange or severe process we infer from the fact that "Taruia got out of breath in the attempt," being too "short-winded." So that in all three stories alike there occurs the same personal estrangement, the same water supernaturalism, and the same triumph for Ruatapu. It appears evident that this minute agreement in each case must refer itself to one and the same original source. It is to be repeated that both New Zealand stories are undeniably old. If this Rarotongan story can be shown to be equally old, the conclusion becomes irresistible. As it stands, supported by its genealogical table, it tends to independently fix with a very large degree of certainty a point in our history of twenty-one to twenty-two generations ago. There we may for the present leave it.

[In the above Mr. Hongi seems to have overlooked the statements on page 200, *Journal Polynesian Society*, Vol. VII., where the identity of the period of Ruatapu and Uenuku as deduced from both Rarotongan and New Zealand lines is shown, together with some account of the extraordinary wave that caused the people to flee to Hikurangi. It is true the long line of genealogical descent is not given there (to save space), but they are in our possession now. The generations in that paper were counted back from 1850. To reduce them to the year 1900, two more should be added.—EDITOR.]

THE BREADFRUIT-TREE IN MAORI TRADITION.

BY JAMES COWAN.

WHEN collecting songs and traditions from some of the old natives of the Arawa tribe recently I happened across an allusion in a *Waiata*, which elucidates a passage in the commonly accepted history of *Tama-te-kapua* that had been misleading. This reference is to the tree which shaded the house of the priest *Uenuku*, in *Hawaiki*. Maori songs crystallise in a remarkably accurate manner ancient incidents and ancient names, and this is a good example of the preservation of a centuries-old tree-name. The song is a lament composed and chanted by one *Hinewai*—a woman of the *Ngati-Uenuku-kopako* tribe—for *Te Arakau*, her grandson, who was killed at *Ohinemutu*, *Rotorua*, about one hundred and fifty years ago by *Ngati-Whakaue*. She was living at *Te Ariki*, on the shore of *Lake Tarawera*, when the news of her favourite grandson's death reached her, and she sang her song of lamentation which is well known in all *Rotorua* villages to-day. This is a portion of the *tangi* :—

Wawa tangi o te moana
Ki Rotorua,
Wawa tangi ki to tupuna,
E wheoro iho nei i te rangi,
Te kite au i to matenga,
Ka whakaheke mai au i Tarawera.

Rakau tapu o Hawaiki,
O tera taha o Tawhiti-nui e,
Ko te kuru-whakamarumaru
O te whare o Uenuku,
Ko aho-tea, ko nga pu-rakau o Te Arawa.

Ko tou rite ia i tuaina
Ki te toki nei ki a Hauhau-te-rangi,
Ka hinga i te awatea na,
Ka kino te kiri o Kahukura-i-te-Rangi e !

TRANSLATION.

Sadly the murmuring waters roll
On Rotorua's shores,
Crying thy death-song to thine ancestors
Whose fame sounds through the sky.
I did not see thy death ;
I was at Tarawera, and believed it not.

Oh, thou wert as the sacred tree
Of far Hawaiki, beyond the isle
Of Great-Tawhiti,
The breadfruit-tree that shaded Uenuku's house.
Thou wert as the trees cut down
To build the Arawa canoe.
The trees felled with the axe
Hauhau-te-rangi.
Thou'rt fallen in the light of day ;
The glory of the heavens is dimmed !

The line in this song, which will particularly interest students of Polynesian folk-lore, is that referring to the sacred tree of Hawaiki—*te kuru-whakamarumaru o te whare o Uenuku*.

Uenuku is remembered as a great priest and chief who lived in Hawaiki (Tahiti), whose dwelling was shaded by a tree of whose fruit Tama-ke-kapua—the commander of the Arawa canoe—was said to have surreptitiously eaten, having entered the garden on stilts (*poutoti*) in order to prevent discovery. Now, in most Maori traditions, including the history of the Arawa written for Sir George Grey by the chief Wi Maihi Te Rangikaheke and other Maori historians, this historic tree is spoken of as a *poroporo*, which is the *solanum*—a common New Zealand tree or shrub, bearing a red fruit called by the settlers "bull-a-bull," a mispronunciation of the native name. Tregear's Dictionary gives *oporo* as the name of a berry-bearing plant in Tahiti ; this is not as far as is known identical with the New Zealand *poporo* or *poroporo*.* The present song tells us what the tree really was that shaded Uenuku's house—it was the *kuru*, which is the general Polynesian name of the breadfruit, that beautiful and useful tree which is so highly prized in all South Sea villages, and which is often planted around the natives' houses to give both fruit and shade. The Maoris have long forgotten what the *kuru*-tree was ; the word has been carefully handed down through many generations—an example of the remarkable way in which ancient words and names are preserved in song long after knowledge of their significance has been lost.

* So far as our personal observations go, the New Zealand *poporo* does not grow in either Tahiti or Rarotonga, though in the latter island the New Zealand *poro-iti* does grow, and is known by the same name ; it is also a *solanum*, which shows that the Maoris recognised the genus, though so different in appearance.—EDITOR.

One other instance in which the *kuru*-tree is mentioned in F song occurs in a *pihapiha-ko-kumara*, or kumara-planting chant, to me by old Tamarangi of Mokoia Island, Rotorua. This chs repeated by the *tohungas* on Mokoia when the planting of the , began each season. There is reference to Waeroti and Waer legendary South Sea Island homes of the sweet potato, and the , proceeds: "Though we have not here the fruit of the *kuru* (*te kuru*), spread out abundant is the produce of the *hua*" (the ve gourd).

[The identity of the *kuru* in Maori song with the breadfruit-tree of the was pointed out in an early number of this Journal, but we cannot just now reference. Another quotation from a Ngati-Toa *tapatepa kumara* well : Mr. Cowan's argument: *Te tau mai ai to hua kuru, Tina ! Horahia ! Oi !—*]

MAORI STAR NAMES.

BY ELSDON BEST.

[There are a great many of our members who could assist in making up a fairly exhaustive list of star names. The identification of them at present is very difficult indeed; but still the attempt ought to be made before it is too late to get any further information at all. Few people perhaps realise how important this star-lore is. Nearly all systems of time and season measurement originated with the motions of the stars, and many stories have been preserved in various languages about them. As an aid to finally settling the question of the origin of the Polynesian people, such information would be of great value. Two instances may be quoted: The Pleiades (Matariki) was the constellation first used in the very earliest times in India to denote the commencement of the year, and it still obtains amongst some of the peoples in that country as it does in New Zealand. This was followed by a "three-year cycle," which started with the rising of Orion—the Maori name of which is Tautoru (or "Three-year"), thus apparently showing a connection with this ancient Indian three-year cycle. Miss Teuira Henry, in *Journal Polynesian Society*, Vol. XVI., p. 101, has set us all an excellent example by furnishing the Star names as known to the Tahitians. Cannot we do as well? This is an undertaking that might be accomplished by anyone who would take the trouble to search through all the literature relating to the Maoris, extracting the star references and classifying them. Such information, if increased by the personal knowledge of those who possess any, might then be combined as a whole and be printed.—EDITOR.]

THE person who essays to identify Maori star names of a verity
he wadeth in deep waters.

Can any of our members give any information as to the above, that we may be able to identify such names? I append a list of star and planet names collected from Natives, but many of them do not agree:—

Matariki *

The Pleiades

* Possibly the following are names of some of the stars forming the constellation of The Pleiades: Matariki, Mataroa, Matarohaki, Matawaia—all mentioned together in an old song.—EDITOR.

Autahi	}	Canopus
Aotahi (?)		
Atutahi		
Atutahi marehua		
Kauanga		
Makabea	}	Venus as Morning Star
Kopu		" " " "
Tawera		" " Evening "
Meremere-tu-ahiahi		Rigel
Puanga		Procyon
Puangahori		Altair
Pou-tu-te-rangi		Antares
"		Antares
Rehua		} A small star near Antares.
Ruhi or		
Peke-hawanui	}	" " " "
Whakaonge-kai		Orion's Belt
Te Kakau	}	Aldebaran
Tautoru		Constellation of Hyades
Te Kokota	}	Tail of Scorpion
Mata-kaheru		Part of Scorpio
Te Waka-o-Tama-rereti	}	Milky Way
Te Waka-o-Maire-rangi		
Te Mangoroa		
Te Ika-a-Maui	}	Vega
Te Ika-o-te-rangi		
Whanui	}	One of Magellan Clouds
Tioreore		
Tuputuputu	}	" " " "
Poutini		?
Takero	}	?
Tama-i-waho		?
Pipiri	}	?
Koro-takataka		?
Tariao	}	?
Te Hao-o-Rua		?
Takurua	}	Sirius
Takurua-whare-ana		?
Takurua-parewai	}	?
Rerehu		?
Patiki	}	Antares
Naha		Coalsack
Marere-o-tonga	}	?
Taki-o-Autahi		?
Mahutonga	}	Coalsack
		?
	}	Southern Cross

Parearau	? Jupiter
Piawai	?
Te Whetu-kau-po	?
Ranga-whenua	? Mars
"	? Jupiter
Hotu-te-ihirangi	?

addition to the above there are other star names given by Mr. White—as Kaiwaka, Wero-i-te-ninihi, Wero-i-te-kokota, ko-tea, and Manako-uri. Again, in “Te Ika a Maui,” we find a number of star and star-group names (apparently), including Uruao, Tapuapua, Whakaahu, Te Tuke-o-Maui, Te Whare-o-te-whiu, Te Waka-o-Whaitiri, Te Wakopa (?) -o-te-rangi, etc., but the matter is in a hopeless jumble; the Waka-o-Tama-rereti, for example, is said to extend from the Pleiades to the Southern Cross, whereas it is only the tail of the Scorpion.

Johnson's Dictionary gives Makehua as a star name, but then it also gives *ahipaipa*—a fire for tobacco pipes—and divers other weird words, and, through some strange oversight, the word *ahimuttonchop* is added!



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A Meeting of the Council took place at the Library, 4th May, 1910, when there were present: The President, and Messrs. Parker, Corkill, Newman, Skinner, and W. W. Smith.

Correspondence and other matters were dealt with, and the following new members elected:—

A. Leverd, Tahiti Island.
T. W. Downes, Whanganui.
Dr. Von den Steinen, President Anthropological Society of Berlin.
J. H. Burnett, Whanganui.
T. Lambert, Wairoa, Hawkes Bay.

A revised scale for the sale of back numbers of the Journal was passed, and the following new papers were received:—

The Occurrence of Moa in the Bush. W. W. Smith.
Tarawhati. T. Tarakawa.
On the Ari'i in Tahiti. Tati Salmon.

A meeting of the Council was held on the 24th June, when there were present: The President, and Messrs. Fraser, W. W. Smith, Parker, Newman, and Skinner.

Correspondence was dealt with. It was notified that one of the members attended eventually to leave a large number of books to the Society. The following new members were elected:—

Fred. W. Goding, U.S. Consul, Monte Video.
Claude Weston, New Plymouth.

The following paper was received:—

On the Polynesian hero Rata in the Paumotu Islands. A. Leverd.

Mr. Donald Fraser, an original member, was transferred to the Life Members.

Notice was given of a proposed change in Rule No. 3, to be moved at the next annual meeting, as follows:—"That Rule No. 3 be altered in the first line to read 'The Society shall consist of one or more patrons,' etc., in lieu of 'The Society shall consist of a patron,' " etc.

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER XX.

THE WRECK OF THE "HARRIETT." 1834.

MANY of our Taranaki settlers know the name "Harriett Beach," but comparatively few of the later generation know the origin of the name, and still fewer have ever heard particulars of the wreck which gave rise to it. In what follows, the very full account given by Dr. W. B. Marshall, R.N., of the proceedings that the wreck gave rise to, are abbreviated, for this work is very scarce. It is entitled, "A Personal Narrative of Two Visits to New Zealand in her Majesty's ship 'Alligator,' A.D., 1834," published in London 1836. The Maori account of the affair also follows, as written by Te Kahui. This was the first occasion on which H.M. Troops were ever employed in New Zealand; they consisted of a company of the Fiftieth "Queen's Own Regiment" (sometimes called "The Dirty Half Hundred,") a regiment which also assisted in the Native war of the sixties. Their operations on the Taranaki coast in 1834 were not such as to add much lustre to their arms, as we shall see.

The "Harriett" was a barque of two hundred and forty tons burden engaged in whaling and trading on the New Zealand coast, and apparently belonged to Sydney. New Zealand at that time was the great whaling ground of Australasia, and was constantly visited by ships of many nations in pursuit of this industry. Mr. John Guard was the captain of the barque, which also carried a navigating officer—Captain Richard Hall—two mates, and twenty-three seamen, besides Mrs. Guard and her two children. They sailed from Sydney on 13th April, 1834, for Cloudy Bay, Cook's Straits, where Captain Guard had been employed in the trade for several years.* The following is Captain Guard's account (abbreviated) of the wreck, as stated before the Executive Council of New South Wales, 22nd August, 1839, Governor

*Mr. McNab's "Murihiku," third edition, received long after the above account was written, first mentions John Guard as sailing from Sydney on board the "Wellington" for New Zealand in the latter part of 1823.

Richard Bourke presiding. It is given as an appendix to Dr. Marshall's work. The wreck took place close to the Okahu stream—five miles south of Cape Egmont (see Map No. 1):—"In proceeding from Port Nicholson to Cloudy Bay the 'Harriett' was wrecked on the 29th April, 1834, near Cape Egmont. The crew—consisting of twenty-eight men, one woman, and two children—all reached the shore. About thirty or forty natives came the third day after the wreck. We had made tents on shore with our sails. The crew were armed with ten muskets saved from the wreck. The Natives soon began to plunder the wreck and the things on shore. They showed no violence at this time, the principal number not having arms. . . . On the 7th May about two hundred more Natives came down, who told us they came purposely to kill us. . . . The following day they came quite naked and at least one hundred and fifty armed with muskets, the rest with spears and tomahawks. . . . One of the crew had lived on shore about thirty or forty miles from where these Natives came about six years, and understood their language perfectly, and I also understood it partly. They told us plainly they came to kill us. They did not attack us until the 10th; they remained at night on the opposite side of a river (Okahu), we continuing under arms. At 8 a.m. on the 10th they came and struck one of the crew with a tomahawk and cut him in two. Another named Thomas White they cut down and then cut off his legs by the joints of the knees and hips. We immediately opened fire and engaged them for about an hour, and lost twelve men, and understood twenty or thirty of the Natives were killed. Later on they dug holes in the ground and fired out of them, leaving only their heads exposed. They closed on us and forced us to retreat, and they got possession of my wife and children. They cut her down twice with a tomahawk and she was only saved by her comb. We were making our retreat for Mataroa (Moturoa)—about forty miles north—firing as we went. We met another tribe consisting of about a hundred coming to the wreck. They stopped and stripped us of our clothing, and we gave ourselves up, having expended all our ammunition. They detained us three or four hours, then sent us on to Mataroa with a guide. They put us into a *pa*, where they kept us naked for three days, feeding us on potatoes. On the fourth day the party (of Maoris) returned from the wreck. Some of those who had taken our clothes returned some of them to us, and several times offered us the flesh of our comrades. About a fortnight after they told us one boat still remained at the wreck, the other was burnt. On my promising them a cask of powder, they went for the boat, and finally allowed five men and myself to go away in her, leaving eight men as hostages. After repairing the boat we left Moturoa on the 20th June accompanied by three of the chiefs, and were two days and nights at sea before we got into Blind Bay, where we remained one night on account of the wind. We were visited by another party of

Natives there and robbed of our potatoes and the only knife we had. These people belonged to Kapiti (i.e., some of Ngati-Toa). We were eight days in reaching Cloudy Bay, arriving there on the 28th June, where we found Captain Sinclair of the barque 'Mary Anne,' who lent me a boat, and from whom I procured some things with a view of returning to Moturoa to ransom those left. In Port Nicholson we found the schooner 'Joseph Weller,' and the master (Morris) took us on board, agreeing to call at Moturoa on his way to Port Jackson, to land the three chiefs and ransom our friends, but the wind would not allow of it, so we were obliged to come on to Sydney.

"There are no Europeans living on that part of the coast except one Oliver,* at Moturoa. The name of the tribe who have my wife is 'Hatteranui' (Ngati-Rua-nui). . . . There are only about one hundred Natives in all Moturoa; the tribes could not raise more than three hundred men altogether, and about two hundred muskets. . . . I have been trading with the New Zealanders since 1823, and have lived among them. . . . Before we were attacked, two of the crew deserted to the Natives, taking some clothing and cannisters of powder. I am positive they supplied the Natives with the powder with which they attacked us."

We will now follow Dr. Marshall's narrative, abbreviated, however: The Governor of New South Wales—Major General Bourke—after obtaining this information, wrote to Captain Lambert of H.M.S. "Alligator," on the 23rd August, 1834, requesting him to proceed to the rescue of the survivors—and on the 31st the 'Alligator' sailed, having on board Lieutenant Gunton and a detachment of the Fiftieth Regiment, in company with the Col. Schooner 'Isabella,' on board of which was Captain Johnston of the same regiment and another detachment of troops. Mr. Guard, Battersby as interpreter, and Miller as pilot, accompanied the expedition. The two latter were landed on 12th September under a *pa* called Te Namu, belonging to the Ngati-Rua-nui tribe (*sic.*, but should be Taranaki) to acquaint the Natives with the object of the visit. It was deemed necessary that they should proceed overland to Waimate and Orangi-tuaapeka, where the woman and children were in captivity; the vessels sailed along the shore and anchored there, and an attempt was made to negotiate the

* The fact of Oliver being at Moturoa when Guard and his party arrived there shows that he did not accompany the other party with Barrett and Love when they abandoned Moturoa, and went south with 'Tama-te-usua' migration (see Chapter XIX.) He had probably remained behind with his Maori wife, and was either living with the refugees of the Nga-Motu tribe on Paritutu or Moturoa Island. The Maori accounts also state that the chief of the party from Nga-Motu who had charge of Guard and party, was Poharama, who, in Chapter XIX., is stated to have been taken away to Kawhia after the siege of Mikotahi. He must therefore have returned to Nga-Motu with Ihaia Te Kiri-kumara prior to the wreck.

affair through Guard, who was, says the writer, grossly ignorant of the language. The following day at 6 a.m. (13th September) the ships ran across to Port Jackson or Gore's Harbour, Queen Charlotte Sound. On the 16th they returned, and on the 17th arrived off Te Namu and took off the two interpreters, who said they had been frightened out of their wits by the Natives, and had consequently made for Waimate, but meeting a party of Natives who increased their fears by saying the Taranaki people were looking out for them to kill and eat them, they then took to the bush, but hunger drove them back to Te Namu. On the 18th the ship was piloted by Guard to a harbour on the west side of Admiralty Bay, named Port Hardy. They left again on the 20th, and on the 21st arrived at Moturoa, where the Doctor describes Mikotahi (the *pa* which was besieged by Waikato—see *ante*) and Paritutu, the Main Sugar-loaf, which at that time was palisaded and inhabited as well as the minor rocks at its foot. Four Natives who came from Sydney were here put ashore, laden with rusty muskets, flints, powder, and ammunition, and the eight sailors left here by Guard were taken off. The ships then proceeded to Te Namu, on the 24th, and attempted to land, but the surf was too great; but they learned that Mrs. Guard was in the *pa*. On the 28th, the sea having subsided, a party of seamen, soldiers, and marines landed on a beautiful beach in face of a high cliff, the top of which was crowded with Natives, whilst two of them advanced to meet the landing party—one of whom (Oaoiti) announced himself as the guardian of the woman, and ready to give her up on payment of the ransom (a cask of powder promised by the interpreters). Instead of receiving this he was instantly seized, dragged into the boat, and sent off to the "Alligator," and on the way out he was brutally wounded with a bayonet. He jumped overboard, but was recaptured after receiving a bullet in the leg. On gaining the deck he fell down in a faint through the effect of his wounds. The Doctor found ten wounds on him made with bayonets, one of which he thought would prove fatal. (See Kahui's account.)

The landing party then went up to the *pa*, which they found deserted, and the party then divided into two to pursue the fugitives. In the meantime an attack was made on the boats, which the Natives succeeded in securing and plundering with the exception of one, which the midshipman in charge managed to get away with. On the return of the two parties after a fruitless pursuit, they occupied the *pa* (Te Namu), a very full description of which the Doctor gives, and shows it to have been a very strong place. He says that on the only two sides where it was practical to escalate it, projecting stages had been erected with breastworks, behind which were great heaps of stones ready as missiles to be cast down on any invaders. The landing party now proceeded to make themselves comfortable for the night in the *pa*. At daylight the following morning, the 29th September, in consequence of a request

made by Guard, a party was sent out to reconnoitre some huts he had seen, but returned without seeing any people; whilst the picket left at the *pa* reported a large number of Natives had been seen to the southward, with whom Captain Johnson tried to open communications, and on coming up with them the interpreter was sent forward to speak to them, the Doctor accompanying him. They found the Natives behind a strong breastwork, on the top of which stood a Native brandishing his tomahawk and addressing his comrades. They learnt that Mrs. Guard had been removed to Waimate, and laughed at the idea of that *pa* being taken, and accused the English of treating Oaoiti (or O-o-hit, as the Doctor calls him) very badly and declared that he had been killed. From the Natives they got back some of the things taken from the boats, but failed to make them believe that Oaoiti was still alive, or to secure an exchange of prisoners. Captain Johnson then returned to Te Namu and set fire to the *pa* and the palisades, which were completely destroyed. The party now returned on board. The Doctor says all the officers were disgusted at the brutality practised against Oaoiti by Guard and the boats' crew.

On the 30th September the ships removed to opposite Waimate, and the boats were sent ashore, the Natives crowding the heights and the two *pas* of Ngaweka and Orangi-tuapeka; Mrs. Guard was brought down to the beach, and was distinctly seen warning her deliverers off, for she knew that the Natives intended treachery, whilst the Natives called out "*Haere mai! Haere mai!*" and commenced a war-dance. The boats returned at 3 p.m. without effecting a landing, and after having put ashore the young fellow who voluntarily came on board at Te Namu, so that he might inform his countrymen of the safety of Oaoiti. At 5 p.m. another boat was sent in to try and learn the result, as the Natives were seen in excited groups evidently discussing the situation, but nothing was effected.

On October 1st two boats were sent in with Oaoiti whose anxiety to be released lent him sufficient strength for the occasion, though his wounds would have been sufficient to have killed outright an European—says the Doctor. He stood up when the boat came within hearing and harangued his people, on which numbers waded out, bringing with them in a canoe Mrs. Guard and her infant who were soon safely on board the ship. "She was dressed in native costume, being carefully enveloped from head to foot in two superb mats, the largest and finest I ever saw; they were the parting presents from the tribe among whom she had been sojourning."* She stated that after her removal from Te Namu, she had been in the custody of Waiariari, the principal chief of the tribe, who, on seeing the firing from the boat, had forced her out of the *pa* and taken her to some huts, where they passed the night, and

* See Te Kahui's narrative *infra*.

the following afternoon they arrived at Orangi-tuapeka. One of the Natives, under the impression that Oaoiti had been killed, snapped his musket at her, but it missed fire, and on his trying a second time she turned the muzzle away and rushed to Waiariari, who ordered the man to desist. She expected death in retaliation for Oaoiti, but beyond some threats they treated her as before. On the arrival of the news of Oaoiti's safety by the other young man, they all said, "Let the woman go," and on the night of his return everybody gathered to hear of his adventures on board and his description of the ship. Oaoiti now had his wounds dressed, and after putting on all the clothes that had been given to him, was sent ashore, his friends wading out to meet him.

Whilst the boats lay outside the surf after landing Oaoiti, supposed signs of treachery were reported by Battersby (the interpreter) and Lieutenant Thomas returned on board still leaving Mrs. Guard's elder child with the Natives, who were, they said, awaiting his owner to give him up. At 1 p.m. the senior lieutenant again approached the shore, when a musket ball whizzed over his head, fired from Waimate *pa*, and on the return of the boat to the ship, this having been taken as a signal of defiance, the drums beat to quarters and both vessels commenced a furious cannonade at the two *pas* and the canoes on the river, which lasted three hours. When the firing commenced, the Natives hoisted a white flag twice, but with no effect, and soon after a tall Native got on a house top and held up the little captive and waved the white flag. The cannonading, however, continued. The Natives displayed the utmost fearlessness and ran about on the beach tracking the shot, and occasionally returning the fire from the ship. The Doctor says . . . "Having crushed all the canoes that were in sight, busied ourselves with shooting at a rock, and wasted a large amount of ammunition with no beneficial result, we stood out to sea once more."

On October 2nd the ships again anchored at Port Hardy and remained there till the 5th, when they returned to Waimate, and on the 6th October, at 11 a.m., the gig was sent in to demand the child, but without result. At 1.30 another attempt was made, when the Natives brought the child down to the beach, but apparently merely with a view to drawing the boats away from a better to an inferior landing place. On October 7 the boats went in early, and a Native, who said he belonged to Kapiti, voluntarily came off and said the owner of the child would bring it off himself if an officer was sent ashore as a hostage—a proposition which Captain Lambert declined. The Kapiti man having been put ashore with some presents, the ships put to sea again.

On October 8th six officers and one hundred and twelve men, including sailors, soldiers, and marines, were landed without opposition at a beach about two miles south-east from Waimate, together with a six-pounder, the first gig being sent to lie off the *pa* with a flag of truce. So soon as the party reached the top of the cliff, the Natives met them and expressed

the desire to settle the affair amicably. Some of the party being still left on the beach, there suddenly appeared to them about a dozen armed Natives, headed by a stately chief, bearing the captive boy on his shoulder; behind him came Oaoiti. One of the sailors snatched away the child and ran off with him, and immediately a firing from his comrades on the beach took place, followed by those on the cliffs, upon the unfortunate Natives who had brought the child, who retreated hastily, some falling as the shots took effect, whilst others sheltered behind the rocks. All this time the flags of truce were flying, says the Doctor. The two officers of the 50th, Captain Johnson and Ensign Wright, did all they could to stop this insane firing, and only after some time succeeded. "Nothing can justify so foul a deed of blood," says the Doctor. It was then decided to retire to the boats, but a shot from the Natives having been fired, it was determined instead to advance, and the Natives were driven before the advancing party, some men being wounded and a young woman killed. After an hour's march the party reached an old fortification called "Oberakanui," and a mile beyond that they arrived before Waimate and Orangi-tuapeka *pas*, when a firing commenced from the latter, aided by a party concealed in some brushwood below. The Doctor gives a description of the two *pas* from the point they had then reached, which shows them to be very picturesquely situated (see Plates Nos. 18 and 19). The places were being abandoned as the English arrived, and the Doctor describes with great admiration the cool, stately retreat of the chief, who he supposes to be Waiariari, from top to bottom of the *pa*, loading and firing on his enemies as they poured volley after volley at him, without hastening his pace. He effected his escape safely. Both *pas* were now rushed, and the British Ensign was soon seen floating on top of Waimate as a token to the ship of their success. The Doctor then enters into a long description of both *pas*, from which we learn that they were places of great natural strength situated on the sea-cliffs and cut off from the land by ravines, with a fine stream of water (the Kapuni) separating them. They were crowded with houses, and the store-houses full of provisions.

Before evening Lieutenant Thomas visited them from the ships, but stove his boat in so doing, so all the party had to remain in the two *pas* over the night, during which the whole place was nearly burned down owing to the carelessness of the men.

On the 9th the sea was too rough to attempt embarking the force. During the course of the day the men discovered the head of some unfortunate European, which, strange to say, neither Mr. or Mrs. Guard recognised. Who could this wanderer have been? Perhaps a runaway sailor or convict from Kapiti, where there were several at this time. It was not until the 14th October that the sea was sufficiently smooth to allow of the approach of the boats to take off the members of the

expedition. Before leaving both *pas* were burnt to the ground. The Doctor's narrative is very lengthy and gives many details of interest and he winds up with some just remarks upon the unnecessary loss of life and property, and the bad judgment displayed all through the conduct of the affair, in which the reader will perhaps be inclined to agree with him. The ships called in at Kapiti on the 12th October, and after interviewing Te Rau-paraha, sailed for the Bay of Islands, where they arrived on the 24th October, 1834.

Having given the official relation of the Harriett affair, we will now hear what the Maoris say, as written by Te Kahui some fifteen years ago. After describing the rejoicing of the Taranaki people at the discomforture of the Waikato tribes before Waimate (as related in last Chapter), the writer says, "So Mata-katea and his people remained at their *pa* at Nga-teko (or Nga-ngutu-maioro at Waimate), and both Taranaki and Ngati-Ruanui were proud of their feats of arms against Waikato. They remained quietly at their *pa* for many days, and then came news that a ship had been wrecked at Okahu, not far from Raho (near Cape Egmont). Mata-katea and his people at once went to the scene of the wreck, and on their arrival he and his own particular people of Taranaki commenced to save the casks of powder. They secured the casks, whilst Ngati-Ruanui turned their attention to the other goods; they did not secure a single cask of powder for themselves; and then they became angry and commenced to kill the ship-wrecked crew, who were camped on the shore. Six of these people were killed, but Taranaki did not see this deed done. Ngati-Ruanui were about to kill a woman named Betty (Mrs. Guard), and two blows had been made at her, when a man of Taranaki, named Oaoiti, seeing what was going on, rushed up and warded off the finishing stroke, so that it missed its object, and then the woman was taken away by Oaoiti. He then shouted out to Taranaki that the white people were being killed. The man who had wounded the woman followed with the intention of finishing his work, but she and her children were taken by the Taranaki people under their protection. Mata-katea shouted out to those who were following the white woman, 'Return hence, all of you! If you persist I will fight at you!' The Taranaki people now all crossed the Okahu river at Pari-moto, where it was resolved by the chiefs that if Ngati-Ruanui followed them they would be fired on. They did advance to the opposite side of the river, when Mata-katea again told them to retire and to attempt to cross the river.

"Upon this Ngati-Ruanui retired, and then made ovens in which to cook the bodies of the white men they had slain; but before this could be done, Mata-katea went over with a party and burnt the bodies. The Ngati-Ruanui people were much vexed at this, for their desire had been to eat them. Thus Betty and her children were saved, but her husband (Guard) had gone to Nga-Motu, or away in one of the boats.

"Then everyone proceeded to help themselves to the goods from the wreck. Some made native ovens and attempted to cook flour, tar and soap, all in one mass, but when the ovens were uncovered, the sugar had melted and disappeared, the flour was still white, and they produced a mass of foam. They tasted it and found it very bitter." Te Hema Hukanui Manaia, who was present at this scene, told me that his first thought the flour was some kind of sand, and threw a lot of it away. But when they discovered the soap, they concluded they had come across the real food of the white men, but on tasting it found it ribbly bitter. One genius then suggested it was so because it was cooked, and hence the cooking described by Te Kahui. Great was his disappointment on opening the ovens to discover nothing but mud, and many were the sarcastic remarks made as to the peculiar tastes of a people who could live on such stuff!

"As for the gold and silver coins found"—says Te Kahui—"they did not know what they were, so used them for draughtsmen, and finally threw them away into a swamp. The powder and other goods were stored in the *ruas*, or underground store-houses at Okahu pa.

"After a stay of about two weeks the whole of the Maoris returned from Nga-teko and Waimate, taking with them Peti (Mrs. Guard) and her children, for whom Ngati-Ruanui had ceased to have any doubts."

Te Kahui's account of what follows confuses the several attempts to secure Mrs. Guard's escape, so it is not repeated here. He says that when she was taken to the boat, her Maori women friends, sisters of Oaoiti, dressed her up in three valuable cloaks—two *korowai*, and one *awai*, besides giving her a greenstone eardrop. He adds that Mrs. Guard was very apprehensive that some evil would befall Oaoiti when he waded out to the boat, and frequently warned him not to go near—with what result we have seen from Dr. Marshall's account. At the bombardment of Waimate pa, only one man named Pohokura was killed by a fragment of a shell, according to Te Kahui. We learn from a paper published in the "New Zealand Mail," February, 1891, that Oaoiti was killed at Waitotara by a raiding party of Whanganui in 1834. The paper is entitled "Reminiscences of Old New Zealand; Trading Voyage to Whanganui in 1834."

LOCATION OF THE TRIBES AT THE END OF 1834.

Our story has now reached a point which carries us away from Taranaki, properly so-called, for the wars of the first thirty years of the nineteenth century had left the whole of the country extending from the Mokau river on the north to Patea river on the south practically without inhabitants. At the end of 1834 there were a few of the Awa people still refuging on the Sugar-loaf islands, and on

Paritutu mount, a small number of the Taranaki tribe under their chief Mata-katea were still in the neighbourhood of Waimate, with a few of the Ngati-Rua-nui tribe scattered about their large territory in isolated forest villages. But this large district, a few years previously the most thickly inhabited of any part of New Zealand, was now practically without inhabitants. The bulk of the people were gathered towards the south end of the North Island, from Manawatu to Port Nicholson, whilst others of the Taranaki people were in slavery amongst the Waikato and other northern tribes. Many of the West Coast tribes had crossed Cook's Straits and settled at Queen Charlotte Sound, D'Urville Island, Nelson, and the West Coast of Tasman Bay. Ngati-Toa, under their redoubtable chief Te Rau-paraha, still held Kapiti Island as a stronghold, with some of his people living on the opposite mainland, having for their neighbours and allies the powerful tribe of Ngati-Rau-kawa, which by this time held the country from Manawatu to Otaki, under their principal chief Te Whata-nui (or Tohe-a-Pare, which was his other name). Nearly the whole of this tribe had abandoned their homes around Maunga-tautari in the Waikato country and had come south to join Te Rau-paraha. South of Otaki were large numbers of Ngati-Rua-nui and Ati-Awa,* and the latter tribe also occupied Port Nicholson together with some of the Taranaki tribe. Here, also, were many of the Ngati-Tama of Poutama, the bulk of whom, not very long after the defeat of Ngati-Kahungunu at Pehi-katia in 1830-31, had abandoned Wai-rarapa and returned to Port Nicholson, their Ati-Awa allies following them early in 1835, whilst some of the tribe were living at Tai-tapu, on the west side of Tasman Bay, with part of the Ngati-Mutunga and other Ati-Awa tribes.

The original owners of the country now occupied by these migrant tribes had almost disappeared before the exterminating policy of Te Rau-paraha, in which he was seconded by his allies from Taranaki and Maunga-tautari. The Rangi-tane were in Wai-rarapa and the sounds of the South Island; Mua-upoko were living in the Tararua mountains, or refuging with Rangi-tane, whilst a few were still under the protecting care of Te Whata-nui of Ngati-Rau-kawa, who appears in this age of utter barbarism to have been one of the few great chiefs in whom some spark of humanity remained as a redeeming feature. The Ngati-Ira of Port Nicholson were practically extinct, as were the tribes formerly owning Tasman Bay and the north coasts of the South Island.

Nor did these migrant tribes live a very peaceable life among

* As late as 1893 the following *hapus* of Ati-Awa had representatives still living at Wai-kanae, near Otaki:—Ngati-Rahiri, Manu-korihi, Ngati-Uenuku, Ngati-Tnahu, Kai-tangata, and Otaraia; some Taranaki and a few Ngati-Maru; Whareroa—near Parapara-umu.

themselves; there being constant outbreaks, quarrels, and troubles. Old tribal enmities came to the surface every now and then and led to blows and constant ill-feeling, keeping the country in a turmoil. The tribes were in a constant state of restlessness engendered by their wanderings and the abandonment of their ancient homes, and were ready at any moment to accept new ideas of conquest and migration. Hence we learn (from Mr. Shand) that the Ati-Awa of Port Nicholson, having heard of the Navigator Islands through some one of their people who had been on a whaling voyage, were seriously discussing the means of obtaining a ship and proceeding thither to the conquest and occupation of that group. Had they succeeded in their project, my belief is that, with their training, and fully armed with muskets as they were by this time, they would have conquered the group, notwithstanding the fine fellows the Samoans are. But this idea was changed for another, which they carried into effect, as we shall shortly see.

TE RAU-O-TE-RANGI'S SWIM.

This old enmity of tribe against tribe is well illustrated by the following incident, which occurred soon after the battle of Wai-o-rua in 1824. Living with Ngati-Toa on Kapiti Island were some of the Ngati-Mutunga people (of Ure-nui, North Taranaki), who, whilst connected with some members of Ngati-Toa, had often been opposed to them. It will be remembered that when Te Rau-paraha migrated from Kawhia in 1822, it was Ngati-Mutunga that gave him and his people a home for the time, and bore a conspicuous part in assisting him to defeat Waikato in the great battle of Te Motu-nui (see Chapter XIV.) One of these Ngati-Mutunga was a chief of some importance, named Te Matoha, who had taken part in the battle of Te Motu-nui; indeed, had been instrumental in the deaths of the Waikato chiefs Te Hiakni and Mama, and in consequence his family incurred the ill-will of the Waikato tribes, who would have been only too ready to utilise the first opportunity of wreaking their vengeance on him or his family. It will be remembered that in that great battle, although Ngati-Toa were doing their utmost with the powerful aid of Ngati-Mutunga to defeat Waikato, they had many relatives amongst the latter tribe.

At this time Te Matoha's daughter Te Rau-o-te-rangi was living at Kapiti, when there arrived rumours of a Waikato war-party on their way to attack the island to secure some revenge for their defeat at Te Motu-nui. Te Rau-o-te-rangi's slave dreamed one night that the Waikato would succeed in killing her mistress; so the latter remained on her guard, and with the intention of leaving the island at the first opportunity. One evening the slave saw some canoes approaching; so Te Rau-o-te-rangi, taking her little daughter Ripeka on her back, went down to the water to swim across to the mainland and join her relatives there. She was first (says her daughter)

submitted to the ritual observances of the old-time Maori, and all the necessary *karakias* repeated to ensure success in her undertaking, and to secure immunity from the dangers of the sea, such as sharks, *taniwhas*, etc. She would not take a canoe for fear it should be seen by the enemy; so started away with her little daughter on her back on her long swim, and battled against the waves with a brave heart, and finally succeeded in crossing the Straits, which at the narrowest part is over four miles wide, and where she landed at Te Uruhi (two miles south of Wai-kanae, near where a white man named Jenkins had his home) is somewhat more. Here she stayed until her husband (who was also a white man, then absent at Cloudy Bay) returned.

Much has been made of Hinemoa's swim to Mokoia Island, Rotorua, but considering the rough waters and the danger from sharks, etc., Te Rau-o-te-rangi's swim was a much greater undertaking.

Te Matoha's uncle (Te Ra-ka-herea) married Waitohi, sister of Te Rau-paraha, and consequently, according to Maori custom, Te Rau-paraha was a great-uncle to Te Rau-o-te-rangi, who made this daring swim.

THE OHARIU MASSACRE.

1835.

The above massacre occurred about the year 1835, but it is difficult to fix the date exactly. The causes leading up to it were these: It will be remembered that the Mua-upoko people had treacherously killed several of Te Rau-paraha's children in 1822 at Papa-i-tonga (see Chapter XV.) Although abundant *utu* had been taken for these deaths, and the unfortunate tribe almost exterminated, the wily old chief still bore them bitter animosity; indeed, but for Te Whata-nui, probably none of them would at this time have remained alive. Ohariu is a little bay directly west of the city of Wellington, on the shores of Cook's Straits. At that time it was occupied by some of the Ati-Awa, Ngati-Tama, etc.; all of whom, however, shortly after this time, moved over to Port Nicholson and resided at Rau-rimu—a village that was situated just at the junction of Molesworth and Murphy Streets, Wellington. During their occupation of Ohariu, the noted Whanganui chiefs Te Mamaku and Pehi-Turoa, with some of their people, also resided there. But they could not have been present at the massacre.

I quote from Mr. Travers* the account of the massacre as my notes are deficient. "But it is clear, nevertheless, that although Te Rau-paraha refrained from directly molesting them (Mua-upoko) he was not unwilling to join in any indirect attempt to exterminate them, for we find on one occasion Wi Tako (of Ati-Awa) in conjunction with some of the Ngati-Toa chiefs—having been instigated by Te Rau-paraha

* *Loc. cit.*, p. 88.

to do so—invited the whole of Mua-upoko to a great feast to be held at Ohariu; upon some one of the numerous pretexts which the Maoris know so well how to use for engaging in festivities, it having been arranged beforehand that the guests should all be murdered and eaten. The bait took, notwithstanding the advice of Te Whata-nui, who, distrusting the reasons assigned for the festival, cautioned the Mua-upoko not to attend, predicting some disaster to them. Notwithstanding this caution, upwards of one hundred and fifty attended the festival, all of whom were slaughtered and their bodies duly consigned to the ovens; but this was the last great slaughter of the kind that took place."

Ngati-Tama was the tribe that took the most prominent part in this affair, and their head chief Te Puoho (whom we shall shortly have to deal with more particularly) was present. Though no doubt taking a principal part in the massacre, it is related of him that he endeavoured to save a number of unfortunate Mua-upoko, some of whom were related to his latest wife, who belonged to Mua-upoko. As a matter of fact he saved her brother Nga-whakawa, whose wonderful journey will be alluded to later on. Many of these murdered people were relatives of the celebrated Whanganui chief, Major Kēpa Te Rangihīwi-nui, our loyal ally in the Maori war, and whose mother was a Mua-upoko woman.

KAPARA-TE-HAU.

1835.

The date of the above event is difficult to fix exactly, but in all probability it was before the exodus to the Chatham Islands; old Paori Taki says it occurred at the end of January or beginning of February. It will be within the recollection of my readers that Te Rau-paraha had inflicted terrible punishments on the southern tribe Ngai-Tahu at Kai-koura, Omihi, Kai-apohia, Port Cooper, and Onawe at Akaroa, thereby naturally incurring the bitter animosity of that great tribe or tribes; which, as the visits of European traders became more frequent to the south of the South Island, were gradually acquiring arms and ammunition, and thereby placing themselves in a position to take the first opportunity of wiping out some of the defeats they had suffered. But over and above the general animosity prevailing against Ngati-Toa an incident occurred just at this time which accentuated this feeling, and when the time came, as it shortly did, Ngai-Tahu sprang to arms to avenge their wrongs. Just about this time a Ngai-Tahu man of some importance named Tu-mataueka (a great-uncle of T. Parata, M.P.) visited Kapiti in a whaleship, and whilst there was so seduced by the charms of the Ngati-Toa women that he swam ashore from the ship, where the local people, urged by the barbarism that then

prevailed, killed him in cold blood. This was a murder, even according to Maori ideas, and demanded revenge at the earliest opportunity.

"About this time," says Judge Mackay,* "an apportionment of the land (of the north end of the South Island) was made amongst the tribes who had assisted Te Rau-paraha and the Ngati-Toa in the conquest of the Middle Island. To the Ngati-Toa was apportioned land at Cloudy Bay and at Wairau,† and they settled with their chief Rawiri Puaha‡ at Te Awa-iti (in Tory Channel, then and afterwards a large whaling establishment), Queen Charlotte Sound; and some of Ngati-Toa with Ngati-Awa also settled in Pelorus Sound (Te Hoiere); and Ngati-Koata (of Ngati-Toa) with the tribes called Ngati-Haumia§ and Ngati-Tu-mania settled at Rangi-toto (D'Urville's Island). The country in the neighbourhood of Takaka and Ao-rere (west side of Tasman Bay) was occupied principally by Ngati-Rarua (of Ngati-Toa) and Ngati-Tama" (of Poutama, near Mokau).

Now Te Rau-paraha occasionally visited his tribesmen at Wairau and other parts, and one of these projected visits became known to Ngai-Tahu. They ascertained that a party of Ngati-Toa had already arrived at Kapara-te-hau (the lake some twelve miles south-east of Blenheim, called Grassmere) for the purpose of catching the young of the Paradise ducks, and that Te Rau-paraha was expected. Messengers were at once despatched from Kai-koura to the southern Ngai-Tahu to arouse the tribe, who responded in force. Old Paora Taki of Ngai-Tahu—then living at Kai-apohia, since dead—described what followed, at an interview I had with him in 1894. He was about eighty years old at that time, and had been one of the young warriors engaged in this affair. "Ngai-Tahu came in force one hundred and seventy *topu* (i.e., three hundred and forty) men in six canoes, which were all *waka-unua*, or double canoes capable of holding fifty to seventy paddlers each. The expedition started from Te Waka-raupo, or Port Cooper; the people there supplying two canoes, as also did each of the settlements at Akaroa and Kai-apohia. They came along up the coast as far as Wai-harakeke (seven miles south of Cape Campbell), where they went ashore and camped, sending on at once some scouts (about six or seven miles) to Kapara-te-hau to find out if Ngati-Toa were to be seen. The scouts arrived at an opportune moment, for they beheld several canoes approaching from the direction of Port Underwood. Hastening back to the main body with all speed

* As quoted in A.H.M., Vol. VI., p. 120.

† Now the site of Blenheim.

‡ Not to be confounded with Te Puoho, as Mr. Travers has often done.

§ Probably the Ngati-Toa sub-tribe, the full name of which is Ngati-Haumia-whakatere-taniwha, so called to distinguish it from Ngati-Haumia of Ati-Awa.

ey made their report, on which the whole force arose and travelled across to the outlet of the lake where it runs into the sea at Te Iruparu, and here, hiding amongst the tall flax bushes, they laid in ambush for Ngati-Toa. They waited until most of the latter were ashore and then fell on the astonished Ngati-Toa, and succeeded in killing a number of them (three hundred, says Paora, but no doubt this is an exaggeration), whilst only forty escaped by swimming to one of the canoes that were still afloat. Old Paora himself caught a *mata-ngohi*, or first victim, a woman of Ngati-Kahu-ngunu who was with Ngati-Toa, but he spared her life. Amongst those who escaped was Te Rau-paraha; he was seized by the flax cloak he wore, one of Ngai-Tahu, but by a violent effort he burst the strings of the garment, leaving it in the hands of his would-be captor, and dashing into the water swam off to a boat which formed part of the fleet, but finding it full he dived off and got into one of the canoes, and so escaped with the others. It is related that finding the canoe ready full, he threw one of the crew overboard to make room for himself.

The principal chief of Ngai-Tahu engaged in this affair was Ari-kau, and the others were: Karaki (or Nga-rangi), father of Ari-ahia; Te Rangi-a-moa, Noho-mutu, Te Ngaro-whakatomo, Kuau, father of Harutu, Kahu-tua-nui, Katata (Ngatata), Tu-auau, Tangata-hara, Tama-nui-a-rangi (father of Paratene), Kai-nawe, Hui-te-hou-nuku, and Hara-nui. The principal persons of Ngati-Toa killed were: Te Ara-hore, Te Tuki (killed by Tu-te-hou-nuku), Te Rangi-angaanga-nui (killed by Hui-te-ketekete), and Rangi-tarahanga (wife of Te Tipi)."

Tāre Wetere Te Kahu also refers to the above incident in his paper published in *Journal Polynesian Society*, Vol. X., p. 98, which is practically a repetition of that of old Paora Taki's given above. But the former adds the names of the Ngai-Tahu *hapus* engaged, as follows:—Ngati-Kuri of Te Rua-hikihiki, Ngati-Moki, Ngati-Pahi, and Ngati-Tuāhu-riri; and gives the following names of chiefs not mentioned by Paora:—Tu-hawaiki, Paitu, Makere, Haere-roa, Karetai, Mōra Te Kōea, and Tirā-kapiti. No doubt these were the chiefs of the most southerly contingent, and consequently most interested in curing *utu* for the death of Tu-mataueka, killed by Ngati-Toa at Kapiti—see *ante*.

O-RAUMOĀ.

After the flight of Ngati-Toa, the Ngai-Tahu forces hastened back to Wai-harakeke, where they had left their canoes, and launching them, immediately came on to the north past Cape Campbell (Te Araka), and then made all possible haste after Te Rau-paraha's party, which had gone into Port Underwood (Native name, Whanganui d Kakata), a distance of over thirty miles from Cape Campbell. It

was the morning after Te Rau-paraha's escape that the Ngai-Tahu force, flushed with victory, landed at the head of the harbour and found that Ngati-Toa had only just left by the old native track that led over the ridge by O-raumoa to Opua, at the head of Anapua, a bay on the Tory Channel. The pursuers at once gave chase and came up with Ngati-Toa posted on the ridge, when a battle immediately ensued, which ended in Ngati-Toa having to retreat to the shores of Anapua, Tory Channel. From here Te Rau-paraha either crossed himself or sent messengers over the straits to Port Nicholson for help. In response two very large canoes, manned by a number of Ngati-Toa, Ngati-Rau-kawa, Ati-Awa, and Ngati-Mutunga, crossed over to the help of the others in Tory Channel. Thus strengthened, the allies proceeded to attack Ngai-Tahu, which tribe were apparently still occupying the ridge at O-raumoa, and a series of fights took place. Ngati-Mutunga, on one occasion, made a dashing charge led by Te Kaurapa (brother of Raumoa), but were badly beaten by Ngai-Tahu, who killed the leader of the charge. Tu-te-hou-muku (son of Tama-i-hara-nui, who had been so barbarously killed by Te Pehi-kupe's wives, see Chapter XVI.) was the leader of Ngai-Tahu in this affair, and their *ngeri*, or war-song, commences with, "*E! Ka tete te kakariki! i, i, i, e, ia!*" for which I am indebted to Mr. Shand. Old Watene Taungatara of Ati-Awa told me that Ngai-Tahu were greatly elated at this defeat of Ngati-Mutunga, and said, "We thought this was a tribe of warriors, but now we see they are not so."

Paora Taki says that after the defeat of Ngati-Mutunga they and Ngati-Toa retreated to a bay (Anapua, on the shores of Tory Channel) where the opposing parties occupied the two ends of the beach, and were followed by Ngai-Tahu, and several fights occurred there. He adds that Ngati-Toa and their allies numbered four hundred fighting men, all armed with muskets, whilst his party had only thirty blunderbusses. Tāre Wetere says, "This was a great battle—Ngai-Tahu at one end of the beach, Ngati-Toa, Ngati-Rau-kawa, Ngati-Rarua, and Ngati-Mutunga at the other, just over a point. There they fought and Ngai-Tahu killed many chiefs of the allies, Ngati-Mutunga suffering especially. Very many on Te Rau-paraha's side were killed—one authority says seventy men—but very few on that of Ngai-Tahu. When the powder and ball of Ngai-Tahu were exhausted they concluded to retire, but were pursued by Te Rau-paraha. This was at night. After reaching Port Underwood they took to their canoes, and at daylight the pursuers were seen following in their canoes. The Ngai-Tahu canoes were now put about with the intention of fighting the enemy at sea, but when Ngati-Toa saw this movement they were afraid; they turned about and fled to their own district of Kapiti, and Ngai-Tahu returned home, which ended the campaign."*

* Journal Polynesian Society, Vol. X., p. 90.

As Ngai-Tahu passed round Cape Campbell the sea was very rough, and one of the canoes capsized, when Tu-te-hou-nuku (already referred to) was drowned. Then followed an incident peculiarly Maori. When the fleet arrived at Kai-koura some of the relatives of the drowned man set upon the crew who had escaped and killed several *utu* for the loss of their chief. This is a peculiar law and has often been recorded, not only of Maoris but of other Polynesians.

There is an incident connected with these fights which I have found very difficult to place in its proper position—I quote it below, from Mr. Shand (*Journal Polynesian Society*, Vol. I., p. 94). Watene Taungatara, a reliable authority on Ati-Awa history, says it occurred soon after the defeat of Ngati-Mutunga at O-raumoa, and if so, it is probable Ngati-Toa and their allies followed up Ngai-Tahu beyond Cape Campbell. He says, "The combined forces returned across Cook's Straits at once to attack Ngai-Tahu." (This was after Te Rau-paraha had escaped from Kapara-te-hau and the fight on O-raumoa ridge.) "On landing in the darkness at Wai-harakeke (seven miles south of Cape Campbell) they were so eager to attack the Ngai-Tahu that some of the Ngati-Mutunga—Te Whare-pa, Riwai, Rau-pata, Mohi Nga-waina, and many others—together with the people of other tribes, took the wrong track in the darkness, luckily for Ngai-Tahu, who, finding their enemies were in force, began to wait in prospect of to-morrow. The attacking party heard them distinctly but were unable to get at them till day dawned. Meanwhile the Ngai-Tahu managed to get away silently in their canoes, which apparently, in the darkness, had not been perceived by Te Rau-paraha's party, and made good their escape, the attacking party finding only the ashes of their fires early in the morning."

Judge Mackay also says (*A.H.M.*, Vol. VI., p. 121.). After procuring reinforcements, Ngati-Toa started in pursuit of the Ngai-Tahu, whom they came up with at Wai-harakeke, where a fight ensued, the Ngai-Tahu getting the worst of it. The Ngai-Tahu say they gained the victory, and that not only was this attack unavenged, but on a subsequent occasion they successfully conducted an expedition against Ngati-Toa in the neighbourhood of Port Underwood, where a number of that tribe were killed, whose deaths have never been avenged," etc. etc.

For the final expedition of Ngai-Tahu to Queen Charlotte Sound, readers are referred to *Journal Polynesian Society*, Vol. X., p. 99. Nothing, however, came of it, and not very long after a formal peace was made between Ngai-Tahu and Ngati-Toa, which has not since been broken. During this last expedition Taiaroa, the well-known chief of Otago, separated from the main body and proceeded to kill all the Rangitane people he could find in the Wairau Valley. Twenty

people were captured by him; of these, five men, four women, and two children were killed, the others enslaved, whilst many others were driven away inland. These latter remained in hiding in the mountains for many years, and it was not until 1841 that the survivors, some ten or twelve in all, were found living at the head of the Wairau gorge. They were brought out to the coast by some of their own people, for by this time the white man had settled on the shores of Cook's Straits, and they were no longer in danger of their lives.*

TE PUOHO'S WEST COAST (SOUTH ISLAND) RAID AND HIS DEATH.
1836.

Te Puoho was at this period the head chief of the Ngati-Tama tribe, whose home, it will be remembered, was originally in the Pou-tama country directly south of Mokau, but through the fortunes of war they had to abandon their country, and were, about 1835, living at Port Nicholson, Massacre Bay, and other places at the north end of the South Island. We last met Te Puoho at the Ohariu massacre, described a few pages back. From there he had apparently, in the summer of 1835, gone to live with his fellow tribesmen at Te Taitapu, Massacre Bay; for, so far as can be ascertained, he was not at Port Nicholson when the rest of the tribe left for the Chatham Islands at the end of 1835.

But before relating the expedition which led to his death, I will insert here his pedigree, as supplied by Hanikama Te Hiko to the Native Land Court, presided over by Judge H. Dunbar Johnson, through whose civility I am enabled to print it. It is important as the only one yet published showing a direct descent from one of the crew

TABLE NO. LVI.

25	Tiotio
	Kinokino
	Tama-te-iho-rangi
	Rua-puroa
	Hape
20	Hapa
	Rakei-koko
	Rakei-whane
	Rakei-uru-ao
	Tama-hou-moa †
15	Tama-kai-hau
	Te Koko
	Hikawera

of the "Tokomaru" canoe that came from Hawaiki to New Zealand about 1350, or, as we have now reason to believe, possibly a hundred years prior to that date. Exception was taken recently to the statement in Chapter VII. hereof, under the heading "Ngati-Tama," that this tribe derives its name from Tama-i-hu-toroa of Te Arawa tribe, and Tama-hou-moa, shown in the marginal table, was declared to be the eponymous ancestor. I have three very good authorities for my statement, amongst them a very old man

* Told to me by the late John Tinline.

† Tama-hou-moa, from whom Ngati-Tama are said to take their tribal name. He had two other sons, Raroa and Ueha.

Tama-nui-te-ra	of the Ngati-Tama tribe itself, so without
Poro	further evidence I am not disposed to
¹⁰ Nga-tai-kato	withdraw the statement in Chapter VII.
Whanga-taki	The lady shown last on the table was the
Te Mahuru	wife of Hare Matenga; she is commonly
Te Uru-o-Tu	called the New Zealand "Grace Darling"
Whanga-taki = Hine-wairoro	from her bravery in saving the crew of a
⁵ Te Puoho	wrecked vessel some years ago. She died
Wi Katene	in April, 1909.
Huria Matenga	

.....
.....

There are naturally but few particulars of Te Puoho's celebrated raid, for only four persons survived it. It is said to have consisted of a hundred fighting men and some women of Ngati-Tama and Ngati-Mutunga of Ati-Awa. They travelled from Massacre Bay by the terribly rough country of the West Coast of the South Island as far as the Mawhera, or Grey River, where they fell in with some of their own tribe, under Niho, who, after his raid down this coast in 1828, had settled down there. From some notes gathered from the old Maoris living at Makawhio, in South Westland, by Mr. G. T. Roberts, late Chief Surveyor of that district, I cull the following brief particulars of Te Puoho's doings on that coast. It appears that Niho was living at Patu-rau—some five miles south of West Whanganui Harbour—when Te Puoho was arranging his expedition, and evidently fearing that the Poutini-Ngai-Tahu of Westland, who were then under Niho's protection, would suffer at Te Puoho's hands, Niho hastened on to the Grey River, where most of the people were then living and with whom he himself had settled. He built two fortified *pas*, one at the south spit, Hokitika River, called Mahina-pua; the other at the south side of the Mawhera, or Grey River, at a place named Ka-moana-e-rua. On Te Puoho's arrival he wanted to fight with Tuhuru (who had been a prisoner to Niho on the latter's first expedition to these parts, as related in Chapter XVI.), but Niho prevented it and would not even allow Te Puoho's party to enter his *pas*. Te Puoho had over a hundred men, Niho over two hundred.

After a short stay, and being reinforced by some of Niho's people, Te Puoho continued his march as far south as Awarua, over two hundred miles in a straight line from the Grey River, and very much longer by the sinuosities of the tracks and coast-line they would have to follow. The few Ngai-Tahu Natives inhabiting the extreme south part of that coast no doubt suffered from this hostile incursion in the usual manner, but there are no details extant. From Awarua the party returned on their tracks, and then from the Haast River Te Puoho took advantage of an old Native track then existing to cross the Southern Alps into the head of the Makarore (wrongly called on the maps Makarora) River, down which and along the eastern shores of

Lake Wanaka he passed to the narrow neck of land between that lake and that of Hawea, about half way up Lake Wanaka. Here the expedition first came in contact with the East Coast Ngai-Tahu, for at this place a few families were then living—probably engaged in fowling, for I think no Maoris ever lived there permanently—some of whom were killed, others taken prisoners. "Amongst the prisoners," says Judge Mackay (A.H.M., Vol. VI., p. 117) "was a boy, the son of the chief person of the place, whose name was Te Raki. The father with his two wives and other members of the family were then on the banks of Lake Hawea (the isthmus separating the two lakes is only about two miles wide here). To secure them and prevent the possibility of the news of their proceedings reaching the ears of the rest of the tribe, they sent two of their party with the boy as a guide; but he contrived to prevent his father being taken unawares, and the latter, a powerful and determined fellow, killed both the men sent against him, and escaped with his family."

For a good deal that follows I am indebted to Mr. Justice Chapman, who has sent me his notes on Te Puoho's expedition taken some years ago. "Rawiri Te Maire's narrative of the march of Te Puoho through Otago. Rawiri was older than Tāre Wetere Te Kāhu" (who has more than once been mentioned in this narrative, and who was a learned man of Waitaki, South Canterbury), "whom I once proved in the Native Land Court to have been born about 1820, as he took part in the fights against Te Rau-paraha at Oraumoa in about 1835" (see *ante*) "when he was not big enough to carry a Brown Bess musket, but used a smaller gun."

"Rawiri says, 'When I was a boy I lived with my father and my people at Lake Hawea. We fled from that place and came down the Waitaki River to the sea, and never returned.' (See this route depicted on the map forming the frontispiece to Dr. Shortland's Southern Districts of New Zealand, 1851.) 'We all fled from Te Puoho, who had come over from the West Coast and captured several people at Lake Wanaka. A boy named Puku-haruru escaped and brought the news over to Lake Hawea. He was roaming about when he discovered Te Puoho's party. The latter sent one of his warriors with the boy, whom Puku-haruru managed to kill,* and then got away to Hawea with the news that the Wanaka people had all been taken at Makarore. Te Puoho had about a hundred men with him. These are the names of the people he captured at Lake Wanaka; there were ten of them:—Whakarihariha, Omaeke, Te Kohu-tu, Whakaetieti, Puna-i-ere, Pitaka, Pirimuna-mai-waho, and two children, who were killed and eaten.'"

Mr. Roberts' old Maori informants supply a variant to this story as

* The part of the narrative about killing this man was obscurely translated. The version Mr. Percy Smith has is probably more explicit. F.R.C. (See note below from Mr. Roberts.)

follows, though it appears rather to mix up two events :—"Te Puoho went over the Haast Pass to Lake Wanaka, where he met a lot of the Otago Maoris who had come there to catch eels. Te Puoho took two children, a boy and a girl, killed, roasted, and then ate them! When the mother saw this she cried and tore her clothes, and went away to collect men to kill Te Puoho. They had also taken some of the people as slaves, amongst them two brothers, and these men were sent out with four of Te Puoho's party to catch eels. Having succeeded they made an oven to cook them in, and just at this time one of the brothers made a sign to the other, and then they fell on Te Puoho's men, killing three of them, the other escaping back to his own people. The two brothers then made their way down country and gave the alarm."

To continue Judge Chapman's account :—"These were all taken at Makarore. From Taki-karara (which was the name of a settlement in Roy's Bay, then finally abandoned, so Topi told me—it was the principal settlement) were taken Te Mohene, Te Ao-tukia, Tia-tira (a woman), Pinaua, and Hine-te-kohu-raki (a woman). It was these people who showed Te Puoho the way to the south; they are now all dead [but], their families still live in the south: the Freemans at Waihao; one at Stewart's Island, Mrs. Brown (Kutia). You are wrong in thinking that Rakiraki was there; he had left a year before. It was his brother who was there.*

"From Lake Wanaka Te Puoho, with all his people and his prisoners, marched up the stream called Orau (Cardrona). Tara-puta (Mount Pisa) is the mountain on the left or east side of the Orau stream. From there they went up the mountain called Tititea, a name which is given to the whole of the range east of Lake Whakatipu and round by the head of the Shotover River to Lake Wanaka. Thence they followed the stream, also called Tititea (Kirtle Burn), to the Kawarau River, forming the outlet to Lake Whakatipu. After crossing the Kawarau they followed the course of the stream called Papa-pūni (The Nevis), which comes down from the south at the back of the Kawarau Mountains (The Remarkables). It is wrong to say they went down the Molyneux by means of rafts of flax stems—*mokihis*' (as narrated by Mr. Shortland, *loc. cit.*); 'they never went down that valley. From Papa-pūni they went across the south end of the Kawarau mountains and down to the flat called Takere-haka, at the south end of Lake Whakatipu, where Kingston now is. From there they went down the valley (where the railway now runs) to the Mataura River, and followed that river down to Pukerau.' "

The above agrees almost exactly with the route described to me by

* This referred to a statement I had heard that one of the fugitives was a well-known man, then still alive, commonly known as Lakitap (Raki-tapu), who lived at Port Molyneux, about whom many myths had gathered. F.R.C.

T. Parata, M.P., and others, a few years ago, and although a very rough road to travel, is not so impracticable as that down the Clutha, as described by Dr. Shortland in the work quoted above.

Judge Chapman continues: "T. Parata supplied me with the following information as to the march of Te Puoho and party down the Mataura (from information presumably gathered from one of Te Puoho's wives, who was alive at Timaru in 1865). When the party came to Whakaea (wrongly called on the maps Waikaia) they surprised an eeling party of Ngai-Tahu, twelve in number, just at the junction of that stream with the Mataura. Not one of them was killed, they were all taken along by the *taua*. These people had accumulated an immense stock of eels, which now provisioned the whole party."

Up to this time the party had been nearly starved, the principal food being the so-called wild cabbage, or *korau*, the *tī* roots, and a few *wekas*, and were so reduced that when they sat down to rest, with light loads on their backs, they had difficulty in getting up again.

Whilst camped at Whakaea, one of the elderly men of the party wandered away in search of food and never returned to his companions, who were too weak to go in search of him. In 1863 a shepherd found near here the skeleton of a man with a *taiaha* along side of him. This was told to Mr. Parata by the shepherd, and he afterwards found out from one of the Ngati-Tama prisoners named Pete Patu-rau, who had been saved at the Tuturau massacre by a young man of Ngai-Tahu and afterwards became his wife, that these were the remains of the wanderer, who would be known by the *taiaha*. It is said this woman was one of Te Puoho's wives; she lived at Moeraki for many years and had children by her husband—no doubt the same woman mentioned by Judge Chapman above.

Not far from the place where the *taua* camped, and a little lower down the Waimea Plain, was, in former days, a thicket of *korohi* shrubs of a size sufficient to make a shelter for camping. The Ngai-Tahu used to frequent this part occasionally for the catching of birds and eels, etc. As Te Puoho's party came in sight of this place, they saw smoke ascending. Carefully concealing their movements they approached and suddenly rushed the place, capturing a number of the people, as related by Judge Chapman *supra*. But the *taua* made the mistake, or were unfortunate enough, not to secure the whole of the Ngai-Tahu party, for some escaped, and after warning the people living at Tuturau, then a Ngai-Tahu village, sped on to Awarua (the Bluff Harbour), and thence crossing part of Foveaux Straits to Rua-puke Island, where the high chiefs of Ngai-Tahu were living, gave the alarm of a war-party being in their territories.

In the meantime Te Puoho and his party had occupied the Tuturau village (about four miles south of the modern town of Gore, on the Mataura), and were resting after their most arduous journey from the

north. Immediately the news reached Rua-puke, an armed party at once started in boats, under the chiefs Tu-hawaiki, Haere-roa, Takata-kino, Mahere, Tawhīri, Topi-Patuki, Taiaroa, Hape, and Whaitiri—all well armed with muskets. After crossing from the island, with the utmost speed they traversed the thirty-five miles of open country of the Mātaura Valley that lay between the mouth of the river and Tūtūrau. Ngai-Tahu attacked the *taua* at night. Te Puoho and his two wives were sleeping in the verandah of the principal house of the place, and he and one of the women were the first to be shot. A massacre now ensued, and the whole party, excepting Wahapiro, a nephew of Te Puoho's, Nga-whakawa, his brother-in-law, the woman Patu-rau, and a man named Parau, or Whareiti, were killed.

Wahapiro remained many years a prisoner with Ngai-Tahu, but Judge Chapman adds, "I have somewhere heard or read that some of the white whalers joined the Ngai-Tahu party from Rua-puke that attacked Te Puoho at Pukerau (Tūtūrau). I asked those about me when the story was told me at Wai-kouaiti what year that was. A voice from the crowd answered in excellent English 'It was 1836.' 'How do you know?' 'Because I am the man who shot Te Puoho.' This answer came from Topi-Patuki, who assured me that he shot Te Puoho with his own gun. Others said it was the year of the plague (measles) that Te Puoho's party were destroyed, all except a few men and women who were captured." After the peace made between that people and Te Rau-paraha, Wahapiro was returned to his tribe. The fate of the woman has already been told. Te Puoho lost here a brother named Rangi-taka-roro (?)* It is said that Taiaroa wished to save some of the Ngati-Mutunga with the *taua*, because his life had been saved at Kai-apohia—see Chapter XVIII.—but he was not allowed to do so. Thus ended in disaster this ill-advised expedition, which must have caused a great deal of suffering, hardship, and starvation to its members for no result whatever. It really was a very wonderful undertaking considering the terrible country the *taua* had to pass through, and has not been equalled by any other in Maori history.

Nga-whakawa, Te Puoho's brother-in-law (whose life had been spared at the Ohariu massacre, see *ante*), escaped in the darkness at the time of the massacre at Tūtūrau. His was a most unenviable position. A distance of nearly five hundred miles in a straight line separated him from his own people, the intermediate country being occupied by tribes bitterly hostile to his tribe, and who would welcome with joy an opportunity of sacrificing him. But, notwithstanding the exceeding difficulties that lay in his path, this brave fellow decided to

* So in my notes, but they are not clear, however, and Arch. Henry Williams says in his diary that he saw Rangi-taka-roro at Manga, a *pa* opposite Mana Island, 15th November, 1839.

try and rejoin his relatives at Massacre Bay at the extreme north end of the South Island. How long this arduous journey took, I know not, but it must have been months. He dare not keep near the East Coast which was inhabited by his enemies, but had to follow the base of the mountains inland, seeking his sustenance in roots of the fern, which is very scarce, and of the *taramoa* (or spear grass), occasionally snaring a *weka* or other bird. So he made his toilsome way by mountain and valley, swimming the snow-cold rivers, ever on the alert for signs of wandering parties of his enemies, only lighting fires after dark by the arduous process of *hika-ahi*, or by rubbing two sticks together, enduring cold, fatigue, and hunger, until, after making one of the most extraordinary journeys on record, at last he reached the home of his people at Parapara, Massacre Bay. Here he was the first to bring news of the disaster that had befallen Te Puoho and his companions. The daughter of this man, born after his return, named Ema Nga-whakawa, was still living at Manawatu a few years since.

One of the other escapees at the Tukurau massacre, named Parau, managed to escape from Ngai-Tahu on board a vessel by aid of some white people, and finally reached his friends at Port Nicholson.

On the arrival of Nga-whakawa at Massacre Bay, great was the lamentation of the relatives for the loss of Te Puoho and his party. It was determined at once to attempt revenge, and for that purpose a hundred armed men started from Massacre Bay, travelling by the East Coast; but on arrival at Port Underwood, the Ngati-Toa prevailed on the party to return, for peace had then been made with Ngai-Tahu.

Judge Chapman also supplies the following:—"From T. Parata I heard a curious story. Te Puoho told his friends he had heard that the people of the south were a soft people. He built an immensely strong stockade like a cattle-yard at the place where he lived in the Nelson district—which has been located by Mr. Percy Smith—at Paturau, see *ante*). He said he was going to capture a lot of those southern people, yard them there, and use them as cattle. It is a remarkable confirmation of this story that, notwithstanding the fact of his people starving, he killed none of his prisoners for food except the two children at Lake Wanaka. He must have known of the practice of the greenstone raiders in using their prisoners as beasts of burden and cattle, as an army uses its horses.

"I had a curious narrative of the fate of a few prisoners from Tāre Wetere Te Kāhu. It is too remote from this subject of the History of the West Coast to give it here; it is sufficient to say that the prisoners were taken to Rua-puke Island, in Foveaux Straits, whence some were later removed to Stewart's Island. Thus the movement, which began with the march of Tamati Waka Nene (and Tu-whare in 1819-20, see Chapter XII.) to Kawhia in the north, died out at the remotest end of the South Island of New Zealand."

Te Puoho-o-te-rangi (which is his full name) had several wives, the
 nd was named Kauhoe (of Ngati-Hine-tuhi *hapu* of Ngati-Mutunga),
 on his death she composed the following lament for him:—

Tuatia au E Kio',
 Kei hoki mai to wairua,
 E whakapu mai ra nga tai ki Pa-kawau,
 Me tangi atu-i, he tira koroi-rangi,
 Kua tu nga tohu raia o Poua—i,
 Tenei te pipi te takoto nei,
 He haehae noa i te rae,
 Me tangi marire te tane,
 I te whare ra i hanga ai koe—i,
 I to whakapiringa i nga kakaho,
 I hau-patua iho ki nga kiri,
 E ngaro ana i a Te Waha-piro.
 E tu ana i a Nga-manu—i,
 E piki ana i a Te Mate-whitu,
 E kopa ana ia Nga-kono.

E! ma Te Teke e aukaha mai,
 Ma Tungia, ma Te Huā—i,
 Ma Kai-apohia e whakanoho
 Mai te whakarei;
 Ma Te 'Paraha e whakatu,
 Mai te toiere—i.

Whakarewaina ra "Tainui,"
 Whakarewaina ra "Te Arawa"—i,
 Whakarewaina ra "Toko-maru"
 "Mata-houra" ra ki te wai,
 Kia rewa 'Rau-kawa, 'Whakatere,
 Hei kawē i a koe ki Pare-mata—i,
 Ma to nui e taupoki nga whakakoki,
 Ki Taiari ra—i.

TRANSLATION.

(In vain) those southern rats¹ with incantations,
 Prevent thy spirit from returning to me,
 As I lie in a heap by the tides of Pa-kawau,²
 Lamenting thee as one of a spirit band.
 For the omens of Poua³ have been fulfilled.
 Here lie the sharp-edged pipi shells,
 To score my forehead with deep gashes,
 Whilst I lament my beloved spouse,
 Disconsolately looking at thy home,
 With its serried rows of lining reeds,
 They strike on my feelings with full force.
 Thou art lost together with Te Wahapiro;⁴
 Thou didst climb up with Te Mate-whitu
 And passed away with Nga-kopa.

O! Te Teke shall prepare the canoe of revenge,
 Tungia⁵ and Te Huā shall render help,
 The men of Kai-apohia shall occupy
 The stern of the canoe of revenge,
 With Te Rau-paraha standing in the bow.

Launch forth the canoe "Tainui"!⁶
 Launch forth the canoe "Te Arawa"!⁶
 Launch forth the canoe "Toku-maru"!⁶
 And "Mata-hourua"!⁶ drag down to the sea.
 Let Ngati-Rau-kawa and Ngati-Whakareta arise,
 To carry thee on to Pare-mata,
 And by thy greatness overcome
 The turns and twists in Taiari' River.

Notes.—1. The composer depreciates Ngai-Tahu by calling them rats. 2. Pa-kawan is at Massacre Bay. 3. I can only suggest that this is Poua, of the "saying", *Kia mahaki ano te kuaa o Poua*! 4. Te Waparo, taken prisoner when Te Puoho was killed. 5. Tungia of Ngati-Toa, who, with others named in the next three lines, is called on to avenge Te Puoho's death. 6. Four celebrated ancestral canoes here used for the descendants of their crews, who are called on to avenge the loss, Te Puoho being connected with all of them. 7. Is the river now called Taiari, south of Dunedin.

THE MIGRATION TO THE CHATHAM ISLANDS.

To preserve the continuity of this history, a few words about the great migration of some of the Ati-Awa tribes to the Chatham Islands will be said, but it is unnecessary to repeat the detail connected therewith, as it has already been given with considerable minuteness by Mr. A. Shand in Vol. I. of the Journal of the Polynesian Society.

The unrest that consumed the exile tribes at about this period (1835-36) has been referred to, and the Ngati-Tama, Ngati-Mutunga, and other branches of Ati-Awa living at Port Nicholson at that time were as much, or more, affected by this feeling than any others. In the end of 1835, indeed, these tribes, according to the oft-quoted Rangi-pito, were preparing for an exodus to the South Island, and had collected from the Ngati-Kahu-ngunu and other tribes a number of fine canoes in which to make their descent on that island. They were very nearly ready to start when one of their own people named Paki-whara returned to Port Nicholson from a whaling cruise, in which he had visited the Chatham Islands, as related by Mr. Shand. It was then decided by the people to abandon the South Island scheme and instead proceed to the conquest of those islands, as it seemed an undertaking much easier of accomplishment against an unwarlike people as the Morioris were, than against the Ngai-Tahu, who were rapidly acquiring arms, and had so recently proved themselves capable of using them at O-raumoa and other places.

It is clear to me that at this date—end of 1835—the news of Te Puoho's disaster had not reached Port Nicholson, where the bulk of

his tribe, Ngati-Tama, were living, or they would have taken means to avenge his death.

The arrival of the brig "Rodney,"* of Sydney, at Port Nicholson on the 26th October, 1835, offered the opportunity the Natives were waiting for, and they consequently seized her and sailed on the 14th November with about five hundred souls, belonging to Ngati-Mutunga, Ngati-Tama, and Ngati-Haumia (of the Taranaki tribe). This first expedition arrived at Whangatete, Chatham Islands, on the 14th November. Rangi-pito says, that before the brig returned for the second party, the Maoris killed a black man they found there and offered his body as a sacrifice to the gods to ensure a successful issue to the second voyage. The "Rodney" reached Port Nicholson on the 23rd November, and left again for the Chathams on the 30th November, 1835, taking the seven large canoes already referred to, together with a number of people estimated at four hundred souls, belonging to the Ngati-Mutunga, Kekerewai, Ngati-Tama, and Ngati-Haumia tribes. She arrived at her destination on 5th December, 1835.

It is not proposed to follow the fortunes of these branches of the Taranaki tribes any further, more than to state that most of them then alive returned to their old homes in Taranaki in the year 1868, where they are now settled. Mr. Shand, in the publication quoted, has given full particulars of their doings at the Chatham Islands, a record which is well worth perusal.

TE KUITITANGA.

1839.

From the date of the departure of Ati-Awa and Ngati-Tama in 1835 until 1839 there is little to record of the doings of those tribes left at Port Nicholson, Kapiti, and the adjacent parts. The conquest by the Taranaki and Ngati-Toa tribes of the shores of Cook's Straits was by this time complete. Any ideas of extending his conquests to other parts of the South Island that, it is said, had been entertained by Te Rau-paraha and his allies, were abandoned after the defeat inflicted on them by Ngai-Tahu at O-raumoa and other places. It is perhaps strange, in Mr. Travers "Life and Times of Te Rau-paraha," he makes no mention of the reverses suffered by Ngati-Toa and their allies at the hand of Ngai-Tahu. But, although he was writing of Te Rau-paraha especially, Mr. Travers was much too fair-minded a man to have ignored these defeats, had he been acquainted with them. The fact probably

* Mr. Shand, in his account quoted, seems to have been under some slight doubt as to whether Harewood was the commander of the vessel, but Dr. Lang confirms it in his "New Zealand in 1839," as also does Mr. R. McNab in his "Murihiku," p. 434 (edition of 1909), where Harewood's narrative is given; but the date "28th January, 1838," should read "1836," as Mr. McNab informs me.

is that his informants, all of whom apparently were members of the Ngati-Toa or some other of their allies, slurred over or failed, in their tribal pride, to mention the matter at all. Mr. Travers says (*loc. cit.*, p. 89): "I do not think it necessary to refer in any detail to the events which took place between the Horo-whenua (read Hao-whenua) war and the arrival of the 'Tory' with Colonel Wakefield in 1839. On the 16th November* in that year the ship reached Kapiti, and Colonel Wakefield was informed that a sanguinary battle had just been fought near Wai-kanae on that morning between large forces of Ngati-Awa on the one side and of Ngati-Rau-kawa on the other. This fight is commonly known as the Kirititonga (here read Te Kuititanga), and was caused by the renewal, at the funeral obsequies of Te Rau-paraha's sister Wai-tohi, of the land feuds between the two tribes."

When the exodus took place to the Chatham Islands at the end of 1835 many of the Natives were left behind at Port Nicholson. The Taranaki tribe were, in 1839, living at Te Aro *pa* (near where Te Aro Railway Station is now), and some of them were becoming Christianised through the efforts of some Native teachers, amongst whom were Matahu, who had been instructed at Paihia,† and Minarapa, of the Nga-Mahanga *hapu* of Taranaki (whose portrait will be seen in Plate No. 3 hereof, Chapter II.), who had also been to the north, and had been taught (I believe) by the Wesleyan mission. Minarapa was the father of Te Kahui, one of my authorities for this narrative, from whose written statement I take some of the incidents of this period. Te Kahui says, "At this period belief in Christianity was spreading along the coast from Port Nicholson, but had not obtained much hold as yet with those dwelling at Kapiti and the adjacent mainland. Minarapa came from Nga-Puhi at that time and brought Christianity to Port Nicholson, where he and his European friends (the Revs. Messrs. Bumby and Hobbs) built a church at Te Aro. It was a large building on one side of the stream at Te Aro; on the other side was the Maori *pa* occupied by the Taranaki people. The missionaries bought the land on which the church stood for eighty blankets, one cask of tobacco, one box of shirts, and one cask of powder" (*sic.*, but I doubt the powder). "The vendors were Minarapa's own people, the Taranaki people. There were perhaps three acres in this site, which extended down to the shore of the harbour. The church was built in June, 1839, and about six months afterwards came the news of the trouble between Te Ati-Awa and Ngati-Rau-kawa at Wai-kanae. Messengers came to the Taranaki people at Te Aro to ask them to proceed to Wai-kanae on account of the killing of some of Ngati-Rua-nui at Whanganui by Ngati-Rau-kawa.

* See note at end of Chapter—it should be October.

† Life of Henry Williams, Archdeacon of Waimate. By Hugh Carleton, Vol. I., p. 213. Auckland: Upton and Co., 1874.

. . . The cause of this trouble was the death of some of Ngati-Rua-nui who were building a house at Whanganui, when a party of Ngati-Rau-kawa came to stop them, and a fight ensued. The chiefs of the former tribe killed were Te Pu-takarua, Te Matoe, and Te Hau-maringi, and many were taken as slaves—men, women, and children.” (I am doubtful if Te Kahui is right as to the locality—it probably was within the Ngati-Rau-kawa territories, north of Otaki, that some of Ngati-Rua-nui had occupied.)

“When the news reached Ati-Awa, Taranaki, and Ngati-Rua-nui, who were then living at Wai-kanae, they all assembled under their chiefs Rere-tawangawanga, Te Manu-tohe-roa, W. K. Te Rangi-tāke, Paora Kukutai, Te Hiko-o-te-rangi, besides many younger chiefs, when they decided to send their teacher Minarapa to demand the prisoners from Ngati-Rau-kawa. So Minarapa was sent for; he was quite willing to go and try to mediate, and with him went the Taranaki people of Te Aro. On their arrival at Wai-kanae, a meeting was held, and it was decided to try peaceful measures, and Minarapa undertook to negotiate. He proceeded to a village of the Ngati-Rau-kawa, where lived a man named Ruru, who was a man of peace and much desired to adopt Christianity. Ruru consented to accompany him, and then they both went on to the Ngati-Rau-kawa *pa* at Kuku-tauaki (about four miles south of Otaki. Kuku-tauaki was the boundary dividing the lands of Ngati-Rau-kawa and Ati-Awa, see Chapter XIX.) Here they found a meeting going on, and Nga-kuku, one of the senior chiefs of Ngati-Rau-kawa, was inciting the people to make war on Ati-Awa. Turning to Ruru he said, ‘Who is thy friend?’ Ruru replied, ‘He is from Taranaki; he is a minister.’ ‘What has he come for?’ said the first. Ruru returned, ‘He has come to take back the prisoners!’ Nga-kuku, with anger, exclaimed, ‘Look at my guns! Look at my *taiahas*! Can the prisoners be taken away even by force of arms?’ ‘He has some words to say to you,’ said Ruru. ‘Let him speak!’ said the other. Minarapa then stood up and spoke, ‘These are my words to you: First, give me the prisoners; second, let all fighting cease, I bring peace this day; third, let all turn to the Gospel!’ Then Nga-kuku replied, ‘I will on no account cease war! The prisoners shall not be released! Return at once, O Ruru, with your preacher! Is not a preacher as good to eat as another man?’ Minarapa attempted to reply but the people would not hear him, and rushed at him, driving him and his friend out of the *pa*; so they both then returned to Ruru’s home.

“Minarapa, after exhorting his friend to be steadfast in the new faith, returned to Wai-kanae, where his people were very glad to welcome him safely back. After holding prayers, he reported the result of his visit to Nga-kuku and described the aspect of affairs at Kuku-tauaki, which caused all the Ati-Awa, Taranaki, and Ngati-

Rua-nui there assembled to at once become alert—for it was evident the enemy intended war—and prepare for the fight.”

As was so common in those days, the priest, named Kuku-rarangi, a noted man of his time, consulted the *atua* as to the result of the coming struggle, and, as so often occurred, recited in the morning his *matakite*, or vision, in which the *atua* had communicated to him the fact that victory waited on the Ati-Awa arms. This is the *matakite* as told by Te Karihana Whakataki of Ngati-Toa to Mr. Best:—

Nga whenua ka tere mai nei,
Nga moana ka tere mai nei,
Nau mai! kia kite koe
I nga tai whakatu o Kupe—
I nga tai pakipaki.

Hoenga waka o Horopara tai; ara!
A Tu-riri, a Tu-nguha, a Tu-mai-kirikiri,
E takoto mai nei na, e, e, a!
A, ko tena ka tuai, tuaia!
Tuaia rawatia te uri o te tangata,
Kei hoki Tu ki tona whenua; aia, a!
A! ko tena, ka tuaia, tuaia!

TRANSLATION.

The lands that are hastening hither,¹
The seas that are fast approaching,¹
Welcome! For ye shall see
The towering seas of Kupe²—
The dashing waves of the sea.

Behold!

Tu-the-angry, Tu-the-raging, Tu-mai-kiriki³
That there lies in view! E! E! A!
A! These shall be killed! killed!
Utterly exterminated the sons of men,
Before Tu returns to his own land. Drive on!
A! And then be killed, killed!

Notes.—1. The “lands” and “seas” are the enemy. 2. Kupe, the navigator, who, by tradition, separated the North and South Islands, and left the boisterous waves of the Straits. 3. Tu, the god of war.

So Ati-Awa awaited the attack with great content, having faith in the oracle as disclosed by Te Kuku-rarangi, who, by the way, was a noted seer or oracle of those times, many of whose *matakites*, or visions, or prophecies, have been preserved—some of which are to be found in “Nga Moteatea.”

Te Kuititanga is a place close to Wai-kanae, then occupied as a *pa* by the Ati-Awa. Archdeacon Henry Williams, who visited the *pa* not long after the fight, says there were twelve hundred people, of whom five hundred were warriors, in it at that time. The Ngati-Rau-kawa

forces, under their chiefs Te Whata-nui, Ngakuku, and many others, advanced to the attack, timing their arrival there so as to take advantage of the first streak of day, a very favourite time for such a purpose. They then sent on in the dark one of their men to reconnoitre the *pa*. He obtained access, and entered a house where some of the Ati-Awa were gathered under arms, and trusting to not being discovered, asked for a fire-stick. He was recognised, however, and immediately shot. "As soon as daylight appeared," says Te Kahui, "it was found that the army of Ngati-Rau-kawa was drawing near, and as it got quite light the assault commenced, the enemy firing as they advanced. It was now seen that the *pa* was surrounded. Ati-Awa commenced firing, and very shortly a heap of dead were seen lying in front of the *pa*. This repulse caused the enemy to retire to a distance, but they shortly after returned to the assault. Then did Ati-Awa and Taranaki distinguish themselves! Nga-kuku and his people were beaten off, and fled, followed by those of the *pa*, who continued the chase, slaying as they went, until sundown. Minarapa, who was with the party, on reaching their boundary (? at Kuku-tauaki stream), stood forth in front of the victorious army and said, "Cease! these people are beaten. Let it end here." The younger chiefs were most anxious to continue the slaughter, but they were overruled. . . . It was here that the brave chief of Ngati-Rau-kawa (Nga-kuku) was slain, together with some two hundred of his people, whilst thirty-six of Ati-Awa and Taranaki were also killed."

Both parties were fully armed with muskets and consequently great execution took place, and Ngati-Rau-kawa suffered a severe defeat, many prisoners being taken. Te Manu-tohe-roa of the Puke-tapu *hapu* of Ati-Awa appears to have been one of the principal leaders in this affair. When the prisoners were all collected and seated in a row, he came to them and commenced to *pukana*, i.e., grimace and threaten them as was usual. They appealed to him to save their lives. He replied, "No! If you had come as men I would have spared you; but you are murderers* and must die!" Throwing back his cloak he drew his *patu*, and struck the nearest one on the head. "A! It was like smashing a calabash!" said Mr. Best's informant.† All the prisoners were killed, and fifty-five of them buried in one grave. Many more were killed as they fled up the beach towards their own *pa* at Kuku-tauaki followed by Ati-Awa, who kept their enemies in the heavy sand of the sandhills, they themselves following the hard sands, which gave them a great advantage. The Ati-Awa women from the *pa* followed their own party, keeping the men supplied with ammunition. The weapons used were the old flint-lock Tower muskets. Te Rau-paraha landed from his home on Kapiti Island on the beach between Wai-kanae and Kuku-tauaki

* Alluding to the attack on Ngati-Rua-nui which originated this affair.

† This incident was obtained by Mr. Best.

as the fight was in progress, but seeing his particular friends the Ngati-Rau-kawa were getting very much the worst of it, he made a hasty retreat to his canoe and departed with great expedition for Kapiti Island. He was nearly caught by Ati-Awa, who, no doubt, would have had no compunction in shooting him, for he was supporting their enemies. Mr. Travers says it was due to a vigorous rally on the part of Ngati-Rau-kawa that Te Rau-paraha was enabled to escape, and that eighty people were killed besides many wounded. Archdeacon Williams says (*loc. cit.*, p. 215), "Of the aggressors seventy fell, of their opponents twenty." Amongst the dead on the Ngati-Rau-kawa side besides Nga-kuku were Iwikau and Pahika, chiefs of that tribe.

Archdeacon Williams says (*loc. cit.*, p. 218), "November, 1839: Embarked Mr. Hadfield's horses in a large canoe and passed them over to Wai-kanae (from Kapiti). We went over the ground on which the late battle was fought owing to the payment for Port Nicholson not being generally distributed.* For a Native affair it must have been very desperate, the unevenness of the ground bringing the parties into close combat. Te Rau-paraha's people (*i.e.*, Ngati-Rau-kawa) led the attack and were defeated by the people of Wai-kanae. The old chief himself was not present. I was shown the sepulchre of their enemies, whom they buried with military honours, with their garments, muskets, ammunition, etc., not reserving to themselves anything which had belonged to them. This is a new feeling, arising from the great change which the introduction of the Gospel has affected among them."

There is some conflict as to the exact date of this battle. The Ati-Awa say it occurred on a Sunday. "*Ta te whakapono pai hoki!*"—"How great is the Gospel!"—said they in irony, because Ngati-Rau-kawa attacked them on that day. Archdeacon Williams' diary says, "November 7th, 1835: Saw Captain Palliser (Te Kawakawa). Bore up before the wind and were soon in smooth water. We drew in more to the land to get a better observation, and found an opening. We were soon in a most splendid harbour—Port Nicholson; . . . quite a different place to what is laid down by Cook. We came to an anchor in a perfectly sheltered place, with sufficient room for all the fleets of England. Some canoes came off and informed us that the 'Tory'† ship

* This statement is open to question; Ngati-Rau-kawa never had anything to do with Port Nicholson. But as the New Zealand Company claimed to have bought all the North Island south of the 39th parallel of latitude, which would have included the Ngati-Rau-kawa country around Otaki, Manawatu, etc.; possibly there may have been some grievance on that account mixed up with other reasons for this fight. But the true cause of it no doubt was the death of the Ngati-Rua-nui people, as related a few pages back.

† This was the New Zealand Company's surveying vessel, in which was Colonel Wakefield, who had come out to choose a site for the Colony formed by the Company.

en here and purchased the whole place; that they had desired to a portion of the land for themselves, but the Europeans would the whole. A *fortnight since*, a dispute arose among some of the s respecting the land. Not being able to come to any satisfactory ement, they took to their guns. Of the aggressors seventy fell, r opponents twenty. The parties are now in open arms, though related and sitting* together. The land in question was intended opeans and would probably be sold for a few blankets. . . ." ight before the 7th November would be the 25th October. The Book " (already quoted) says 16th of October, Mr. Travers ; from E. J. Wakefield says 16th November. This latter is ly wrong, and anyone who will read Mr. E. J. Wakefield's ntures" carefully will notice that he has himself wrongly written ber for October; and none of the dates agree with the Ati-Awa. r: We must be content to leave the date as about the 16th r, 1839.

rough the influence of Archdeacon Williams a peace was concluded n Ngati-Rau-kawa and Ati-Awa on the 30th November, 1839; has not been seriously disturbed since—as between those tribes—as this part of the coast is concerned.

his further journey north (after leaving the Rev. O. Hadfield lki) the Archdeacon met at Rangitikei on the 11th December a party of Ngati-Rua-nui on their way down the coast to assist ribe in revenging the deaths of their people at the hands of Rau-kawa, which gave rise to the fighting at Te Kuititanga, but influence, after a great deal of trouble, however, he persuaded the rty to return. With this party was W. N. Te Awa-i-taia of i, who has often been quoted in this narrative, who professed to me south for the purpose of introducing the Gospel, but apparently l not sufficient influence with Ngati-Rua-nui to prevent their g on this war expedition. However, according to his own ve, he was the means of first introducing the idea that the lki tribes should return to their old homes, out of which they had riven by Waikato. But this did not take place for some few

Awa-i-taia (or Wiremu Nero Te Awa-i-taia, to give his name) has often been quoted in this narrative. He was a very fine en of the old-fashioned Maori chief, a man of about middle stout, and very fully tattooed, of a benevolent expression of ance, an eloquent speaker, and one of the firmest friends the

Sitting," so often met with in the missionary chronicles, is derived from the *Mo*, which means setting, it is true; but it also means "dwelling," a ; which the missionaries seem to have ignored, though generally far more le.

Government had during the war of the "sixties." He died at Raglan, 27th April, 1866.

The "Waka Maori," No. 75, of May 5th, 1866, says of him: "He was born at Waipa, a son of Te Kata and his wife Pare-hina. He had four wives, of whom two (Rangi-hikitanga and Hinu) survive, and has left two sons and one daughter. His nephew Hetaraka Nero takes his place as chief of Ngati-Mahanga. From his early youth his bravery was displayed. On one occasion the daughter of Te Wehi of Waikato was killed by Ngati-Koata (of Ngati-Toa), then living at Whaingaroa (Raglan). Te Awa-i-taia gathered his forces and drove Ngati-Koata away to the south and took their land. At that time there was peace between Nga-Puhi and Waikato, but the former tribe came to make war on Te Rau-paraha at Kawhia, in which Ngati-Tipa (of Waikato Heads) joined under their chief Kukutai; in all of this fighting Te Awa-i-taia took part." (After the peace made at Matakiki, 1822) "Waikato went to Taranaki under Te Wherowhero, Taonui, and Pehi-Tu-korehu (a distant *matua* of Rewi's); and the coastal tribes were under Te Awa-i-taia, Muri-whenua, and Te Ao-o-te-rangi. On another occasion Te Awa-i-taia went against Taranaki at the head of three hundred and seventy of his own men. One of the latter tribes' chiefs was a very brave man named Raparapa, and in a fight that took place" (at Te Kakara—see Chapter XIII.) "he dashed into the forefront of battle and killed four men of Waikato with his own hand, and engaged Te Awa-i-taia, who ward off the blow struck at him with a *pou-whenua*, and in return struck Raparapa with a *waka-ika* and felled him, but rising they wrestled, and Raparapa seized his man and was carrying him off when he slipped and fell, and then a struggle took place on the ground. At last Te Awa-i-taia's *patu* resounded on Raparapa's head and killed him. He was also with Waikato at Puke-rangi-ora in 1831" (see Chapter XVII.) "when two hundred of Ati-Awa were killed by Te Wherowhero, and three hundred and forty prisoners brought away, Te Awa-i-taia finishing off those not killed by the former.

"It was during a subsequent visit to Taranaki to obtain revenge for some of his people killed that he met a European minister, and was then persuaded to abandon man-killing. He shortly afterwards built the first church at Raglan, and abandoned eight of his nine wives. He then proceeded to Taranaki to convey the Gospel to those people, and subsequently to Waikato and Taupo with the same object, and ever after became a firm friend of the white man."

This narrative has now reached a point where new conditions were arising which gradually ended the old order, and under the influence of

incoming white man the terrible state of "battle, murder, and
len death" prevailing up to 1839, was to give place to the Pax
tanica, and this led within the next few years to the return of the
Awa, Taranaki, and other tribes to their old homes, from which
they had been exiled for so many years. The influence of Christianity
which was spreading all over the land induced the Waikato and northern
tribes to release the vast number of slaves that had been carried north,
these now returned to their old homes. A large body of the
Awa and other tribes were thus released, and on their way back
the old coast track from Kawhia southward, they arrived one fine
morning at the top of the hill called Moe-atoa—a little to the south of
the O-kopa River. Here they assembled to rest awhile, and in the clear
morning atmosphere looking to the south across the sea the beautiful
peak of Mount Egmont could be seen standing up like a bell-tent, its
sides glistening in the sunshine. The exiles were deeply affected at
sight, and they, as is their custom, greeted their beloved mountain
with tears and sighs as the guardian of their homes which lay around
its base. Someone of this party gave vent to their feelings in the
following song, which the Maoris consider very pathetic and which has
since remained a favourite with their descendants to this day :—

Tenei ka noho, ngarohirohi te moana,
Ki taku tai-whenua.
Tu ke ana mai ko Moe-atoa,
Ki taku tai-whenua.
Tu ke ana mai ko Honi-paka,
Ki taku tai-whenua.
Ka te riaki mai Whenua-po,
Ki taku tai-whenua.
Ra te whakataraki,
Ka kaiore ke au,
Ki te atuitui noa atu
Taku ngakau ki a Te Ana-tahi ra,
Ki te tangata nana i whakatiti,
Te kai a Hine-rangi, te ana o Ihu-koi,
Ko te tau-mareretanga i raro,
Ko te wehenga ano,
Kite au i te porangahu,
Ako rawa ake nei ki te aoao-nunui
Nau na, E Hine !
Ngahae rahi ai toku ngakau,
Erangi ma ka paia,
Ka riri ki te hurihuri, he wehi
Ka rapu koia koa,
I poraruraru ai toku ngakau,
E tika e te rau !
Nau i auraki mai,
Kaore i whakaaro.
Ka rua-puruhitia te tinana—e—.

TRANSLATION.

As I sit here, screened off by the ocean
 From my fatherland.
 Solitary stands the hill at Moe-atoa,¹
 Away from my fatherland.
 Separately stands Honi-paka,²
 From my fatherland.
 Whenua-po³ in the distance rises up,
 Far from my fatherland.
 At taunting speech
 I turn from side to side
 Whilst my thoughts wander afar,
 In search of Te Ana-tahi there,
 The man whose action caused the fall
 Of the offspring of Hine-rangi, at the cave of Ihu-koi.
 Following on this downfall,
 Came the painful separation,
 Then first I knew of desolation,
 Now must I try again
 Encouraged by the great cloud
 Sent here by thee, O Lady!
 My heart is still in trouble,
 For the way is long and obstructed
 Causing me to turn about in fear,
 A way must be searched out,
 With this trouble in my heart,
 'Tis true, O the multitude!
 'Twas ye that cast it aside,
 Nor did ye think
 This body was decrepit.

1. Hill near Maro-kopa. 2. A place at Kawhia. 3. A place near Kawhia.

THE END.

“UNWRITTEN LITERATURE OF HAWAII:
THE SACRED SONGS OF THE *HULA*.”

BY N. B. EMERSON, A.M., M.D.

OUR Library is indebted to the Smithsonian Institution of America for a copy of the above work, which has just been published by the Institution. It is a volume of two hundred and eighty-eight pages devoted to the ceremonies connected with the *Hula* dances and songs of Hawaii, and contains a great many of the songs with their translations, accompanied by a large number of valuable notes, and in a few instances the musical notation of the songs.

Dr. Emerson is known as the author of various publications relating to Hawaiian Native matters, among which we may particularly note his interesting paper on “The Long Voyages of the Hawaiians”—a paper which appeals to us as bringing the Hawaiians into touch with the laioris as noted voyagers in the Pacific, and in one of which is introduced an incident well known to Maori tradition, namely, that of the death of the greedy child who was killed and buried in the chips from the hewing out of the great canoe then preparing for its lengthy voyage from the central Pacific to Hawaii. Dr. Emerson is also the translator and editor of “Hawaiian Antiquities (Moolelo-Hawaii),” by David Malo, a description of Hawaiian life, history, arts, customs, etc., written by a well informed native, a work which must remain the authority for many things Hawaiian for all time.

One thing that strikes us with some surprise in Dr. Emerson’s latest work is the sacred character he ascribes to the whole of the ceremonies, songs, etc., connected with the *hula*. He says (p. 11), “The *hula* was a religious service, in which poetry, music, pantomime, and the dance lent themselves under the form of dramatic art to the refreshment of men’s minds.” It may, perhaps, be considered an impertinence to differ from so excellent a Hawaiian scholar as the author, but, we have always understood, the *hula* is the Hawaiian representative of the Samoan *siva*, the Tahitian *upaupa*, the Rarotongan *eva*, and the Maori *haka*, which are not, we think, in any sense of a sacred character; but their performances of a popular character intended to amuse, and in their more ancient aspects were of a somewhat gross character. This,

at any rate, is the character of the *siva* and the *haka* at the present day, and the *eva* and the *upaupa* did not differ, according to the accounts of early writers who witnessed them in their full force of lasciviousness before the performers became aware that the actions and wordings of the accompanying songs were shocking to civilized notions.

It is possible, however, that some justification for the author's views may be discerned in the performances of the '*Arioi* societies of Tahiti, long since extinct; for some of their entertainments were probably of a quasi-sacred character. And it is, moreover, possible that the long series of *evas* introduced into Rarotonga by the navigator and chief, Tangiia, on his return from his lengthy voyage to—as we hold—Indonesia, in the thirteenth century, may have partaken more of a sacred character in connection with the *Takurua* festivals, than the performances as we know them in modern times. In Mangaia island of the Cook Group, these performances took on a highly dramatic character, and were mostly of an historical character. Dr. W. Wyatt Gill, B.A., has very fully described them in his "*Savage Life in Polynesia*."

But, however it may be, whether the sacred character of the *hula* be maintained or not, Polynesian scholars will thank Dr. Emerson for thus preserving much ancient lore of the race. There are some points in his book which will have an interest outside Hawaii, and amongst them the following:—

On page 65 is mentioned the Maori ancestor and navigator Whiro (Hilo in Hawaii).

Page 100, we see the name Hawaii-akea, which is familiar to Maoris as a name for the 'fatherland,' i.e., Hawaiki-atea.

Page 119. Of the island of Kauai—the north-west of the group, formerly Tauai—it is said, "It is a matter of observation that on the island of Kauai both the special features of its spoken language and character of its myths and legends indicate a closer relationship to the groups of the Southern Pacific, to which the Hawaiian people owe their origin, than do those of the other islands of the Hawaiian Group." With this compare the Maori tradition given in this Journal, Vol. VII., and in "*Hawaiki*," p. 50,* to the effect that whilst living in Hawaiki (Tahiti) they obtained their *kumaras* from an island called Tawai, which, it is suggested, is a recollection of this closer connection with Tauai (or Kauai) referred to by the author.

Page 139. In describing the vocal execution of Hawaiian music, the author goes on to say—" . . . the peculiarity of which was a sustained and continuous outpouring of the breath to the end of a certain period, when the lungs again draw their fill. This seems to

* Whitcombe and Tombs', Limited, 3rd edition, Christchurch, 1910.

have been an inheritance from the old religious style of prayer-recitation which requires the priest to repeat the whole incantation to its finish with the outpour of one lung full of breath." Now this is Maori exactly; the invocations—at any rate in some of them, and amongst some tribes—were repeated with an even uninterrupted intonation, until the reciter was out of breath, and any break or the omission of a single word destroyed the efficacy of the utterance. In long invocations, the words *ooi* are often found, and this denoted the exhaustion of the reciter's breath, and at the same time it meant 'so be it.' After this, in some cases, the rest of the invocation was taken up by another priest at the point of break, and thus the continuation of the whole was secured in unbroken sequence. Dr. Emerson goes on to say, "Satisfactory utterances of those old prayer-songs of the Aryans, the *mantras*, was conditioned likewise on it being a one-breath performance." This is certainly the case, and, moreover, the solution of continuity in the recitation had the same baneful effect in the invocation, and on the priest as amongst the Polynesians—another point of 'Aryan-contact.'

Page 194. In the *melo* (which means a song, in Hawaiian; of '*Na melo ai-moku*,' a collection of songs relating to the chiefs—*ai-moku* = 'island eaters'—a word which appears to have become obsolete in Maori, though Mr. John White gives one instance, *more-uha*, as a word meaning a song, and perhaps is connected with *umero*, a song, or shout of triumph) on this page we find an interesting reference to historical characters well known to Maori tradition; but in the *melo* the proper names are treated as ordinary words, and translated thus:—

5 A papa-enaena, wai hau	On a lava plate, now hot, now cold;
A wa'a kau-hi,	Now 'tis a canoe full-rigged for sea;
Haila pepe-mua me pepe-waena	There are seats at the bow, amidships and aft;
O pepe ka muimui	Baggage and men—all is aboard,
O kiele i na ulu.*	And now the powerful thrust of the paddle.

Now Papa-enaena, Waka (or Whaka) -tauhi, Pepe-mua, Pepe-waenga, and Pepe-te-muimui, in a long and interesting genealogical table before me, are all shown as the children of Tu-huruhuru and his wife Apa-kura, who loom so largely in Maori and Rarotongan traditions in connection with the deeds of the younger of this family, Whakatau-potiki (or Whakatau-ihī) in the storming and burning of the temple of Te Uru-o-manono. Another character connected with both the Maori and Rarotongan versions of the drama of Apa-kura and the burning of this temple is Orokewa (or Poporo-kewa), and on p. 162, Dr. Emerson in a note says, "Ke Olo'ewa. (Te Orokewa in

* It must be remembered that Hawaiian "k" is Maori "t," and Maori "k" is not pronounced in Hawaiian.

Maori.) The name of one of the old gods belonging to the class called *akua noho*, a class of deity that were sent by the necromancers on errands of demoniacal possession." Judging from these names it would appear that the Hawaiians, whilst retaining them as words in the poetic form, have only a dim remembrance of the story which looms so largely in the traditions of Southern Polynesia.

Pages 186, 187. We have here a series of *meles* connected with Pele, the goddess of the volcano Kilauēa, about whom there are several legends—one has lately been published in the "Seventeenth Annual Report of the Hawaiian Historical Society," 31st December, 1909. It is suggested that further study of the Pele legends will probably show their affinity with some of the Asiatic myths connected with the astronomical dates of year determination. This, however, is not the place to pursue that subject. Here it is sufficient to indicate that the Hawaiian goddess is probably connected with Maori legends of Para-whenua-mea, or the Deluge legend. On p. 187, Dr. Emerson gives the following lines in *He oli*, or song, in which word we recognise the Maori equivalent of *oriori*, a lullaby, frequently full of historical matter:—

Ka wa'a o Kane-kalai-honua	The canoe of Kane the world-maker
Holo mai ke au, a'ea'e Pele-honua-mea	The tides swirl, Pele-honua-mea o'er mounts them
A'ea'e ka Lani, ai puni'a i ka moku.	The god rides the waves, sails all about the island :

In this we see Pele with an epithet, that is the exact equivalent of Para-whenua-mea, for, (it is perhaps unnecessary to say that) in all the dialects of Polynesia the letters 'a' and 'e' are constantly interchangeable; hence Pele=Para. To quote from the report of the Historical Society alluded to above: "But the latter story says that Pele came with the great flood known among the Hawaiians as Kaiahinalii. This flood accompanied her through all her ocean journey, overwhelming many islands, until at last she landed at Niihau" (the island at the extreme north-west of the Hawaiian group). In this extract it is clear that Pele is connected with the traditional deluge stories preserved by nearly all branches of the Polynesian race. Para-whenua-mea, with the Maoris, is frequently used as an equivalent for the deluge; and expresses, I suggest, the complete effacement of nature, with nothing remaining but the *debris* of a former world. It is so used also poetically as a synonym for a great destruction or calamity to mankind.

The Rarotongans have embodied in their traditions the knowledge of Pele under the form of Pere, and in connection with Maui's visit to the Hawaiian Islands (see "Hawaiki" p. 149). Under the same name she is known to the Paumotu Islanders, as Mr. J. L. Young tells us in this Journal, Vol. VI., p. 109.

Page 189, we have in the line, "*E waiho aku ana o Ahu*" ("She's bidding adieu to Oahu"), a statement of the deepest interest to Maori scholars, for here in a note Dr. Emerson says, "O Ahu. In this instance the article still finds itself disunited from its substantive. To-day we have Oahu and Ola'a;" also referred to on p. 90. Now this Ahu, according to a Maori tradition, is the name of the land that one of the great migratory expeditions of six canoes, after coming from the far west and sailing north-east before the monsoon, is the land they made, and adjacent to it—according to Maori tradition—are the islands Maui (named after their ancestor Maui), Maui-taha, and Maui-pae, two smaller islands, which, no doubt, are those now known to the Hawaiians as Molokai and Lanai, lying to the north-west of Maui Island. From Ahu, says Maori tradition, the course to that Hawaiiki from whence their ancestors came to New Zealand (*i.e.*, Tahiti) was south. This, however, is not the place to deal with this particular migration; the interest is in the identification of Oahu of the Hawaiian Islands with the Ahu of Maori tradition.

Page 197. Here we have a note of very great interest in reference to Kumu-kahi (Tumu-tahi in Maori), the most easterly cape in the Hawaiian group, with its stone pillars, probably connected with sun worship, as also Phallic worship. But to discuss this question would lead us beyond the limits of a review.

Page 224. Note: "Hiwa-uli, an epithet applied to the island of Hawaii," is interesting as probably indicating the locality so frequently mentioned in Rarotongan traditions under the local form, Iwa or Iva.

May we suggest to Dr. Emerson that he would confer a further boon on Polynesian scholars if he would employ his great knowledge of the Hawaiian language, their traditions, customs, etc., to the translation of at least some of the *meles* in "*Na mele ai-moku*," many of which are undoubtedly of great historical interest.

We wish respectfully to congratulate the Smithsonian Institution upon the fact of their having recognised Hawaii as part of their sphere of action by thus publishing an important work relating to this new acquisition of the United States.

THE RAROTONGAN VERSION OF THE STORY OF RATA.

COLLECTED AND TRANSLATED BY STEPHEN SAVAGE.

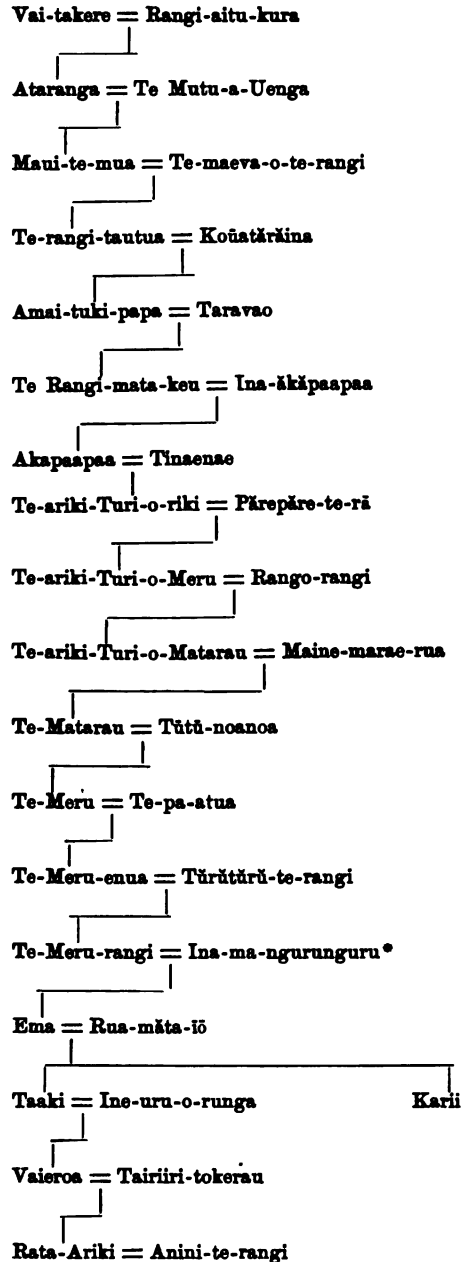
[The following story of Rata and the genealogy and short story from *Vai-takere* was recited to me by *More-taunga-o-te-tini*, who is, perhaps, one of the most learned and intelligent Rarotongans now living; certainly he is one of those few Native historians of Rarotongan legends whose knowledge and word may be relied upon. The present *More* is a descendant of the high priest *More-Macate* and also of another high priest named *Macate-Atua*, both of whom joined *Tangiia-nui*'s expedition when that famous Maori ancestor was fleeing from his cousin *Tutapu* (*Tutapu-āru-roa*). The *More* of that period came on to Rarotonga with *Tangiia* as one of his high priests and was afterwards placed under the jurisdiction of *Pā-Ariki* (*Te-ariki-upokotini*) and *Motōrō* (*Te-Ariki-Tino-mana*) by *Tangiia-nui*, and was given certain priestly offices to perform pertaining to his office as a high priest. The present *More* informed me that the story of Rata was known to but few of the present generation, but was well known to the priests of old; that his father had been taught the legend by his father, and so on. Others of the last and present generation had heard fragments of the legend and had thus confused the legend of Rata with that of *Atonga* and his brothers *Oro-keu* and *Oro-inano*, and with the building of the famous canoe "*Tarai-pō*." The Rarotonga branch of the *Tino-mana* family are descendants of this Rata through their ancestor *Ruatapu*, who was a son of a female descendant of Rata, named *Te-Mātā-o-Ena*.

In making the translation of this legend, I have endeavoured to make it as literal as possible. S. SAVAGE.]

INTRODUCTION.

THIS is a short story of the ancestors of *Rata-Ariki*, from whence he sprang; as a bud growing out from the branch of a tree and the growth thereof; the branching out into many branches, and his descendants.

Rata was a descendant from the great ancestor *Atea-vai-takere* and his wife *Papa-te-tumu-enua-uri*. The genealogy given commences from *Vai-takere* and his wife *Rangi-aitu-kura*; *Vai-takere* was a descendant of *Atēa*, so also was *Rangi-aitu-kura*. From *Vai-takere* I give the genealogy:—



*According to the Maori story, Kai-tangata married Whaitiri (which means under, the same—we think—as Ngurunguru in Rarotongan). Their son was Ema, whose sons were Tawhaki and Karihi, and the son of the former was Wahieroa, whose son was Rata. Wahieroa's wife was Tawhiri-tokerau. Rata

Ataranga also had other sons, namely: Maui-roto, Maui-tee, Maui-teina, and Maui-tikitiki-a-Taranga.

The above genealogy shows the ancestors of Rata-Ariki, and from him sprang many branches; some of his descendants are in Rarotonga and other islands of the Cook Group—some at Akatoka-manava (Mauke Island), others at Enea-manu (Atiu Island). A genealogy given at the end of this paper shows one line of descendant from Rata down to the late Tararo Ariki of Mauke.

The names of these ancestors that I have given from Ataranga down to Rata were not the only names by which they were known, no, they had many names, but these that I have given are known to us and to our ancestors. Some "Are-korero" (Historians, literally Houses-of-legends) say that Te-Meru-rangi's other name was Kai-tangata, which may be correct, for he was also known to us as Tui-kai-vaevae-rōrōa, which means "Tui-the-eater-of-men, and this may be only another word for Kai-tangata, who was the father of Ema, who begat Taaki and his brother Karii. Taaki was the eldest born, in proof whereof is a *pee*, or song, of the birth of these two sons.

This *pee*, or song, is said to have been composed by Tangaroa:—

Who are these I behold?
 'Tis Ta'aki Ariki and Karii—
 Born to the great, light world.
 Godly sons of Tangaroa and Te-po-a-mio
 Who, in their coming, rent the bonds of the shades—
 From below, from Avaiki.
 Upon Ta'aki Ariki, the elder, I bestow my sacred skin.

Rata was also a descendant of Mū, who cohabited with the god Io, for it is said, "*No rotō mai a Rata-Ariki ia Mū ma Io.*"—"Rata was a descendant of Mū and Io.) This is part of our sacred *karakia* and only recited on special occasions, such as on the election of a descendant of Rata to the position of *ariki*.

I may say the god Io was an *Atua-makamaka* (god of good), and the ancient priests, always ended up the special *karakia* with this chant:—

Io,—Io—te atua nui ki—te—rangi—tua—tini—tini.
 Io,—the great god of the vast (or great) heavens.

flourished in the eighth century, according to the most reliable genealogies—a point we shall comment on after the Paumotu account of Rata has been printed; probably in the "Journal" for December.—EDITOR.

THE STORY OF RATA.

[HAVE given the genealogy of Rata ; I will now proceed with the story :—

Vaieroa and his wife Tairiiri-tokerau resided on their island home at Avaiki (Savaii), and after a certain period Tairiiri-tokerau became regnant. One day she expressed a desire for a repast of eels, so Vaieroa set to work and fashioned some hooks with which to catch eels and so satisfy his wife's longing.

Now it so happened that Kokopu and Koura, who were sisters to Pūpū and Kavei, who resided together in their home in the stream, learned of these preparations ; they therefore warned their brothers, saying, " Listen, O our brothers, to what we say to you ; do not go about with your mouths open, but keep them closed, for Vaieroa and Tairiiri-tokerau are preparing hooks and lines with which to catch you."

The brothers Pūpū and Kavei answered, " Oh, never mind, we will fast upon what they let down to us and shall break the hooks."

The sisters said, " That will be well if you can do so." And they, having warned their brothers, disappeared among the tree rootlets that grew at the bottom of the stream.

Not long after, Vaieroa and Tairiiri-tokerau appeared on the bank of the stream with lines and hooks ; they baited the hooks and cast the lines into the stream. Pūpū immediately swallowed one baited hook and Kavei the other. Vaieroa and his wife thereupon commenced to pull them ashore ; Pūpū and Kavei struggling to get free.

After the two eels had become exhausted from their struggles, and were in a dying condition, and were almost pulled to the side of the stream, the sisters called out from their hiding-place, " That is the result of your boasting, O our brothers ! and not listening to our advice ; now break the hooks else you will become food for that man's wife."

Both Pūpū and Kavei were landed and soon despatched, cooked, and eaten.

Some time after this, Vaieroa's wife gave birth to a son, and the parents called him Rata. Things in general went on smoothly until one day the parents noticed that a skin disease had broken out on the child Rata ; it was called *maera*, a rash that appears in the groins. Vaieroa and his wife, together with the grandmother of the child, went to the sea-coast, at the mouth of a large river, to obtain a certain seaweed that grew there upon the rocks ; this seaweed was a remedy for this kind of disease (it was applied to the place affected).

When they reached the place, Vaieroa and his wife left the child in

the charge of the grandmother, who stayed near the bank of the stream (river) while they went to gather the seaweed.

They went some distance out on the rocks and procured a quantity of the weed and brought it to the grandmother, who applied portions of it to that part of the child affected with the rash. Vaieroa and Tairiiri-tokerau returned to gather more of the seaweed.

At this time very heavy rains fell on the mountains inland, which caused a great and sudden flood, and, before Vaieroa and his wife could reach a place of safety they were overtaken by the rush of the flood, which came sweeping down the river-bed with terrific force, bringing torn-up trees, drift-wood, and stones in its headlong rush, and both Vaieroa and his wife were both swept out to sea and there perished, and their bodies were devoured by the sons of Puna.

These children of Puna were Eke (Octopus), Paua (Clam), Mangao (Great Shark), Tatavere (species of fish), Aku (Sword-fish). The fact that Vaieroa and Tairiiri-tokerau were devoured by these children of Puna was revealed to Rata by the gods Atonga and Tongaiti-matarau at the time he was engaged in building his canoe some years afterwards.

To return to the grandmother and the child who had been left on the bank of the river: she waited some time in hopes of the return of Vaieroa and his wife, and, after some length of time had elapsed, knew that her son and his wife were dead. So taking the child and the remaining seaweed went home and there nourished the child until he grew to man's estate.

When Rata had grown up, he one day asked his grandmother, "Who are my parents?" The grandmother said, "You had parents, but they are now dead; they were swept away by a flood. They had gone to obtain some seaweed to apply to the disease that afflicted you whilst you were a child, and it was while they were gathering the seaweed they were overtaken by a flood and swept out to sea and drowned; and only you and I are left now."

Rata and his grandmother lived for some time at their home, and after some thought Rata decided to go in search of his parents, for he thought that perchance the flood had carried them far out to sea, and that by some chance they had reached some distant land. So one day he said to his grandmother, Ine-uru-o-runga, "Have we no axe?" She replied, "Yes, we have one. There it is."

Rata procured the axe, and when he examined it, he noticed that the cutting edge was broken, so he said to his grandmother, "What shall I do with this axe?" She replied, "Take it down to the fore-shore and bury the head in the sand, leave it there until to-morrow morning and then you return and bring it home."

Rata did as he had been directed, and in the morning went and obtained the axe, and, to his great surprise he found that it was again

perfect. He returned home and said to Ine-uru-o-runga, "I am now going to make a canoe, and then go in search of my parents."

The old grandmother consented, and Rata departed to the forest to search for a suitable tree from which to make his canoe. After searching for some time he found a tree suitable for his purpose, he set to work and cut it down, and, leaving the tree where it had fallen, returned home.

Next morning Rata returned to the forest on the mountain to hollow out his canoe. When he reached the place where he had left the fallen tree, he found that it was standing in its original position again! He again cut it down and then returned home.

When he reached home, his grandmother said to him, "How is your canoe progressing?" Rata replied, "I cut the tree down yesterday and left it where it fell; when I returned to-day I found that the tree had been returned to its original position."

The grandmother said, "Now grandson, when you return to-morrow, if you find the tree standing, again cut it down and when it has fallen, cut off the top part of the tree. Should night overtake you, do not return home at once, but hide under the top branches that you have cut off and watch for the person who returns the tree to its original position."

Rata listened to the instructions of his grandmother. The next day he returned to the forest, and when he came to the place where he had cut down the tree—it was standing again. He therefore cut it down again and then cut off the top part of the tree and commenced to hollow out the canoe.

It was now night, and Rata hid under the branches he had cut off. Gradually the night wore on, when he became aware of the approach of a host of gods; they came like the rush of a mighty wind scattering the earth and debris in all directions. When these gods reached the spot where the tree had been cut down, they commenced to gather up the chips and replace each in its original place and were about to restore the tree to its former state when Rata sprang out from his hiding place and gave them chase, he scattered them in all directions. Rata chased them from place to place until they reached a ridge of the mountain when the gods uttered the cry "E Utu!" Rata chased them from there to another ridge when they again uttered the cry "E Utu!"

After Rata had utterly routed these gods he returned home and told his grandmother all that had happened and said that the gods had called out "E Utu." The grandmother said, "To-morrow morning you must cook a lot of food for a feast and offer it as a propitiatory offering to the gods Atonga and Tongaiti-matarau." Next morning Rata prepared the food as his grandmother had directed; it was placed in the oven, and after it was cooked the oven was opened and the food offered to the gods Atonga and Tongaiti-mata-rau.

After this Rata prepared to return to the forest. Just before he departed, his grandmother said to him, "If night should overtake you do not return, but hide under the tree-tops that you have cut off and watch for what happens." Rata went to the forest and commenced to hollow out the canoe, and when night came on he hid under the branches he had cut off. He had not been long in his hiding-place when the gods, Atonga and Tongaiti-matarau, appeared, and called upon the tree to resume its natural position and state; these are the words they used:—

"Piri mai, piri mai taku mäieti, taku mäieta,—
Tū, tū te rau tu."
"Join together, come together,
My beloved, my cherished ones—
Rejoin your parents O leaves."

The fallen tree did not respond to the command, so again these gods called:—

"Piri mai, piri mai taku mäieti, taku mäieta ;—
Tū, tū te rau tu."
"Join together, come together,
My beloved, my cherished ones—
Rejoin your parents O leaves."

Still the tree did not respond, and when Atonga and Tongaiti-matarau looked about to discover the cause why the tree would not obey their command, they saw Rata hidden under the branches; they could see his eyes glistening in the darkness. Rata was gaping at them.

The gods exclaimed, "Is it you, O our child? do you desire a canoe?" Then they further asked, "Why do you want a canoe?" Rata replied, "I am going to search for my parents, Vaieroa and Tairiiri-tokerau." The gods said, "Your parents have been devoured by the sons of Puna; your mother's eye-balls are in possession of their sister, Te-vaine-uarei; that is so our child; now return home, and we will make your canoe."

Rata returned home and told his grandmother all that had happened. She said, "That is well, O my grandson! it is well that the gods make your canoe for you, for you will become a famous man and your descendants shall be many, but your first work shall be to seek revenge on the sons of Puna; do not spare them."

One morning, some little time after, the canoe was brought to the house occupied by Rata and his grandmother, Ine-uru-o-runga, who was also known as Tiau-tara-titi. It was placed on the platform in front of the house. The canoe was a beautiful vessel. Rata at once launched it into the lagoon and named it "Otutai," and he called the name of the mat-sail, "Māine-i-te-ātā."

Rata had not as yet obtained men with whom to man his canoe; but he prepared everything for a long voyage, and wishing to test the sailing powers of the canoe, he set the mat-sail and sailed the vessel to and fro in the lagoon. While he was thus engaged, a man came to the beach and called out to him, "O Rata O! where art thou bound to?"

Rata replied, "I am going in search of my parents."

The man called out, "Let me go with you."

Rata said, "What is your calling?"

He replied, "I am a canoe baler; let me go and I will bale the water out of your canoe."

Rata said, "Come on board."

The man came on board of the canoe; and then another man appeared and called out to Rata, "O Rata O! where art thou bound to?"

Rata replied, "I am going in search of my parents."

The man called out, "Let me go with you."

Rata said, "What is your calling?"

The man replied, "I am a sinet worker, let me go and be sinet worker to your canoe."

Rata said, "Come on board."

This man came on board; and then another man appeared on the beach, and yet another, and so on, until ten men had presented themselves, and as each man arrived he asked Rata where he was bound, and on being told, asked to be allowed so join the expedition, and on each man declaring what his calling was, if acceptable to Rata, he was allowed to join, and invited to come on board the canoe. They were as follows:—

Matua-óéóé-vaka (canoe paddler)

Matua-frífrí-aura (rope worker)

Matua-tuitui-kie (sail maker)

Matua-tōkōtōkō-vaka (canoe poler)

Matua-akatere-vaka (canoe steerer or sailing master)

Matua-pāripāri-óé (paddle maker)

Matua-akara-etu (consultor of the stars or navigator)

Ten in all presented themselves to Rata and were accepted, Rata, himself, made the crew up to eleven. It was now that another man presented himself and called out to Rata, "O Rata O! where art thou bound to?"

Rata replied, "I am going in search of my parents."

This man, whose name was Ngānāōa, said to Rata, "Let me go with you."

Rata said to him, "What is your calling?"

Ngānāōa said, "I fly kites."

Rata said, "You fly kites; and what then?"

Ngānāōa said, "I leap up to the heavens and extol my mother with exalting song."

Rata said, "You extol your mother, and what then?"

Ngānāōa replied, "O, I exalt our mother, and that is all."

Rata said, "I do not want you, you cannot come." He forthwith threw Nganaoa overboard and sailed his canoe out to sea.

At the time that the canoe sailed away there were only eleven men on board. The canoe sailed on until the land was out of sight, when the crew descried a large gourd floating on the surface of the sea. They exclaimed, "There is our *ue-kura* (gourd mascot)* floating on the sea." Rata called out, "Pick it up." The gourd was picked up, and broken open, and the first object that met their gaze were the glistening eyes of Nganaoa. When Rata saw Nganaoa, he called out to his men, "Cast him into the sea." The crew threw Nganaoa and his gourd overboard, and left him to his fate (as they thought).

The canoe proceeded on its voyage, and had sailed on for some distance when the crew noticed another gourd floating on the ocean, they at once cried out, "There is our *ue-kura* floating on the sea." Rata heard them and called out, "Pick it up." They did so, and when they opened it they were again confronted by the glistening eyes of Nganaoa. When Rata saw him, he exclaimed, "I am pestered by you." Then Nganaoa said, "Let me go with you, O Rata." Rata now consented to allow Nganaoa to remain on board and become one of the crew. His advent made the crew up to twelve.

The canoe sailed onward. After they had been sailing for some time Nganaoa called out, "O Rata! there is death ahead of us. It is the *Eke* who is stretching out his tentacles and is about to seize the canoe of Rata, and destroy him and his crew."

This monster was one of the sons of Puna; its name was *Eke* (octopus), its eyes were on a level with the sea surface, and one part of its tentacles had gripped the ocean bed and the others were stretched heavenward, and would soon descend and break up the canoe and crush Rata and his men; that is why Nganaoa cried out, "There is death ahead of us."

Rata became afraid. Nganaoa called out to him, "O Rata! declare who is the priest of your expedition, we will be killed!" Rata said, "There is no priest; but you, my friend, are the priest." Nganaoa then said, "I thought when you threw me into the sea that your canoe was provided with a priest." He then took up his gourd and bamboo knife and sprang into the sea, got inside the gourd and

* *Ue-kura*.—*Kura*, a sacred object containing the virtue and power of some hidden diety by which a man is enabled to attain to some difficult end—a talisman. In this instance I have used the word "Gourd-mascot," which I think meets the case.

caused it to float to where the octopus was. The monster seized the gourd and wound its tentacles around it and drew it to its mouth. Nganaoa at once stabbed it with his bamboo knife, and thus killed the octopus, which released its hold on the gourd and died. Nganaoa caused the gourd to float back to the canoe, got on board the vessel which continued its voyage.*

They had not, however, sailed far when Nganaoa again called out, "O Rata! there is another death ahead of us, the mouth of this canoe-destroying monster is open ready to swallow us—now declare who is the priest of your canoe." Rata said, "There is no priest; but you, my friend, are that priest." Nganaoa said, "Oh! I thought when you threw me into the sea that your canoe was provided with a priest."

This monster was a great man-eating shark, and from its ferocity was called an *arua*; it was one of Puna's children, and was bent upon destroying Rata and his crew. Nganaoa again took up his gourd and bamboo knife, and sprang into the sea, got into the gourd, floated on until he came directly in front of the monster, who immediately swallowed him, gourd and all.

Once in the interior of the monster, Nganaoa set to work with his bamboo knife and cut through the monster's intestines, and eventually stabbed it through the heart, and thus killed it. He then cut his way out, and getting into his gourd floated back to the canoe, got on board, and the canoe continued on its voyage.†

They had not sailed a great distance when Nganaoa called out, "O Rata! there is another death ahead of us, the sea is rushing into its mouth, which is opening to swallow us—now declare who is the priest of your canoe." Rata said, "There is no priest; but you, my friend, are that priest."

This monster was also a son of Puna, and was one of those who had devoured Rata's parents, its name was *Pāua* (Clam). Nganaoa again took up his gourd and bamboo knife, and sprang into the sea, got into the gourd, and floated into the interior of the great clam which immediately closed upon him and his gourd. As soon as the clam closed upon him, Nganaoa cut the bivalve, and then drove his bamboo knife into the monster's heart. The dead clam sank into the depths of the ocean. Nganaoa got safely back in the usual manner, and the canoe proceeded on its voyage.

They had now sailed for some distance when Nganaoa again called out, "O Rata O! there is death ahead of us, it is gamboling about

* In this incident we see a reflection of the story of Kupe's adventure with the octopus in Tory Channel, New Zealand. The incident is almost exactly identical.

—Editor.

† This reminds us of the adventures of Ao-kehu, when he killed the Whanganui *Taniwha*, Tutae-poroporo.—Editor.

on the surface of the ocean, this is Tatavērē—now declare who is the priest of your canoe." Rata said, "I have no priest; but you, my friend, are that priest." Nganaoa said, "Oh! I thought when you threw me into the sea that your canoe was provided with a priest." He then took up his gourd and bamboo knife and sprang into the sea, got into the gourd and floated directly in front of this monster, who at once endeavoured to swallow the gourd, but it could not manage it, for every time it made the attempt the gourd spun round-and-round, and would not enter into the great fish. In the meantime, Nganaoa had leaped out of the gourd into the mouth of the *Tatavere* and thence into its interior, and, whilst the fish was so intent upon its attack upon the gourd—which, every time the fish tried to bite it, spun around and defied every attempt to swallow it—Nganaoa was at work in its interior, stabbing and cutting until he pierced its heart and killed it. Nganaoa now freed himself, and getting into the gourd floated back to the canoe and got on board. The canoe then proceeded on its voyage.

The vessel had not, however, sailed far when Nganaoa again called out, "O Rata O! there is yet another death ahead of us, now declare who is the priest of your canoe." Rata said, "There is no priest; but you, my friend, are the priest." Nganaoa then said, "O Rata, had I not been here with your canoe you would have been destroyed. This is the last monster with which we have to contend; and now it is life or death."

This monster was one of the sons of Puna and was named *aku* (Sword fish). Nganaoa took up his gourd and uttered the incantation which he had recited on each occasion, then taking his bamboo knife sprang into the sea, and placed the gourd so that it was directly in front of the fish, which was rushing to attack the canoe; the sword passed through the centre of the gourd, and, owing to the force of the leap made by the fish its sword penetrated to its full length into the gourd, and the lower jaw of the fish was consequently firmly imbedded in the gourd some little distance below the sword—the mouth of the monster being forced wide open. The fish now became almost helpless and shook its sword endeavouring to rid itself of the gourd, but the gourd remained fast. The fish's attention was so concentrated upon freeing itself that it made no further attacks upon the canoe, for the impaled gourd prevented it from effectively using its destructive weapon with effect.

In the meantime, Nganaoa had entered into the fish's interior by way of its open mouth, and there used his bamboo knife with such effect that he shortly killed the *aku*.

Nganaoa now freed himself and got back to the canoe. All of the children of Puna were now destroyed, and it was Nganaoa the priest who had destroyed them. When he got on board the canoe, Rata said to him, "But for you, O Nganaoa! we would have all been destroyed."

The canoe and its occupants now continued its voyage without

further interruption and eventually reached Iti-nui.* Tukai-ta-manu was the *ariki* of that land at that period; his wife's name was Ina-ara-maunga, and the name of their son was Kairu-maūanake; this son was, as well as being *ariki*, also a priest. On the arrival of Rata and his crew at Iti-nui, Rata and his men landed and left Nganaoa to take care of the canoe. It was at this time that Kairu-maūanake submitted several problems for Nganaoa to unravel.

Nganaoa unravelled all the problems that were submitted, and he in turn gave several problems to Kairu-maūanake to unravel, but Kairu-maūanake failed to give answers, hence this saying:—

“I karanga mai o te taunga tamaiti a Kairu-maūanake—
Aua e tinainai ia nga manu.”

“It was said by the young priest Kairu-maūanake—
Do not tempt voyagers lest you be outwitted.”

From Iti-nui Rata voyaged to Motu-taotao, for it was at this last named land that Te-vaine-narei, the daughter of Puna resided, and who had possession of the eyeballs of Rata's mother. When Rata arrived at Motu-taotao he found the daughter of Puna and killed her, and recovered possession of his mother's eyeballs. Rata had now revenged the death of his father and mother.

He and his party of warriors made many voyages to many lands. He visited the island of Tumu-te-varovaro† and resided on this island for some time on the western side in the vicinity of the place now called Vaiakura,‡ and from the fact of his having been in possession of that part of the island the following saying has been handed down from generation to generation:—

“Rata-ariki i Vai-o-kura.”
“Rata-ariki of Vai-o-kura.”

Some of Rata's descendants held possession of this land up to the period when Tangiia-nui arrived here at Rarotonga; they joined Tangiia and his party but were always independent chiefs and people.§

After residing here for some time, Rata made many voyages and returned to Avaiki (Savaii), where he met his death.

* Iti-nui, is Viti-nui, or Whiti-nui, Great Fiji.—EDITOR.

† Usually said to be an old name for Rarotonga.—EDITOR.

‡ Originally pronounced “Vai-o-kura,” but at present the letter “a” has taken the place of “o.”—S.S.

§ The period of Tangiia-nui is the thirteenth century.—EDITOR.

THE DEATH OF RATA.

[In giving this, which is a Rarotongan account of the death of Rata, who according to their tradition was killed at Kuporu (Upolu island of Samoa) when he made an attack upon the people of that Island, I have made an almost literal translation, possibly owing to the number of years since the event occurred part of the account has become lost, and students of Polynesian traditions may take it for what it is worth.—S.S.]

Manuka was the island (land)—most easterly island of the Samoan group. Apakura, who was a woman of high rank, resided with her husband, Vaea-tāraŋga-nuku. Vaea was a great warrior. One day a message came from Kuporu to Vaea to go to their assistance, for they had received word that Rata and his warriors were going to attack Kuporu; that is why the chief of Kuporu sent for the assistance of Vaea.

This Rata was a voyaging *ariki* who came from over the sea; he was a son of Vaieroa. When word reached Vaea, he went to Kuporu and awaited the arrival of Rata. Rata eventually arrived. It was night when he entered the harbour at Kuporu, in the harbour at Apia. Watchers saw him arrive, and the canoe came to an anchor. As soon as the canoe was securely anchored, Rata told his men to sleep, for in the morning he would attack the people on shore.

Vaea was informed of the arrival of Rata's expedition. He therefore went down to the seashore and, stretching out his hand (arms) lifted the canoe and its sleeping people up and over the mountain, and then placed the canoe on the tops of the trees.

Rata and his crew were fast asleep when this happened, and did not know of its occurrence. When the man whose duty it was to bale the water out of the canoe awoke, he commenced to bale out the canoe. He dipped his baler into the water at the bottom of the canoe and emptied it over the side. He went on baling for some time, and suddenly it struck him that the sound of falling water was different to that to which he had been accustomed. He took up another balerful of water and poured it over the side and listened carefully; the sound was strange, it was not as usual; the water did not fall with a solid splash as he had been used to hear it fall. It fell with a sound similar to the fall of rain and seemed to fall some distance. He then looked over the side of the canoe and saw that the canoe was on the summit of large trees in a forest. He awoke Rata and the crew, calling out, "Awake, get up, we are undone."

Rata and his men sprang to their feet and found that indeed the canoe was on the tops of the trees of a forest. They then awoke the priest, but his priest-craft was of no avail. Rata was slain here, and the canoe became turned into stone; and that forest was thereafter called "Te-vao-rakau-o-Rata"—The-forest-o-Rata. The reason why it received this name was because Rata was slain there.

After the death of Rata, Apakura, the wife of Vaea, waited for some time for the return of her husband, but he did not come. She then went to Kuporu in search of him. She eventually found him, but he was dying; he was turning into stone; his body was already stone; and only his head remained. When she came to him, Vaea said, "Come, my companion, I go to the shades, you come too late." Vaea then turned his face to the darkness (shades, or died) for life had almost gone.

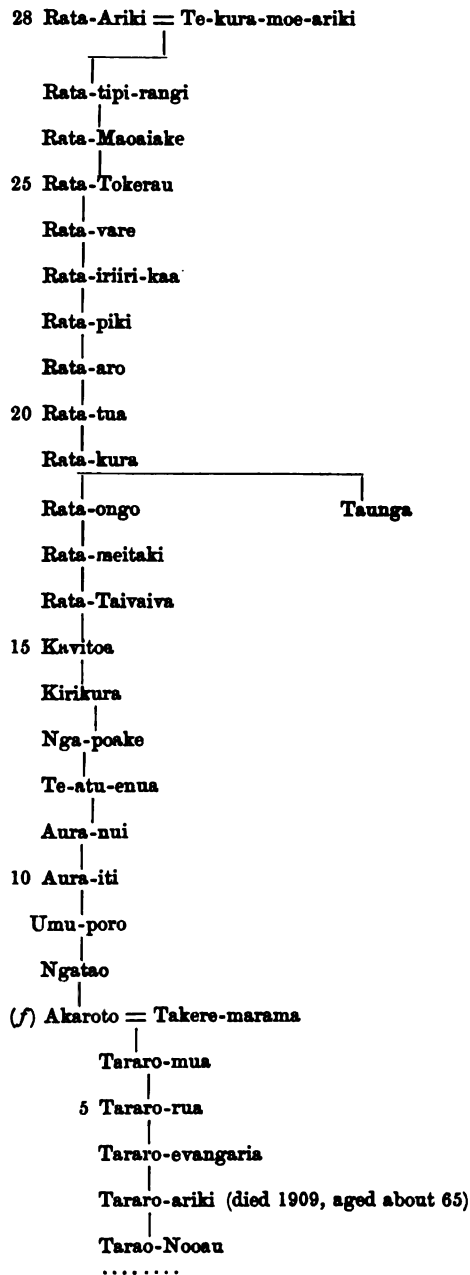
This is the story of the death of Rata as known to us. Some traditions say that Rata escaped with part of his crew, and that he secured another canoe and sailed away to Avaiki, and was never heard of again.

There is little more to be told. Rata had other canoes; it was not that he had only the one canoe; he had many, and each canoe bore a different name; one was named "Tu-i-te-rangi-tua-tini," and another "Te-rangi-mārangaranga." The name "Tarai-po" was not the name of any of Rata's canoes. That name was given by Atonga to the canoe that his brothers built.*

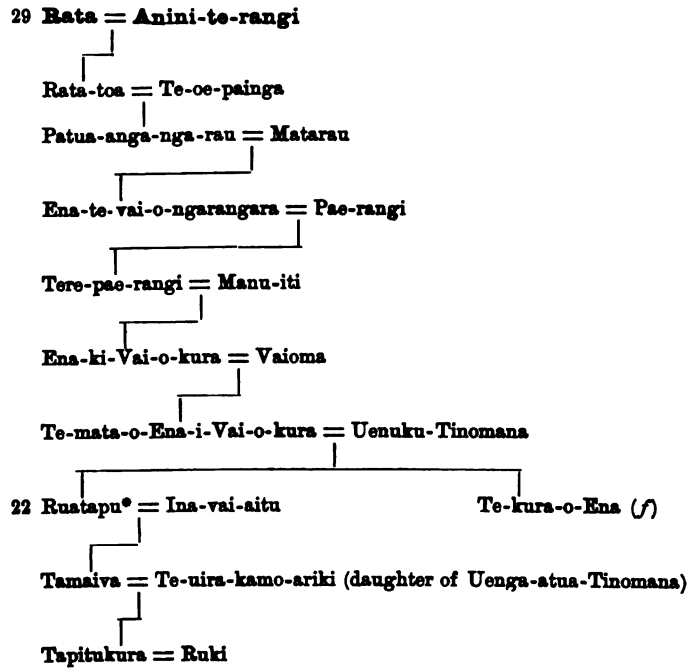
Kua oti.

* It will be noticed in this story of the Canoe being lifted up on to the trees, and the death of the crew, that it is almost an exact repetition of that given in this "Journal," Vol. XVIII, p. 139, in Dr. Schultz's story, "The Samoan Version of the Story of Apakura."—EDITOR.

A genealogy from Rata by his wife, Te-kura-moe-ariki, show descent to Tararo Ariki of Mauke Island, Cook Group:—



To show the connection from Rata to Ruatapu according to Rarotonga genealogy:—



From Tapitu-kura descends the Rarotonga branch of the Tinomana family.

* If, as seems likely, this is the Ruatapu referred to in last number of Journal, it will be seen that the genealogies agree with one another. But on this subject there will be something to say later.—EDITOR.

KO TE ARE-KORERO TEIA NO RATA-ARIKI.

NO ROTO I TE ARE-KORERO RAROTONGA.

NA TIVINI MA MORE-TAUNGA-O-TE-TINI.

TE AKAMATA VANANGA.

KO te korero pōtō teia no te ui tupuna o Rata-Ariki mei pō mai, ko tona tupuranga, tona kao-anga tona rauanga, tona manga-mangaanga e tona raraanga e tona ai-mlemle, koia oki e ai-mokopuna.

Ko Rata ra, no roto mai aia i taua tumu tupuna o te Maori koia ko Atea-vai-takere ma Papa-te-tumu-enua-uri. Ko te papa tupuna i tataia ki kunei kua akamataia'ai mei ia Vai-takere e tona vaine ko Rangi-aitu-kura. Ko Vai-takere ra, e ai-mlemle aia na Atea, pers katoa a Rangi-aitu-kura. Tera te papa tupuna mei ia Vai-takere mai:—

Ko Vai-takere ka noo ki te vaine ko Rangi-aitu-kura, anau mai ko Ataranga, ka noo aia ki te vaine ko Te-Mutu-a-Uenga, anau mai Maui-te-mua, ka noo aia ki te vaine ko Te-maeva-o-te-rangi Te-rangi-tau-tua, noo aia ki te vaine ko Kōuataraina, anau mai Amai-tuki-papa, noo aia kia Taravao, anau mai ko Te-rangi-mata-keu, noo aia kia Ina-akapaapaa, anau mai ko Akapaapaa, noo aia kia Tinaenae, anau mai ko Te-ariki-Turi-o-riki, noo aia kia Parepare-te-ra, anau mai ko Te-ariki-Turi-o-Meru, noo aia kia Rango-rangi, anau mai ko Te-ariki-Turi-o-Matarau, noo aia kia Maine-marae-rua, anau ko Te-Matarau, noo aia kia Tutu-noanoa, anau mai ko Te-Meru, noo aia kia Te-pa-atua, anau mai ko Te-Meru-enua, noo aia kia Tūrūtūrū-te-rangi, anau mai ko Te-Meru-rangi, noo aia kia Ina-ma-ngurunguru, anau mai ko Ema, noo aia ki te vaine ko Rua-mata-io, anau mai ko Taaki e te teina ko Karii. Noo a Taaki kia Ine-uru-o-runga, anau Vaieroa, noo aia kia Tairiiri-tokerau, anau mai ko Rata-Ariki, noo aia kia Anini-te-rangi.

Te vai atu ra tetai anau o Ataranga, koia ko teia:—Ko Maui-roto, ko Maui-taa, ko Maui-teina, ko Maui-tikitiki-a-Taranga.

Na teia papa tupuna e akakite mai koia te ui-tupuna o Rata-Ariki, e te vai nei e manganui te uanga mei roto mai i aia, e te vai nei tona uanga ki Rarotonga nei, pera katoa ki tetai pa enua o teia pa enua ko 'Kuki Airani,' tei Akatoka-Manava tetai pae, e tei Enua-Manu katoa tetai pae, tena rai tetai papa tupuna mei ia Rata mai e tae ua mai kia Tararō ariki i mate ake nei o Mauke oki.

Ko te au ingoa o teia ui-tupuna taku i akakite atu nei mei ia Ataranga mai e tae ua mai kia Rata, kare me te mea ko to ratau ingoa ua ia, te vai atu ra, te vai atu ra; nara ko teia taku i akakite atu nei ko ta matou i kite e ta to matou ui-tupuna i kite. Te karanga nei tetai au are-korero e ko teia tupuna ko Te-Meru-rangi, ko tetai ona ingoa ko Kai-tangata, kua tika paa tei reira, nara, kua kite katoa matou e ko tona ingoa ko Tui-kai-vaevae-roroa, tera tona akatauanga, e tangata kai tangata aia, penei ake paa ko tetai ingoa rai no taua ingoa ko Kai-tangata, nana i anau mai ai Ema, ko te metua oki aia, na Ema i anau mai ia Taaki, aru mai i te tua ko Karii, ko Taaki te tuakana, tera to tatou kite ko te pe'e na tei reira e akatika mai te korero, tena ka tataia taua pe'e ra na tei reira e akakite mai i te anauanga i eia nga tamariki nei.

Ko te pe'e teia, i karanga mai i roto i nga vananga taito e na Tangaroa i atu i teia pe'e:—

Koai taku e kite ē,
Ko Ta'aki Ariki raua ko Karii—
Putā mai ei ki te ao-nui-maramarama.
E puke tama-atua na Tangaroa ma Te-po-a-mio
I tatara'ai nga kiri i te ana mai anga no raro—
No raro i Avaiki.
No Ta'aki Ariki puta mua mai taku kiri-kura.

Ko Rata, e uanga katoa aia no roto mai ia Mu ma Io, kua moe a Mu ki te atua ko Io, kua anau mai ta raua ko te ai-tupuna o Rata i tetai pae oki, no te mea kua vanangaia mai ra i roto i nga vananga taito no roto mai a Rata-ariki ia Mu ma Io. Ko tetai pae teia i ta matou karakia tapu, e ko te tuatau ka vananga i tei reira, ko te tuatau ka rave i tetai angaanga nuinui mei te ikianga ariki mei roto mai i te uanga o Rata.

Te akakite atu nei au e ko teia atua nei e atua mēkamēka aia, no reira ka karakia toku ai-tupuna i te ope o te karakia mei teia ra te bu:—

“Io—Io—te atu nui ki te rangi tua tinitini.”

TEIA TE KORERO NO RATA.

TENA kua oatu atu ra au i te papa tupuna o Rata, teia rai te korero no teia Rata:—

Ko Vaieroa ma tana vaine ko Tairiiri-tokerau kua noo rana ki te raua enua ko Avaiki, koia a Savaii i teia tuatua. Kua noo raua, kua nui taua vaine a Vaieroa koia oki a Tairiiri-tokerau, kua kaki taua vaine ki te tuna, kua pari iora a Vaieroa i te matau e i i tetai tuna na te vaine.

Kia kite ra a Kokopu e Koura, e puke tuaine raua na Pupu ma Kavei, tei raro ratou i te vai, tera te tuatua e nga tuaine ki o raua tungane, "Teia ta maua tuatua kia korua, e o maua tungane, auraka e amama to korua va'a, e topiri e korua va'a, tena a Vaieroa e Tairiiri-tokerau te pari mai ra i nga matau e i ia korua."

Tera te tuatua a nga tungane, "Vao atu, kia tāōi mai ei mānga na maua, ka atia e maua a raua matau e te au, ka mōtūmōtūkia e maua."

Kua karanga atu ra nga tuaine, "E meitaki oki ia, me ka raua ia korua."

Akangaro iōra nga tuaine ki raro ake i te paru-rau-ou, teia mai a Vaieroa e Tairiiri-tokerau ma a raua matau, takitai ia raua, e kua tītiri atu ra ki raro i te vai. Kua kai a Pupu i tetai, kua kai a Kavei i tetai; kua putō atu ra raua i aua nga tuna ki te pae.

Kia akara mai nga tuaine, te mamate nei raua e te peke nei ki te pae, kua karanga atu ra nga tuaine, "Inā korua' i e nga tungane e mōtūkia e korua e ka atiatia e korua, e teia nei ka riro korua e na te vaine e kai."

E kua riro aua nga tuna ki te pae, e kua taia atu ra e mamate atura, kua, tāō ki te umu e kua kai.

I muri mai kua anau te tamaiti a Vaieroa, kua topa te ingoa ko Rata. Noo iora, kua tupu te maki o taua tamaiti e maera, kua aere atu ra nga metua ki taatai ki te ngutu o tetai kauvai maata, kua noo te tupuna vaine ma te tamaiti ki runga i te nia-vai. Ko teia maki nei e maera e maki tupu ki te tapa o nga tamariki.

Ko Vaieroa e te vaine ko Tairiiri-tokerau kua aere ki raro i te vai ki te ngai mamao mei te tapaatai tiki ei i te rimu i runga i te toka, ka mea raua i te rimu e tapiripiri i te maera o te tamaiti, kua rave mai ra raua i te rimu kua kave mai ki te tupuna vaine, kua topiripiri te tupuna vaine i etai pae ki runga i te maki o taua tamaiti ra; te topa ra te ua maata i uta i te maunga, kite ake ra a Vaieroa e te vaine teia te vai-puke, ko te rakau mai ko te toka mai, kokoaia atu ra raua e te vai, mamate atu ra raua, riro atu ra raua ki te moana, kainga atura e te anau o Puna i te moana.

Tera te anau o Puna, ko Eke, ko Pua, ko Mangao, ko Tatavere, e Aku; te mea i kiteia'i, na nga atua i akakite mai i muri mai i te tuatua

te tipu ei a Rata i te vaka, na nga atua ko Atonga ma Tongaiti-natarau i akakite mai, na raua i akakite mai i te panuanga o Vaieroa i te vaine.

Ka oki te tuatua ki te tupuna vaine i vaoia ma te tamaiti ki runga te nia-ava, kua noo aia ma te tapapa e roa ake ra ma te manako aia ka oki mai paa a Vaieroa ma Tairiiri-tokerau, kua noo, noo e roa ake a, kua kite aia e kua mate tona tama ma te vaine. Kua rave iora aia te tamaiti ma te toenga rimu kua oki atu ra aia ki te kainga kua ngai atu ra i taua tamaiti ra e maata ua atu taua tamaiti ra.

Kua tupu a tangata tikai taua tamaiti, kua ui i tetai ra ki te tupuna vaine, "Koai oku metua?" E kua akakite atu ra taua tupuna vaine ra, "E puke metua rai toou, kua mate, i kōkōāia i te vai, e aere raua nea rimu e tapiri i toou maki kua rokoia mai e te vai-puke, kōkōāia atu ra raua e kua mamate raua, ko taua ua te toe."

Kua noo iora raua i te raua kainga, e kua taka te manako o Rata, ka aera ka kimi i nga metua, peneiake kua kokoia e te vai kua panuia ka ki tetai enua. Kua ui atu ra ki te tupuna vaine koia a Ine-uru-o-runga, "Kare o tatou toki?" Kua karanga mai te tupuna vaine, "Teia te toki."

Kua rave atu ra taua tamaiti ra, kia kave mai ra e toki ati, kua karanga atu ra a Rata, "Ka akape'ea au i teia toki?" Kua karanga atu ra te tupuna vaine, "E apai koe ki taatai i te tapatai taōmi ki raro te one, apopo koe i te popongi ka aere ei ka tiki."

Kua rave rai a Rata mei ta te tupuna vaine i akakite mai, e i te popongi ka kave mai i te toki ati, kia rave mai aia kua meitaki akaou taua toki ra, kua kore te ati. Kua oki mai aia ki te kainga kia Ine-uru-o-runga, kua akakite atu ra ki aia, "Ka aere au ka pari vaka noku i kimi i oku metua."

Kua akatika katoa te tupuna vaine, kua aere atu ra a Rata ki uta i te enua i te kimi i tetai rakau tau ei tipu vaka nona, kitea atu ra i te rakau, kua tipu atu ra, kua topa ki raro e kua vao i taua rakau i te ngai i inga'i, kua oki mai ki te kainga.

Kia popongi kua oki atu ra aia ki te maunga ki te pari i te vaka. Kia aere atu ra aia ki te ngai i vaoia i taua rakau kua tu akaou te rakau, e tu ua mai na a rakau tikai. Kua tipu akaou aia i taua rakau ra, kua opa ki raro kua oki mai ki te kainga.

Kia tae atu ra aia ki te kainga kua ui atu ra te tupuna vaine ki aia, "Kua a'a toou vaka?" Kua karanga a Rata, "Kua tipu au inanai taua topa ki raro, kua akaruke au, kia oki atu ra au i na kunei kua tu akaou te rakau."

Tera ta te tupuna vaine, "E taku utaro, me oki koe apopo kua tu akaou te rakau, e tipu akaou rai koe, kia topa ki raro e tipu koe i te kauru, me rokoia koe e te pō, auraka koe e aere mai, e noo atu koe e ipini koe ki raro i te kauru o te rakau kia kite koe e koai te tangata i katu ia'i te rakau."

Kua akarongo rai ki te tuatua a te tupuna vaine, aere atu ra. Kia oki atu ra aia ki te vao rakau kua tu akaou te rakou, kua tipu atu ra kua topa ki raro, kua tipu i te kauru kua pari i te vaka. Kua pō, kua pipini iora a Rata ki raro i te kauru o te rakau tana i tipu, kua po, kite uake aia i te nuku atua i te aereanga mai, kua peke te one i te aereanga mai mei te uriia. Kia tae mai ra teia nuku atua ki te ngai tipuia te rakau kua koikoi aere te tanga rakau ko tana ko tana, kua topiri i te ngai i paria'i, te mea nei ka akatu; kua rere mai a Rata mei roto i tona ngai i pipini ei aia kua arumaki atu ra, kua pueu ke atu, pueu ke atu, ma te ati aere ma te arumaki a Rata. Kia tae ki tera tuaivi kua kapiki mai taua nuku atua ra "E utu." Kua arumaki rai a Rata e tae ki tetai tuaivi kua kapiki mai "E utu," ko te tuatua anake rai ia i te kapikianga mai, "E utu."

Kua pueu atu ra taua nuku atua ra, oki mai ra a Rata ki tai ki te tupuna vaine, kua akakite atu ra i tana i kite e to ratou reo i te kapikianga mai, "E utu;" kua karanga atu ra te tupuna vaine, "Apopo i te popongi, ka tau koe i tetai umukai patu ei koe na nga atua ko Atonga e Tongaiti-matarau."

I tera mai popongi kua ka te umu, kua uke, kua patu ki nga atua, kia Atonga ma Tongaiti-matarau.

I muri ake i reira kua tēatēamamao aia i te oki ki te maunga. Te aere atu nei aia kua na ko te tupuna vaine ki aia, "Me po, auraka koe e aere mai, e pipini rai koe ki raro i te kauru o te rakau e tapapa mai ra koe e'aa te ka tupu."

Tere atu ra a Rata ki te maunga, kua tamata i te pari i te vaka e tae uatu ki te pō, kua pipini aia ki raro i te kauru o te rakau.

Kare e roa ana a Rata ki te ngai i pipini ei aia teia mai nga atua ka Atonga ma Tongaiti-matarau, e kua kapiki ki te rakau kia tu akaou, tera ta raua kapiki:—

Piri mai, piri mai taku maieti, taku maieta,
Tu, tu te rau tu.

Kare ra taua rakau i to akaou, kua oki rau kua kapiki:—

Piri mai piri mai taku maieti, taku maieta,
Tu, tu te rau tu.

Kare rai te rakau e tu, kua akara aere ra a Atonga ma Tongaiti-matarau i te mea i kore ei te rakau i tu akaou, kite uake ra raua i nga mata o Rata te kanakana mai ra ki raro i te kauru o te rakau, ko te karangaanga ia a nga atua, "Ko koe oki tena, e to maua potiki, kua inangaro ainei koe ki te vaka?" Kua karanga atu ra nga atua, "Eas koe e inangaro ei ki te vaka?" Kua karanga a Rata, "Ka aere au ka kimi aku metua ia Vaieroa ma Tairiiri-tokerau."

Kua karanga nga atua kia Rata, "Kua pou nga metua'ou i te

te anau o Puna, ko nga ua-mata o te metua vaine tei to
ine ko Te-vaine-Uarei, koia ia e ta maua potiki, e aere ra ki
ua e pari toou vaka."

ki atu ra a Rata ki te kainga kua akakite atu ra ki te tupuna
au mea i tupu, tera tana kia Rata, "Otira e taku utaro, kia
iga atua e anga i toou vaka, ka riro ko ei rongo nui, e ka
ou rara, ka uanga koe ki te pa enua tinitini, tera taau anga-
ka rave, ko te kimi i te tutaki i te matenga o ouu puke metua
o Puna, eiaa tetai e ora'i ia koe."

i popongi i muri ake i reira, kare ra i mamao te tuatau kua
nai te vaka o Rata ki mua i te turuki o te are o te tupuna
ine-uru-o-runga, koia oki ko Tiau-tara-titi, tetai ingoa o taua
ine o Rata. Kia akaraia taua vaka ra e apinga tikai, kua
ia vaka ki runga i te panga i mua i te are, ei reira kua tapaia
e ingoa o taua vaka ra ko "OTUTAI." Tera te ingoa o te
ina-i-te-ata.

a te vaka ki roto i te rima o Rata, kare rai aia i iki ake tona
ata; kua moe te angai; e kua manako aia e kia na mua aia
te tere o tona pai, kua tuku aia ki raro i te roto tai, kua uti i
a akatērētērē i taua pai ra. I taua akatērētērē anga i taua
ua aere mai ra tetai tangata kua karanga mai ra kia Rata,
e, ka aere ki'ea te tere?"

aranga a Rata, "Ka aere au ka kimi i oku metua."

aranga mai taua tangata, "Oatu au e Rata."

aranga atu ra a Rata, "E matua a'a koe?"

aranga taua tangata, "E matua tata-tai, ei tata i te tai i te
,

aranga atu ra a Rata, "Aere mai." Kua kake taua tangata
i te vaka o Rata, kua aere mai tetai tangata, kua kapiki,
e, ka aere ki'ea te tere?"

aranga a Rata, "Ka aere au ka kimi i oku metua."

aranga mai taua tangata, "Oatu au e Rata."

aranga a Rata, "E matua a'a koe?"

aranga taua tangata ra, "E matua iriiri-kaa au, ei iriiri-kaa
ouu."

aranga atu ra a Rata ki taua tangata, "Aere mai ra."

kake taua tangata ki runga i te vaka o Rata, e kua aere mai
ata ma te ui rai, "Ka aere ki'ea te tere o Rata." Kua
sua tangata, "Oatu au e Rata." Tera ta Rata, "E matua
' Kua karanga aia, "Ematua o'eo'e au, ei o'e i toou vaka."

aranga a Rata, "Aere mai."

kake taua tangata ki runga i te vaka o Rata, e kua aere mai
ata ma te ui rai, "Ka aere ki'ea te tere o Rata?" Kua
sua tangata, "Oatu au, E Rata!" Tera ta Rata, "E matua

a'a koe?" Kua karanga aia, "E matua o'eo'e au, ei o'e i toou vaka."
Kua karanga a Rata, "Aere mai!"

Kua kake mai ia tangata ki runga i te vaka, kua aere mai tetai tangata, ko taua tu rai i te ui kia Rata ma te akakite a Rata i tona tera ma te pati mai aia kia aru aia, ma te ui a Rati i tana angaanga, kua akakite e, e mea tana angaanga, e me kua tau i te akaranga o Rata kua akatikaia i taua tangata ra ki runga i tona vaka, okotai ngauru tangata i aere pera mai, nara e roa rai te tataanga ka akapōto ua, tera te au tangata i aere mai:—Ko Iriiri-taura, ko Tuitui-kia, ko Tokotoko-vaka, ko Paripari-oe, ko Akatere-vaka e ko Akara-etu tetai, okotai ngauru ratou, ko Rata te tai ngauru-ma-tai.

I muri i reira kua aere mai tetai tangata ko Nganaoa tona ingoa, kua kapiki rai, "E Rata e, ka aere ki'ea te tere?"

Kua karanga a Rata, "Ka aere au ka kimi i oku metua."

Kua karanga a Nganaoa, "Oatu au e Rata."

Kua ui atu ra a Rata ki aia, "E matua a'a koe?"

Kua karanga taua tangata, "E matua akarere manu."

Kua karanga a Rata, "Ka akarere te manu, e, pe'ea atu?"

Kua karanga taua tangata a Nganaoa, "Ka rere au, e, runga i te rangi, ka titeni au ki taku metua vaine."

Kua karanga a Rata, "Ka titeni ki te metua vaine, e, pe'ea atu?"

Kua karanga a Nganaoa, "Ka titeni taua ki to taua metua vaine, o tira rai i reira."

Kua karanga a Rata, "O, kare au e inangaro kia koe, kare koe e aere." Kua titiri atu ra ia Nganaoa ki raro i te tai, aere atu ra te pai o Rata topa atu ra ki te moana.

I taua aereanga o taua vaka ki te moana, okotai ngauru mai tai rai ratou i runga i te vaka, kua mamao atu ra ratou ki tua, kite atu ra ratou, i te ue te panu mai ra ki runga i te kiri-ā-tai, kua karanga ratou, "Tera ta tatou ue-kura te panu ua mai ra ki runga i te kiri-a-tai."

Kua rongo a Rata, kua karanga aia, "Raveia mai."

Kua raveia mai ra, ka vai atu ra te ue, te kanakana mai nei te ua-mata o Nganaoa, kua karanga a Rata, "Titiriia ki raro i te tai."

Kua titiri atu ra te vaka tangata ia Nganaoa ki raro i te tai ma te manako ra ratou e tirara rai a Nganaoa. (Kare ua ra).

Aere atu ra ratou e tetai potonga tai te panu mai ra te ue, kua karanga ra ratou, "Teia ta tatou ue-kura."

Kua rongo a Rata, kua kapiki atu ra aia, "Raveia mai."

Kua raveia mai ki runga i te vaka, ka vai atu te ue, te kanakana mai ra nga ua-mata o Nganaoa, kua karanga a Rata, "Kua manataia au ia koe." Kua karanga a Nganaoa, "Oatu au e Rata."

Kua akatika atu ra a Rata, rauka atu ra etai ngauru ma rua i runga i te vaka o Rata, aere atu ra ratou.

Kua roa rai te tereanga o te vaka, kua kapiki a Nganaoa, "E

Rata e, teia te mate tei mua ia tatou, te akatikatika mai ra nga kakave o te eke e ta i te vaka o Rata."

Ko teia mate nei ko tetai tamaiti o Puna, ko Eke, kua maranga ki runga i te tai, kua tamou etai kakave ki raro i te papa, tei runga i te kiri-a-tai nga mata, kua akatika etai kakave ki runga i te rangi ka aere mai ka vavaia ia Rata ma tona vaka e te tangata atu; no reira a Nganaoa i kapiki ei kia Rata, tei mua te mate.

Kua matakua a Rata, kua karanga a Nganaoa, "E Rata e, koai te taunga i to'ou tere; ka mate tatou."

Kua karanga a Rata, "Kare ua e taunga, ko koe rai e taku taeake te taunga."

Kua karanga a Nganaoa, "Anake nei au e taunga toou i titiri ei koe iaku ki raro i te tai." Kua rave atu ra aia i tana ue e te manga kōe ki te rima rere atu ra ki raro i te tai, kua kake ki roto i taua ue ra kua papanu atu ra taua ue ra e tae uatu ki te eke, tapiri atu ra ki te pito o te eke, kua vai atu ra te eke iaia. Kua rave atu ra a Nganaoa i te manga koe, kua kokoti atu i te eke, e mate atu ra taua eke, kua oki mai ra a Nganaoa ki runga i te pai, aere atu ra.

Kare ra ratou e mamao ana, kua kapiki a Nganaoa, "E Rata e, teia tetai mate tei mua ia tatou, te amama ua mai nei te va'a o Te-arua-kai-pai; koai te taunga i toou vaka?"

Kua karanga a Rata, "Kare ua e taunga, e taku taeake, ko koe rai te taunga."

Kua karanga a Nganaoa, "Anake nei au i titiri ei koe iaku ki raro i te tai e taunga tetai i runga i toou vaka."

Ko teia mate nei e arua, e mangao, ko tetai ia tamaiti o Puna, ka aere mai ka ta ia Rata ma tona vaka tangata, kua rave atu ra a Nganaoa i taua ue ana e te manga koe, rere atu ra ki raro i te tai, kake ki roto i te ue, papanu atu ra taua ue ra e, mua i te vaa o te eika, apukuia mai rai e te arua ki roto i tona kopu, kua rave iora a Nganaoa i te koe, te kokoti atu ra i te ngakau e puta atu ra te ate o taua mangao, kua mate te mangao, te oki mai ra a Nganaoa ki runga i te vaka, aere atu ra.

Kua tere ra te vaka, kare rai i mamao, kua kapiki a Nganaoa, "E Rata e, teia tetai mate tei mua ia tatou, te koko nei te tai ki roto i tona vaa, te amama ua nei, ka pou tatou; koai te taunga i toou vaka."

Kua karanga a Rata, "Kare e taunga, e taku taeake, ko koe rai te taunga."

Kua karanga ata ra a Nganaoa, "Anake nei au e taunga tei toou vaka i titiri ei koe iaku ki raro i te tai."

Ko teia mate nei ko tetai tama-rai o Puna, na ratou i kai nga metua o Rata, ko Paua teia; kua rave atu ra a Nganaoa i taua ue ana ma te manga koe ki te rima, kua rere ki raro i te tai, kua kake ki roto i te ue, kua papanu atu ra taua ue ra e roto roa i te paua, kokapi iora te paua, kua rave a Nganaoa i taua manga koe kua kokoti i te tumu i roto

o te paua e ona kakave, mate iora taua paua, tomo atu ra ki raro i te moana.

Kua oki mai ra a Nganaoa ki runga i te vaka, kua aere atu ra ratou.

Kua tere te vaka, kua tere, e roa, kua kapiki a Nganaoa, "E Rata e, teia tetai mate tei mua ia tatou, te ura ua ra i runga i te tai, ko Tatavere; koai te taunga i toou vaka?"

Kua karanga a Rata, "Kare rai e taunga, e taku taeake, ko koe rai te taunga."

Kua karanga a Nganaoa, "Anake nei au e titiri ei koe iaku ki raro i te tai e taunga toou." Kua rave iora aia i te ue mai te manga koe, kua rere atu ra ki raro i te tai, kua kake ki roto e kua papanu atu ra taua ue ra ki mua i te e'ika, kua apuku atu ra te eika, kua apuku atu ra te e'ika, kua taka te ue, kare e o ki roto i te va'a, kakati atu ra, taka ua ra, e pera ua rai kare e ravenga e o ki roto i te vaa o taua Tatavere. Kua rere takere a Nganaoa ki roto i te va'a e roto roa i te kopu o taua e'ika ra, kua kotikoti i te ate e te ngakau, te angaanga nei aia ki roto, te anga-anga nei te e'ika i te apuku i te ue, kare e rauka, te katikati atu ra, te taka atu ra te ue, e mate uatu taua Tatavere.

Kua kokoti atu ra i te kopu o te e'ika e ora atu ra aia ki vao, kua kake ki roto i taua ue ra, kua panu ua ra ki te vaka, kake atu ra ki runga, e aere atu ra.

Kare i roa, kua kapiki a Nganaoa, "E Rata e, teia tetai mate tei mua ia tatou, koai te taunga i toou vaka?"

Kua karanga a Rata, "Kare e taunga, e taku taeake, ko koe rai te taunga."

Kua karanga a Nganaoa, "Naringa, kare au, kua mate koe, teia te mate openga, akua, ko te ora ko te mate."

Ko tetai tama teia o Puna, ko Aku. Kua rave a Nganaoa i taua ue ana ma te manga koe, kua karakia i reira mei tana i rave ana i te au rereanga ana i mua ra ki raro i te tai. Kia oti i te karakia ki nga atua kua rere aia ki raro i te tai ma te tuku i te ue ki mua iaia. Te rere ua mai ra te aku, okotai rereanga toe e taea mai ei te vaka e mate atu ei ratou. Kia rere mai ra kua akatano a Nganaoa i te ue ki mua i te ngutu-roa o te aku, kua puta atu ra ki rotopu i te ue, otira rai teia aku i te takiri aere tona ngutu kia topa te ue, kare takiri te ue e topa, kua piri katoa te ngutu raro ki roto i te ue no te ririnui o te rereanga o taua aku ra, no teia apinga i runga i tona ngutu-roa, kare e anga mai ki te vaka, kua pekapeka roa aia i teia apinga i piri mai ki runga i tona ngutu, ko tona rakau tamaki oki ia. Ko Nganaoa, kua noo takere aia ki roto i te kopu o te e'ika, te kotikoti nei aia i a roto i te e'ika, kua kore te e'ika e ko akaou ki te vaka, kite uake taua aku ra kua mate aia.

Kua kotikoti a Nganaoa i te kopu o taua aku ra tapa atu ra aia ki

ake atu ra ki roto i te ue, oki atu ra ki te vaka, e runga i te

ia pou te anau o Puna i te taia, kua pou oki ia Nganaoa te
a i te taia, kua karanga atu ra a Rata ki aia, "Naringa kare
ua pou tatou i te mate."

ia akatere atu ra taua vaka ma te kore e mea i tupu e tau atu
vaka ki Iti-nui, ko Tukai-ta-manu te ariki i Iti-nui i tei reira
, ko Ina-ara-maunga tona vaine, ko Kairu-mau-anake te ingoa
ua tamaiti, e tamaiti ariki aia e e taunga katoa, ko te taunga ia
piri kia Nganaoa.

ia kake a Rata ma te aronga pai ki uta, ko Nganaoa, kua
oia e tiaki i te pai, kua tuku taua ariki ra i ana piri kia
oa, kua pou roa ia Nganaoa i te taratara, kare e piri i toe.

ia tuku a Nganaoa i tana piri, e kare takiri e kitea e taua tamaiti
taunga ma ona taunga, tera te pee no taua taunga:—

"I karanga mai o te taunga tamaiti a Kairu-mau-anake—
Aua e tinaenae ia nga manu."

ia Iti-nui aere atu ra ratou ki Motu-taotao, tei reira te tamaine
ia, ko Tevaine-uarei, tei iaia nga ua-mata o te metua vaine o

Kia tae atu ra a Rata ki taua enua ko Motu-taotao kua kitea
e ngai i noo ei taua tamaine, e kua ta iaia kia mate, e kua rave
na ua-mata o te metua vaine.

tenana, kua rauka ia Rata i te tutaki no te mate o tona metua
ieroa ma Tairiiri-tokerau. Kua akatere aia ma tona vaka tangata
ka ki te pa enua e manganui. Kua aere mai aia ki te enua ko
-te-varovaro, e noo aia ki kunei e roa, kua noo aia ki te pae opu-
te enua ki taua ngai ko Vaiakura, e no tei noo aia ki reira e no
taua pae o te enua ki roto i tona rima i tupu teia tuatua, ta te ai-
i apii mai mei tetai uki e tae uatu ki te au uki ki muri, tera taua

"Rata ariki i Vaiokura."

a akaruke a Rata i teia enua, kua noo tetai ona uanga ki runga
enua ra, e kia tae mai a Tangiia-nui ki teia enua tei reira rai
anga, e kua piri ratou ki raro i te au o Tangiia, e tutara rai.
taua nooanga a Rata ki teia enua, kua aere atu aia ki te moana,
u ra ki Avaiki, mate atu ra ki reira.

TE MATENGA O RATA.

Manuka te enua. Ko Apakura, e ariki vaine aia, kua noo aia
na tane ko Vaea-taranga-uku ki taua enua ra. Ko Vaea, e toa
Kua aere mai te tiki ia Vaea mei Kuporu kia aere mai aia e tau-
a ratou, no te mea kua tae te rongo kia ratou e kua akakoro a
ka aere ka tamaki kia Kuporu, no reira kua tono kia te ariki o
u i te tiki ia Vaea kia aere mai.

Ko teia Rata nei e ariki no te moana, e tama aia na Vaieroa.

Kia tae te karere kia Vaea, kua aere atu ra aia ki Kuporu, kia tae atu ki reira kua noo iora. Kua tae atu a Rata ki Kuporu, e pō te tuatahi i tau mai aia ki reira e kua tutau i te ava i Apia, kua kitea e tei raro i te ava te pai o Rata, kua akakite atu ra a Rata ki ona tangata kia moe, apopo ka kake atu ra ratou ki uta tamaki atu ra ki te enua.

Kua akakite atu ra kia Vaea, e teia mai a Rata ma tona vaka, kua aere atu ra aia ki raro i te ava i te tapaatai e kua akatika atu ra i tona rima ki te pai o Rata, kua apai atu ra ki uta i te maunga, kua tuku ake ra ki runga i te kauru rakau. Kare a Rata e kite ma tona aronga pai katoa, tei te moe ratou, kua ara mai te tangata tāta-tai i te vaka o Rata, kua kapu i te tai ki raro i te tai, kua tāta i te tai i roto i te pai ki vao, tāta atu uarai, tāta atu uarai, kia akarongo meitaki taua tangata e tu ke te tangi o tana e kapu nei, kare e aite mei tana e matau, ki pua ua te tai tana e kapu atu ra ki raro i te moana, i teia, kia kapu atu, te pūrūpūrū ua atu ra ki raro roa mei te ua te tu. Kia arō taua tangata ki vao, kite iora tei runga to ratou pai i te rau rakau o te vao-rakau. Kua akaara atu ra taua tangata ia Rata ma te aronga pai, tera tana tuatua, "E tu ki runga, kua mate tatou."

Kua tu poitirere a Rata ma tona pai tangata, e kite iora tei runga to ratou pai i te rau rakau o te vao-rakau, tei runga oki i te rau o te vao-rakau; kua akaara te taunga, kare rai ana ravenga; kua taia atu ra a Rata ki reira, e tei reira tona vaka kua tu a-toka, e kua topaia taua vao-rakau ra ko "Te-vao-rakau-o-Rata," no te mea i mate a Rata ki reira i topaia'i ko te vao-rakau o Rata.

I muri i te mateanga o Rata, kua tiaki mai ra a Apakura i te tane ia Vaea, kua roa, kare i oki vave atu ra, kua aere mai aia ki Kuporu i te aru i te tane, kia aere mai kua akamate a Vaea, kua tu a-toka tona kopapa, ko te mimiti ua te toe. Kia aravei atu ra a Apakura ki te tane, kua karanga aia, "Kua aere mai koe taku oa, kare ua e marikonga te ano nei ki te po." I reira kua anga te aro o Vaea ki te po, e iti ua te manga ora toe.

Ko te tuatua teia i te matenga o Rata ta matou oki i kite mei te ai-metua. Nara, te karanga mai nei tetai au vananga o tetai au are korero e kare a Rata e tona tangata i mate ki reira, ko etai pae ua i mate, ko etai pae ma Rata kua ora e kua rauka i tetai vaka ke kua ngaro atu ra ki Avaiki, kare i oki mai.

Te vai nei tetai manga tuatua, ko nga vaka o Rata, kare mei te mea okotai o Rata vaka, e rāi rai tona vaka, e, e au ingoa e rai nei no tei reira au vaka, tena rāi etai ingoa o etai vaka, ko "Tu-i-te-rangi-tua-tini" e "Te-rangi-mārāngārāngā." Ko tena ingoa ko "Tarai-po" kore no te vaka o Rata, na Atonga tei reira ingoa i tōpaia ki runga i tona vaka ta nga teina i pari.

Otira rai na vananga no Rata.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A Meeting of the Council was held at the Library on 19th August, 1910. There were present:—The President in the chair, Messrs. W. H. Skinner, J. H. Parker, W. L. Newman, M. Fraser, and W. W. Smith. An apology was read from Mr. F. P. Corkill.

After reading and confirming the minutes of the last meeting, correspondence was read: From K. W. Hierseman, announcing that the reprints of the four first volumes were then being bound; from Professor Scott, informing the Council that the original member who had promised £100 on condition of the Council raising another £400 for publication of papers on hand, had made no provision in his will or payment of the balance unpaid. Letters from relatives of the late A. Shand announcing the melancholy intelligence of his having been burnt to death on the 28th July, and the destruction of his Moriori papers, including the last chapter of his "Morioris of the Chatham Islands."

The following new members were elected:—

Mr. J. G. Wilson, of Bulls, Rangitikei, New Zealand.

Mr. James Cowan, 56 Salamanca Road, Wellington, New Zealand.

Papers received:—

On Whatu-kura. By T. W. Downes.

The Rarotongan History of Rata. By S. Savage.

After full consideration, the names of seven members of the Society were struck off the roll for non-payment of subscriptions.

It was decided to bind up into a volume at once all Mr. Shand's Moriori papers, and issue them to subscribers.

Mr. W. W. Smith was appointed librarian of the Society.

A meeting of the Council was held in the Library on 23rd September, when the President, Messrs. Skinner, Newman, Parker, and W. W. Smith were present.

After dealing with correspondence, the following new members were elected:—

Mr. C. H. Burgess, New Plymouth.

Dr. George Home, New Plymouth.

It was reported that Mr. F. J. Mitchell, one of the life members, had been lost at sea.

Paper received, "Note on the Pump Drill." By Elsdon Best.

EASTER ISLAND (RAPA-NUI) AND RAPA (RAPA-ITI) ISLAND.

BY S. PERCY SMITH.

IN the "Revue de L'Ecole D'Anthropologie de Paris" for March, 1910, p. 86, Dr. Couteaud has a paper on Easter Island, in which he treats of the origin of the people, etc. His contribution throws but little further light on this "mystery of the Pacific" with its four hundred stone statues and incised wooden tablets, though the Doctor gives two local traditions which he gathered himself, apparently; the one at Rapa-nui* (or Easter Island), the other at Rapa-iti (or Oparo), an island situated in 27° 30' South Latitude, and 144° Long. West, and some eleven hundred and fifty miles south-easterly from Rarotonga; and these are worth perhaps reproducing here for the benefit of any of our members who are engaged in the study of the Polynesian migrations.

The Doctor seems to think it quite possible that some of the Polynesian voyagers reached the South American Coast, and he makes the following quotation from a Chilian author (whose name he does not give) in support of this theory. He says, "The following is the most curious passage, 'As one does not know whence Mango-Capac and Mama-Oello came from when they reached the empire of the Incas, many persons presume that they came from the west, that is, from Easter Island or from one of the Malay Islands.' . . . The belief in an invasion of Malayo-Polynesians or Asiatics was at one time very prevalent in the western parts of South America, where the ancient people have retained the recollection of Chinese junks or of large canoes, elevated at their extremities, which have been cast on the coast." . . . Dr. Couteaud further says, "In 1868 Clement (now Sir Clement) Markham of the 'Topaze' expressed himself as follows on the subject" (of the statues of Easter Island), "'It is impossible not to be struck with the resemblance of these monuments to those of the Aymaras, the ancient Peruvian race.' An old Danish sailor, who

* It has been said that the name Rapa-nui is not known to the Easter Islanders—that it was given by the Chilian slavers to distinguish this island from the other, Rapa-iti.—EDITOR.

had lived both in Peru and Easter Island, made the same reflections to me. The statues of Easter Island, therefore, would seem to be an argument in favour of their American origin."

The Doctor says, "A well-informed Tahitian" (M. Nari Salmon, brother of our esteemed member M. Tati Salmon), "who had lived at Easter Island and had made a fine ethnological collection (now in the Museum of Leipzig), told me that the Natives claim to descend from Maoris who came in canoes from distant islands, the most easterly of the Pacific. They even gave the names of these islands which appear not to coincide with any that are now known. If these stories are exact, Easter Island recognises different origins, but in which Rapa (Rapa-iti) holds the most prominent place. . . . The Easter Islanders have an expressive metaphor indicating the idea that they sprang from a Maori colony; they call their island *Te Pito-te-fenua*, which signifies the 'umbilical cord of the land.' This cord, where is it therefore? At Rapa-(iti), we say, with most of the ethnologists. All the inhabitants of Rapa, those of the Society Islands and adjacent archipelagoes are unanimous in giving to Easter Island the name of Rapa-nui. For the rest, the traditions procured as well in Rapa-(iti) as in Rapa-nui contain the recollection of an exodus indicating that the first of these islands contributed, if not entirely, at least a large part, to the colonisation of the second."

"On the occasion of many visits to Rapa-(iti) I learnt from the old men the following legend, which, though not unpublished, is little known and has never been reported with fidelity:

" 'A long time ago, vanquished in war, Hotu-rapa, king of Rapa-(iti), fled with his adherents in three canoes laden with provisions. The winds drove them in the direction of Rapa-nui.* The canoe of the king, containing a large quantity of fowls, bananas, roots of *taro*, etc., was the only one that accomplished the voyage in safety. Rapa-nui was inhabited at that time by warriors with long ears (clearly represented in the hieroglyphs of Easter Island). The invaders massacred them, sparing none but the women and girls. Since that great event, twenty-two generations of Maori kings have reigned on Rapa-nui. The first one was Hotu-matua, and the whole of the names have been conserved to modern times.'

"It would seem, therefore, well established, according to these traditions, that the people of Rapa-(iti) colonised Easter Island. In spite of the six hundred and fifty leagues that separate them, intermittent and very risky relations have persisted between these two Maori peoples. A somewhat obscure legend, overlaid by mythology, was told me at Rapa-(iti) on this subject, as follows:

* Rapa-nui (Easter Island) is very nearly due east from Rapa-iti, distant about two thousand miles.

“ ‘ After a long voyage, a canoe from Rapa-nui arrived one day at Rapa-(iti). It contained no one but women, who debarked half perished with hunger and thirst. No man existed at that time on the deserted shores of Rapa-(iti). The *vahines* (women, in Maori) despaired of conserving their race, when, at command of one of the party, they threw themselves into the waves, extending their arms towards Rapa-nui and invoking their gods. Their prayers were answered ; some of the women conceived, and thus the race was preserved for ever.’

“ That legend taken strictly would make Rapa-(iti) a colony of Easter Island. But it is in contradiction with the most accredited traditions, and, perhaps, it simply signifies that communication between the two islands existed. In effect, the stories of the old men state specifically that the two islands only recognised one king, who resided at Rapa-(iti), whom I have seen ; he was then about twenty-five years of age.”

“ Where, then, is that island, that Rapa, ‘ umbilical cord ’ of Easter Island ? It is a land without history, almost without geography, for the mother is less known than the daughter. Rapa, or Rapa-iti, also called Oparo, is a small island nearly in the same latitude as Easter Island. Its coasts deeply indented make it resemble a crab of ten miles in length by six in width. Its broken surface has no plains ; everywhere there are nothing but hills and valleys, with streams and cascades with a narrow border along the sea, on which are the plantations of *taro*, which, together with fish, form the food of the inhabitants.

“ The surface essentially volcanic is covered with a thin bed of sandy soil ; nevertheless there is to be found on the heights of the island a bed of coal. The climate, more fresh than that of the tropics, allows much the same growth as Tahiti, but is much less vigorous. The bread-fruit is not to be seen ; the cocoanut grows with difficulty, but bears no fruit ; the sugar-cane is small and useless ; the mangoes are rare and indifferent. On the other hand the vegetables of Europe flourish fairly well. . . . The inhabitants are tall, robust, with plenty of muscle, darker than the Tahitians because they are less mixed. They are few in number, friendly, hospitable, religious. . . . When I knew them a quarter of a century ago, they seemed ‘ endowed with all the virtues.’ . . .

“ The heights of Rapa are crowned with veritable forts, which recall the *pas* of New Zealand. These constructions, dating from a considerable antiquity, are composed of platforms built up by heavy stones and earth ; and the enclosures furnished with parapets measuring about twelve *mètres* in length by ten wide. At their bases one finds stone axes and other tools of ordinary use or for defence. The people built their houses in the neighbourhood, and retired to the fortresses at the least alarm. According to the old men, their ancestors were very

warlike, and had two sovereigns, between whom the island was divided and who were frequently at war. The last of these was Parima, regent of Pomare, who was dispossessed of his realm at the time of the union of Tahiti and its dependencies with France.

"The Tubuai and Gambier (Mangareva) islands are near to Rapa,* and relations have existed between them from ancient times. No historic documents or hieroglyphic inscriptions have been discovered at Rapa revealing any common origin between that little island and Easter Island; and were it not for the oral traditions one would never suspect the ties that connect the mother to the daughter isle."

We may remark that the best existing account of Easter Island, its mysterious statues and incised inscriptions on wooden tablets, is to be found in Mr. W. T. Thompson's "Te pito te henua, or Easter Island," published by the National Museum, Washington, in 1891, which contains many illustrations of the statues and inscriptions, with some (supposed) translations of the latter into Maori and English. It is clear, however, that the Maori is full of errors—possibly due to bad handwriting. The language spoken by the people is very closely allied to that of New Zealand. In the first volume of our "Journal" Dr. Carrol, of Sydney, also gave some translations of the tablets, which he conceives to be expressed in some of the South American languages; whilst Bishop Tepano Jausen, in 1893, in his "L'Ile de Paques," also figures some of the tablets and gives their translation in Maori. The Bishop considers that they are expressed in the Maori dialect as still spoken by the Easter Islanders.

In "The Transactions, New Zealand Institute," Vol. I., 1868, will be found an interesting description of a visit to Rapa (or Rapa-iti), written by Captain Vine Hall, accompanied by a map, a chart of the harbour (a very good one), and several sketches; those showing the stone-faced forts are particularly interesting. They are very like Maori *pas*, and it is noteworthy that this is the only island in Polynesia where *pas* are to be found. It has been stated that the Natives came originally from Rarotonga; Rapa was certainly known traditionally to the Rarotongans.

The mystery of Easter Island is not yet solved. It offers to some of our wealthy men a splendid opportunity of adding to the sum of human knowledge by sending an expedition there, members of which should reside on the island for at least twelve months, and gather such information as may perhaps solve the mystery.

In the magazine "Life," for April, 1910, will be found an article entitled "The Lost Land of the Maoris," by Captain Barclay, F.R.G.S., F.R.U.S.I., in which he seeks to prove that Easter Island is the

* The first is about four hundred and fifty miles N.W., and the second about six hundred and eighty miles N.E. of Rapa-iti.

Hawaiki of the Maoris, and bases his argument mainly on the supposed fact that somewhat similar statues to those of Easter Island have been found in New Zealand. These "statues" are the two stone figures on Mokoia Island, Lake Rotorua, named Matua-tonga and Maru-tehe. The author is evidently not well posted in modern research as to the immediate origin of the Maoris, which is now quite conclusively shown to be Tahiti and the adjacent islands. And his argument as to the identity of the Rotorua "statues," as he calls them, can have no weight when we know that these images, far from having been brought from Hawaiki, as the legends say, are made of the local Ryolitic tufa of Rotorua. They were *kumara* gods, a male and a female, and no doubt, like all such things, were very sacred. I have seen Matu-tonga myself; it is about four to five feet high and very rudely cut out of the soft tufa, with the head on one side gazing upwards like the faces on the *heitiki*.

Captain Barclay appears to have been on board H.M.S. "Topaze" during her visit to Easter Island, referred to by Dr. Couteaud. He says, writing of the Maoris, "traces of their voyages and travels exist, not only throughout the Southern Pacific but far beyond. On the banks of the Rio Negro, a great river of Patagonia discharging into the Atlantic, there are numerous Maori graves; Maori stone implements have been discovered in Cusco in Peru, and even more wonderful, far inland in South America, on the eastern slopes of the Andes near Santiago del Estero, in Argentine." It is submitted that whilst there may be some probability of Polynesian voyages being extended to the West Coast of South America, much more information is necessary before such precise statements as those above can be justified.

Again, in the "Revue de L'Ecole D'Anthropologie" for May, 1910, we find the following editorial note on Easter Island. After saying that Pierre Loti has lately written about the island, "who, in effect, knows nothing precise on anything," goes on to say, "It is to the tablets or inscribed planchettes with pictograph writing, of which a *modele* (pattern) has been found in South America, that we may reasonably demand the secret of the origin of the authors of these *stupades* (? gross) statues in stone, and which the Polynesians have copied. It is useful to recall here the publication which the 'Journal of the Polynesian Society' (Vol. for 1892, p. 95, 103, and 233) has made. We are not able to give here the translation of that work, now somewhat old. But it is inadvisable that it remains unknown to those who are occupying themselves about the monuments of Easter Island. These inscriptions are estimated as between six hundred and thirteen hundred. They present differences in the vocabularies employed (p. 245) but belong to the Quichua language, and are of the period of the most recent kings of Cuzco."

THE PAUMOTU VERSION OF THE STORY OF RATA.

BY TE AIPITAROI-A-NUI-A-PARARA OF RA'I-ROA (OR VAVAU),
PAUMOTU GROUP.

TRANSLATED BY A. LEVERD OF TAHITI.

[M. Leverd says in his letters that the following legend is written in the dialect of Tahiti, all except some of the chants, which are in that of Rai'-roa (or Rangiroa, the old name of which was Vavau), and which island lies some two hundred miles to the North-East of Tahiti, in a line with the Marquesas Group. It forms one of the islands of the North-West end of the Paumotu, or Tnamotu, Group. The language in which the text is written is a somewhat corrupt form of Tahitian; it is rather Paumotuan with *k* and *g* suppressed. M. Leverd says, "I had to respect the original of the story and wrote it exactly as it was dictated to me."

"This story is local only in appearance; indeed, the whole of the events happened in Hamoa and Hiti (Samoa and Fiji), and we shall see in the stories of Tafa'i there is strong evidence that the scene is laid in those groups; also, the Maori accounts teach us that Tafa'i (Tawhaki) was Rata's grandfather. The scenes have been transferred to the Society Islands with the migrations from the west, and names of old places in the old homes have been given to the new ones.

"Uporu is the old name of Taha'a Island, westward of Tahiti some one hundred and thirty miles; and Mahina, Papenoo, Rata's birth-place, is on the north-east side of Tahiti. Vavau is an old name of Porapora Island (north of Taha'a), as also of Rangiroa. Havai'i is Ra'iatea Island. Fakarava (in the story) and Hao are in the Paumotu Islands. Motutapu is a peninsula north of Ra'iatea and also an island in Porapora, referred to in the story of Hina and Tinirau."]

VAHIE-ROA¹ was the husband, Tahiti-to'erau² was the wife, and Papenoo (north-west side of Tahiti) was the land. They begat a child, which was named Rata (tame). On one occasion the parents left Rata in charge of his ancestor, named 'Ui (in Paumotu, Kui), whilst they went out to *rama*, i.e., to fish by torchlight, in order to procure some food for Tahiti-to'erau to increase her milk for the child. They paddled away on to the reef some distance off from the land and were soon busily engaged in their work. But an evil *aïto* (warrior) of Puna,

1. Long piece of firewood. 2. Tawhiri-tongarau in Maori.

the cruel king of Ma'atea,³ was there seeking for prey; his name was Matu'u-ta'ota'o⁴; he was a large bird with a huge beak, and as soon as he saw the fishers he swooped down, seized Vahie-roa, swallowed him, and then grasping Tahiti-to'erau in his talons, carried her off to Ma'atea, where she was hanged, head down, on a *fata mihamiha*, or altar for offerings belonging to Te Vahine-huarei, Puna's daughter.

We will now leave Vahie-roa, and Tahiti-to'erau in her unpleasant position, and return to Rata. He was as yet a baby and therefore paid little heed to the disappearance of his parents. 'Ui took care of him, and in time Rata became a boy. The story does not say what age he was when a revelation came to him. Rata used to play with his boy friends at various games, one of which was called *totoie* (that is, a bent coconut leaf made to slide along the waves like a small canoe, also called *tītiraina*). Each boy put his own on the sea, and the gentle breeze made them glide along gracefully. Rata said (or ? sung) :—

Totoie, tua vāi ē a hēmo,
 Tauatini, tauamano, tupnara,
 Tere ra ta'u totoie.
Totoie on the crest of the wave, slide !
 Thousands, thousands, magic spell !
 My *totoie* is proceeding.

This was some magic spell which Rata had learned from 'Ui, for we shall see later on that he was a sorcerer. Rata's *totoie* outstripped the others, which vexed them. They said, "Our *totoie* are fairly advancing." But Rata persisted and his *totoie* continued to advance, which further vexed the other boys. They said (or sung) to him :—

Thy *totoie* does well, in vengeance seeking
 For thy father Vahie-roa,
 Swallowed by Matu'u-ta'ota'o,
 And for thy mother
 Who lies on Vahine-huarei's *fata*.

Rata remembered this saying and went thoughtfully away. He did not know he had parents, for 'Ui had never mentioned them. So he went to 'Ui and asked him, "Who is my father? and who is my mother?" 'Ui answered, "I am your father and your mother." "How could you procreate me?" asked Rata (who seems to have been a clever boy). 'Ui replied, at his wits end, "So it is. Don't ask any more questions."⁵

After this, Rata went off to sleep. The next morning he again met his friends, who were playing with their ships, so he took a piece of wood and bamboo, and made one for himself, saying :—

Should my ship go ahead,
 And the others capsize.

3. An island about seventy miles east of Tahiti, known in Maori traditions as Meketia. 4. Matuku-tangotango in Maori traditions. 5. Here follows a scene that cannot be translated.

Upon this all the other boys' ships capsized, at which Rata said, "My ship is nicely sailing," which vexed the boys all the more, and they replied, "Sailing is thy ship in vengeance to seek for thy father," etc. Rata well understood and returned to 'Ui and said, "I now understand clearly; my father has been eaten by Matu'u-ta'ota'o, and my mother laid on Te Vahine-huarei's altar. Tell me how this happened." 'Ui replied, "You are right! Vahie-roa was indeed eaten, and Tahiti-to'erau, your mother, is lying on Te Vahine-huarei's *fata*." Said Rata, "Why did you not tell me the truth? Did you not say you were my father and my mother?" "Because I love you! You cannot do what you want; they are monsters belonging to Puna, the king." Rata replied, "Let me know how I can approach them." "You cannot do so. There are the *aito* (or warriors) of Puna, the e'ihe,⁶ the 'anae-hotuare, the pabua-tutahi,⁷ the 'au-roa,⁸ tupapa, ouru-tau'eva, Te a'au-fa'arava.⁹ Matu'u-ta'ota'o is a bird. How could you approach them? You would surely be devoured."

But the wise words of 'Ui did not seem to have any effect on Rata (or Rata had a very good opinion of himself), and he asked once more, "Let me know how I could get to where they are." "On a ship," replied 'Ui. "How can I manage to obtain a ship?" said Rata. "You must fell a tree and make it into a canoe," said 'Ui. Rata thought 'Ui was right, for he knew no other means of obtaining a canoe; but he was uncertain how to proceed about it and therefore asked 'Ui, "Have you got an axe?" To which 'Ui replied, "This is a good one." Rata took the axe and carefully examined it, but found it had not been well sharpened, and exclaimed, "This will not cut the tree down." 'Ui replied, "Then sharpen it on my back!" Rata did so, whilst 'Ui chanted an incantation:—

Sharpened on 'Ui's sacred back,
Oh! the sacred back of mighty 'Ui!
Mighty back!

When Rata examined the edge he found it very sharp, and said, "Sharp is the edge of my axe; that back is a good grindstone." Then 'Ui said to him, "If you go to the forest, mourning for your father, to the valley of To'ohiti,¹⁰ your canoe will soon be finished."

So Rata betook himself to the valley of the To'ohiti, and selecting a nice, straight *tamanu*¹¹ tree, he felled it, cut off the branches, and then went back to 'Ui, who inquired, "Your tree, where is it?" "I have felled it," said Rata. "Your tree is standing upright again," said 'Ui.¹² But Rata paid no attention to this and went off to sleep. Early next morning he went back to the forest, where he found to his great

6. A fish. 7. The *Tridacna* shell-fish. 8. A fish. 9. The Fakarava reef.
10. To'ohiti, the spirits of the forest. 11. Or *ati*, *Calophyllum inophyllum*.
12. See the Maori, Rarotonga, and Aitutaki versions—almost exactly the same.

astonishment that his tree was standing upright again, with not a chip or a leaf wanting. He again set to work and soon the tree was down again. He chopped off all the branches and returned to 'Ui, who said, "Your tree is standing upright again!" and so Rata found it on his return to the forest next morning. He said to himself, "This is a mighty tree; an enchanted tree!" He again set to work, felled the tree and lopped off the branches. Before leaving he hid himself to watch what would occur. After a while he heard voices; then he saw a fairy, whose name was Tava'a,¹³ who was followed by a number of others. Only parts of their bodies were visible—a foot, a nose, a leg, etc., and without visible hands. Tava'a was singing a powerful incantation:—¹⁴

Fly together, chips of my tree,
Fly hither, fly hither,
Thou pith of my tree.
Stick fast together,
Hold fast like glue,
Stand upright, O tree.¹⁵

At this every chip, twig, and leaf was restored to its proper place, and the tree rose up again. But Rata seized some branches and delayed the process of erection. Tava'a, not understanding why his incantation was not effective, said with anger:—

Stick fast together.
Stand upright, O tree!

Up went the tree and Rata was lifted from the ground; he shouted loudly, at which all the To'ohiti-mataroa (Tava'a people) started at the unexpected voice, and the tree came down, and with it all the people in surprise. Rata showed himself and remained some time without speaking. Then Tava'a stood up and inquired, "What is your wish, Oh our grandson?"¹⁶ Rata replied, "I want a ship." Tava'a feeling well disposed, said, "If you yourself do it, it will take a long time to finish, but the To'ohiti-mataroa will soon accomplish the work." "Well!" replied Rata, "Proceed." But Tava'a objected, "Give us the sinnet, the drill, the calking-chisel, and the mallet." Rata fetched these things and said to Tava'a, "These are the things you asked for." Tava'a replied, "Glad am I, now go back home, Oh our grandson!"

When 'Ui saw Rata he inquired, "What has become of your task?" He answered, "To'ohiti-mataroa have it in hand." "Then your ship will soon be finished," said 'Ui. It was now night and both went to rest. In the middle of the night Rata shouted out to 'Ui, "My dream! Inspired by the god Tane; the shining Tane, the birds praise him. My

13. *Ta*, causative prefix: *va'a*, canoe. 14. See also the Maori version. 15. See the Tahitian version. 16. We must not infer Rata was really their grandson; it is a mere form of speech.

dream! My happy dream! Dream of my canoe! Being at the door of my house!" 'Ui, knowing the meaning of the dream, said, "Take a stone and throw it by the door; you may be sure when you hear the sound that your canoe is finished." So, in the darkness, Rata did so, and then listened. The stone made a peculiar sound. 'Ui inquired, "What does that sound like?" "I have already told you; my ship is finished."

At dawn Rata looked out and saw the canoe, and after examining it, said to 'Ui, "This canoe is a very good one; I am quite satisfied." 'Ui now advised, "Store some food." Rata complied, and then 'Ui added, "Now take it down to the sea." Rata did so, and jumped on board, but the canoe sank under his weight, so he shouted out to 'Ui in despair, "Oh, 'Ui, this is a bad canoe!" "What is the matter with it?" asked 'Ui.¹⁷ "I shall not be able to reach where I want to go. Come down and repeat your incantations." Then 'Ui went to work:—

Come hither, To'ohiti-mataroa,
Let success attend the first voyage of "Tuairata,"¹⁸
Now on the right side, now on the left,
Now on the bow, now on the stern,
Be complete, Oh! To'ohiti-mataroa!¹⁹

Then 'Ui told Rata to launch his canoe, and on his doing so there was not a drop of water in it. He said to 'Ui, "You told the truth. Stay here, I am off." So Rata sailed away, not alone, for through 'Ui's aid the To'ohiti had come on board to act as crew, but they were invisible.

Sometime after the departure Rata became downcast, for he was a boy and alone (he had not apparently noticed the To'ohiti), so he shouted:—

"My land which stays yonder: disappear, disappear, stone of the *marae*, the rocks of the point, rocks of the meeting-place, rocks of the royal place; disappear my land which lies yonder."

When this had been said (or sung), on looking ahead he saw one of Puna's *aito* (or warriors). Tava'a said, "Go to the bow, Paha-tutahi²⁰ is the warrior!" Rata grasped his long spear named "Taipu-arii"²¹ and then the ship was entering the big mollusc. Tava'a shouted, "Strike him at the root!" Rata did so and easily took the huge mollusc into the canoe, where it was instantly devoured by To'ohiti.

They sailed on again, and soon Tava'a shouted out, "Go to the bow, Au (Te Auroa²²) is the warrior!" Rata went ahead and Tava'a again

17. 'Ui appears to have been blind, as is stated in the Tafa'i legend, for he always asks similar questions. This strengthens the opinion that this 'Ui is the same as in the Tafa'i story, and a woman, not a man. [Kui, in the Maori story, is blind, and a woman, indeed *kui*, or *kua*, means an old woman.—EOROE.]
18. Tuai-Rata, name of the canoe. 19. Very difficult to translate. 20. The *Tridacna*. 21. "Upsetting the chief." 22. ? Sword-fish, a dangerous fish with a long beak. When the Natives are fishing by torchlight, they sometimes attack them and cause fatal wounds.

shouted, "Strike! He is leaping!" Rata did so, and then took the fish on board, where To'ohiti swallowed it. The same thing occurred with the Anae-hotuare (? the mullet, Maori kanae). Tava'a said, "Ouru-tauera²³ is the warrior!" Rata went forward and there saw the roots coming up to encircle the canoe and cause it to sink. Tava'a shouted, "Strike the main root of the tree!" Rata did so, and was then able to take it into the canoe, where it was instantly devoured by To'ohiti.

Then again occurred the same incidents with the Aietupapa (tree or coral). Said Tava'a, "Te A'au Fa'arava²⁴ is the warrior." Rata went forward and found the ship entangled and the sea breaking furiously, endangering the ship. Tava'a shouted, "Strike the root!" Rata did so, and since that time the coral is dead and now forms the present Fakarava Island.

They sailed on again, and Tava'a said, "Go to the head!" Rata now saw a dark cloud in the distance. Rata informed Tava'a, who replied, "So it is! That is Matu'u-ta'ota'o.²⁵ Seek for a firm standing place for yourself." Rata went to the bows as before, but Tava'a objected, saying, "This is thy first bad standing place, Rata." He then moved to the middle of the ship, and thence to the stern. Tava'a said, "This is thy third bad standing place, Rata." "Where shall I stand, then?" said Rata, "I have tried the only three possible places." Tava'a explained, "There is one other left, and if it does not suit, you are a dead man." "Where is it?" asked Rata. "Go on to end of the steering paddle." Rata did so, and then asked Tava'a to raise the *poro* (handle) up, which caused Rata to be submerged up to the waist. Next he asked Tava'a to lower the handle, which brought him up in the air. From there he shouted:—

This is a good standing for Rata,
The *ura*²⁵ belongs to him, belongs to him,
This is a good, the best standing,
Be strong; it is the best standing,
One good standing for Rata.

The dark cloud had now resolved itself into the bird Matu'u-ta'ota'o. Tava'a, who held the steering paddle, and the To'ohiti, were unseen; Matu'u only saw Rata in his high position. The monster bird came near and called out, "O Rata! Throw some food for the warrior!" Rata did not move, so Matu'u flew round the ship, opened his great bill and dashed at Rata, who called out to Tava'a, "Up with the *poro* (handle)." So Rata went down into the water and Matu'u passed over him, but Rata's spear struck him heavily and cut off one wing, which

23. Either a tree or coral. 24. Coral, then living. 25. The blue heron, *Herodias seira*. 26. Red feathers, power [in which it seems to agree with Maori *kura*, the higher knowledge, hence power.—EDITOR.]

was taken on board and instantly devoured by the To'ohiti-mataroa. But Matu'u was still able to fly, as he again made an attack, when the same thing happened and the other wing was struck. Matu'u then fell and was quickly killed, taken into the canoe, and Vahie-roa's head (Rata's father's) fell out of its mouth, but there were only the bones. Rata wept over it and said, "Now you have come out, but this is only the rotten sheath." Matu'u was now devoured as the other *aito* had been; the feathers were used to adorn the ship as tokens of victory.

After this Rata sailed on to Makatea, Puna's land, where his mother was. He had overcome all Puna's warriors, and now went on to Aiha (the old name of Makatea, or Saunder's Island). In time Aiha came in sight. The people on shore, when they saw the ship approaching, reported to Puna, "There is a ship coming!" The king laughed, "Don't you see those warriors of the ocean like Matu'u and the others; they are resting owing to the calm." Later on, when Rata's ship came near to the land, someone went again to Puna. "It is a ship, and there are men on it." Puna now thought it best to have a look himself. He exclaimed, "Where are those warriors of the ocean?" Then it dawned upon him that they had been killed.

When Rata came to the land he had to exercise great care, for the landing is difficult. Two men were standing by the pass.²⁶ Rata took the helm; the men on shore shouted to him wishing to mislead him, "Luff!" But Tava'a said, "No! Haul close to the wind." A little while after they shouted, "Haul close!" And Tava'a again said, "No! Luff!" So the ship went safely through the pass owing to Tava'a's instructions. The men came to the conclusion that Rata was a very intelligent boy.

As soon as they had landed, Rata went to the forest to cut skids for his canoe, and on his return with them the place was crowded with people, all astonished at the deeds of Rata (Tava'a and the To'ohiti were invisible), and wondered how a young lad could manage so large a vessel. "We shall see," said someone, "if he can lift a ship to bring it inland." Rata crouched under the ship so as to lift it, and said in a low voice, "Make the ship to slide on the skids, O To'ohiti-mataroa! You whose help allowed me to overcome the monsters Ouru-taeva, Aie-tupapa, Te A'au-fa'arava, Pahua-tutahi, Te Anroa, and Anae-hotuare. Come and help—*homai he ti, homai he ta*."²⁷ The ship now moved up to the last skid quite easily, and now indeed the people recognised that the warriors of Puna must have been slain, and were in amazement at Rata's feats.

The next night Puna sent messengers to Rata asking him to marry his daughter (to marry after the brief form of the country); and so Rata married Te Vahine-huarei. At night, when the lady saw that

26. There is no real pass, only a cut in the land about seventy feet long inland.

27. We recognise a common phrase in Maori *waiatas* in the *ti* and *ta*.—EDMON.

Rata was asleep, she went out and told Puna's men, who gathered together and fastened all the apertures of the house and then set it on fire, whilst they all stood round ready to slay Rata if he escaped the flames. The house was consumed by the fire and a loud noise was heard as the bursting of a man's belly, but it was only that of a lizard. They all thought it was Rata, and thus reported to the king. The latter was a practical man, and now sent his people to the ship to secure all the valuables in it. As they approached, to their great surprise they found Rata standing on his ship. They said to one another, "Lo! He is living! It was only a lizard we heard bursting." All the people now returned to the king, who asked, "Where is he?" "We found him standing on his ship!" Then said the king, "Don't disturb him."

So Rata stood alone on his ship. Some days after he went to Hiri-ma-to'a, and Hiri-ma-to'erau, who used, in the night of the moon called Turu, when the *tupa* (crabs) lay eggs, to catch them by torchlight; this was their usual diet. When the time came for this kind of work, Rata engaged in it also; and as they severed the claws of the crabs, Rata was cutting small branches in order that they might think they were crabs also. Rata asked, "How many claws do you leave to each crab?" "One on each; sometimes two. These last are used later." Rata thus learned how their crabs were marked, and he said, "Well! I do the same also." When they had obtained a sufficiency they both went back to their home to rest. As soon as Rata judged they were asleep, he stood up and tore the bottom of the baskets and abstracted all the crabs, and then retired to sleep.

When the two crab-fishers awakened next morning they noticed the absence of the crabs and concluded they had been stolen. Rata said to them, "Come and see my crabs in my basket; they have one pair of claws each, just like yours." They were deceived by Rata's lying and answered, "That is right, we saw you fishing." Then Rata returned to his ship, leaving Hiri-ma-to'a and Hiri-ma-to'erau in great trouble for want of food.

Rata was a great joker, and some days later, having met two fishermen named Tupai-i-uta and Tupai-i-tai,²⁸ he resolved to play some tricks on them. They were King Puna's fishermen. He said to them, "Whither go ye?" "We are going to fish with lines." Said Rata, "We will all go together." "Then come," said they, and on their invitation he followed them in their canoes as they paddled away to the deep sea. On reaching a certain spot the fishermen said, "Here we used to fish." But Rata objected, "No! We will stay when the land grows dim in the distance." They again paddled on until the land was a mere dark outline when they stopped. Now Rata asked one of the fishermen to produce his hook. Rata, with contempt, said, "This is no

28. Limits inland and Limits seaward.

good; you may catch a cavally, it will break asunder." The other fisherman now exhibited his hook; on seeing which Rata said, "This is a good one, but there is something wrong with it; a shark will bite and this hook will break too."

The first fisherman baited his hook and threw it overboard; he felt a nibble and pulled in, and nearly secured the fish, which turned out to be a cavally; and then the hook broke. Then the second fisherman lost his hook through a shark. The men wondered at Rata's predictions having become verified.

Rata then let down his own line from his seat in the middle of the canoe, Tupai-i-uta being at the bow, and Tupai-i-tai in the stern. The fish that Rata hooked was "The Awakening Rooster"²⁹ of Puna. Rata pulled, but what both the fishermen thought was a fish, started away for the land, dragging the canoe after it at a great rate. The mountains appeared to rise up as the distance decreased; the groves were soon visible, and then the pass in the reef. Tupai-i-uta shouted to Tupai-i-tai, "Beware of the pass!" The other answered, "Take a strong hold of the helm!" Then the canoe entered the pass and ran ashore. The rooster crowed, and all noticed that Rata had caught Puna's "Awakening Rooster." He pulled in the line and took the bird ashore with him to eat. Puna said nothing to Rata because he and everyone else were afraid of the boy and astonished at his courage. The bird was duly eaten. And then Rata came to the conclusion he had no sufficient means of vanquishing the king and had no power over him.

Rata then made preparations to depart for the deep sea, and at the proper time sailed away, and after being a day and night at sea, he met the "To'a-hau-ma'ariri," the cold south wind; on which he returned to Ma'atea, for by this south wind he intended to subdue Puna, for he would be without strength owing to the cold. Rata and his spirit friend Tava'a went together to the king, where the spirit friend tied Puna by the hands and feet, put a rope round his neck, tied the left part of the king's hair to a stone, and the right part to another stone, and thus he was completely helpless. Puna said to them, "Be gone! You two! I am old and tied up now, but we shall see to-morrow." Rata replied, "Rata am I! Who fished up your rooster. We shall see to-morrow! You will become acquainted with the dark regions (the Under-world), and your neck I will break."

Puna knew it was Rata. He struggled; he broke the trees to which he was tied; he split the stones. The sun rose. Rata smote him on the nape of the neck; Tava'a struck him too—Puna-ama-te-hao-ra'i had ended his life!

The wise Tava'a now said to Rata, "Go and fetch your mother, Tahiti-to'erau" (Tahiti-of-the-north). Rata went to his mother, and

29. The cock which awoke the king each morning by its crowing.

broke up the offering-altar of Te Vahine-huarei. He sung a song for his mother.

(The translation of the song does not convey any sense in English.)

On the conclusion of the song Rata fetched Te Vahine-huarei, who was guarded by the eels, Tuhua,³⁰ Arahaia, and Mamea,³¹ but these were slain, and then Te Vahine-huarei was taken to Rata's ship as a wife for him.

After this Rata sailed back to his own country, where, on landing, he met 'Ui, and said to him, "Here am I, the warrior who went to the deep sea, the splashing sea." 'Ui replied, "Twice powerful! Manifold strength! You are no longer my grandson (but a god?)"

30. A spotted sea-eel. 31. A red-eyed sea-eel.

RATA.

NA TE AIPITABOI-A-NUI-A-PARARA TE PARAU MAI.

O Vahie-roa te tane, Tahiti-to'erau te vahine, Papenoo te fenua, fanau ta raua tamaiti o Rata. Vaiho atura raua i taua tamaiti ra i tana tupuna tane ia 'Ui; haere raua i nia i te vaa; teie ta raua ohipa e rama i te ia ei haamahuahu no taua vahine ra ia tahe tona u ei maa na te tamaiti. Hoe atura raua i nia i te aau, to raua taeraa i reira te maua mai ra teienei manu o "Matu'u-ta'ota'o" tona ioa, rave hia te tane Vahie-roa amu hia e taua manu ra; te vahine ra o Tahiti-to'erau, afai hia tura ia i uta i te fenua ra i Ma'atea i te arii ra ia Puna, rave hia tura taua vahine ra, huri hia na avae i nia ei vairaa maa na te tamahine a Puna na Te Vahine-huarei.

Ta raua tamaiti ra o Rata te hapao hia ra e 'Ui e paari rii aera taua tamaiti ra, amui atura te hoe pupu tamarii, teie ta ratou ohipa e totoie; haere anae atura ratou i tahatai i raro i te miti, fati mai ra teienei miti, tuu anae mai ra te mau tamarii atoa i ta ratou mau totoie e Rata 'toa. Parau maira Rata, na'o atura:—

Totoie, tua vāi ē a hēmo
Tautini, tauamāno, tupuara,
Te tere ra tau totoie.

Parau maira teienei mau tamarii, "Tere to tatou totoie." Pahono atura Rata, "Tere tau totoie."

Inoio sera teie mau tamarii i te parau a Rata; parau atura:—

Tere ra to totoie, raa hia te taua
I to metua ia Vahie-roa
I horomii hia e Matu'u-ta'otao'o
E to metua vahine ra
Te peepee ra ia i nia
I te fata mihamiha na Te Vahine-huarei.

Ite ae ra Rata i taua parau ra, rave ihora i tona totoie, haere atura i te tupuna ra ia 'Ui, ui atura, "O vai tou metua? E tou metua vahine?" Pahono mai ra 'Ui, "O vau nei a ia." Parau atura Rata, "E au ia, o oe nia e o oe raro?" Parau mai ra 'Ui, "E au." Parau atura Rata, "Ahiri, a rave oe." Parau mai ra 'Ui, "Nao hoi a." Tiraha tura 'Ui, e ia oti i te reira, parau mai ra, "Mai te reira te huru."

Ite aera Rata, manao ihora oia e parau mau. Poipoi aera taua mahana ra, haere faahou atura Rata i pihai iho i teienei mau tamarii. Roohia tura te faatere ra i te pahi; rave ihora teienei tamaiti i te ofe, hamani ihora i te ie, tuu atura i raro i te miti, parau atura :—

Iau nia, iau raro, ia ura te pahi
O ana tamarii na e a huria.

Huri ihora te pahi o taua mau tamarii ra, pau roa aera. I reira Rata te parau raa, "Tere tou pahi." Parau mai ra teienei mau tamarii, "Tere to tatou pahi." Parau atura Rata, "Tere tou pahi." Inoino faahou ihora teienei mau tamarii i taua parau ra, pahono atura, "Tere to pahi e, raa hia te taua i to metua ia Vahie-roa i horomii hia e Matu'u-ta'ota'o e to metua vahine ra te peepee ra ia i nia i te fata mihamiha a Te Vahine-huarei." Faaroo aera Rata i taua parau ra, rave ihora i tona pahi, haere atura i mua i te aro o tona tupuna ia 'Ui, parau atura, "Ua papu roa iau, ua pau tou metua ia Matu'u-ta'ota'o, e tou metua vahine ra te peepee ra ia i nia i te fata mihamiha a Te Vahine-huarei; faate mai oe iau." Parau mai ra 'Ui, "Parau mau ta oe e Rata, ua pau mau to metua o Vahie-roa ia Matu'u-ta'ota'o e to oe metua vahine." Parau atura Rata, "Eaha hoi te mea i haavare mai oe iau e o oe tou metua tane e tou metua vahine?" Pahono mai ra 'Ui, "E aroha tou ia oe eita e noaa ia oe, e mau tuputupua te reira no te arii ra no Puna." Parau atura Rata, "Faaite mai oe iau i te ravea e tae ai au." Puoi mai ra 'Ui, "E ita oe e tae teie te mau aito no Puna: Eihe, 'anae-hotuare, pahua-tutahi, 'au-roa, aie-tupapa, ouru-tan'eva, te 'au-fa'arava, e manu Matu'u-ta'ota'o, i hea ia oe e o ai, e pau oe."

Parau atura Rata, "Faaite mai oe i te ravea e tae ai au." Pahono mai ra 'Ui, "Na nia i te pahi." Parau atura Rata, "Nafea te reira mea e pahi?" Puoi mai ra 'Ui, "E haere oe e tapu i te raau, hamani ia ei pahi." Parau atura Rata, "Aita aenei to oe e toi." Pahono mai ra 'Ui, "E toi hoi teie." Parau atura Rata, "A tuu mai." Tuu hia mai ra taua toi ra, hio ihora Rata e toi mania, parau atura Rata, "E ita e motu te raau." Parau mai ra 'Ui, "A faaoi a oro mai na i nia i tou tua." Tera te parau na 'Ui :—

Oro hia hoi i te tua no 'Ui,
E tua tapu tena, atae hoi te tua tapu
No 'Ui e ura e, tua mana.

Ia hio ra Rata i taua toi ra mea faahiehie te oi, tera tana parau, "Vinivini ra te oi o taua toi e haro matai tua." Parau atura 'Ui, "Mai te mea e i te vao noa oe, e To'ohiti, e unu e nuu te oto o te metua, e pau te huaa o te uru, e i te vaoraa ra oe o To'ohiti, ei ta ia maoro ua oti."

Haere atura Rata i te vaoraa o To'ohiti, tapu ihora i taua raau ra (tamanu) e motu atura, mairi atura i raro, tapu hoi te hiu e hoi atura

i tahatai, tae atura i te tupuna ra parau mai ra 'Ui, "Tei hea ta oe raau." Parau atura Rata, "Ua motu." Parau atura 'Ui, "Te uru (hiu) o to raau te tu (tia) mai ra i nia." Po atura te reira mahana e ao aera haere faahou atura Rata, a hio ra Rata i taua raau ra te tia ra i nia. Tapu faahou ihora Rata e motu atura, tapu hoi te hui e motu, hoi atura i te tupuna ra. Parau mai ra 'Ui, "Ua tia faahou ta oe raau i tapu ra." Po atura ia mahana e ao aera, haere faahou atura Rata, roohia tura te tia ra te raau i nia, parau atura Rata, "E raau mana rahi teie." Tapu faahou ihora Rata, e motu atura, topa tura i raro, aita ra oia i tapu i te hui, haere atura oia tapuniai, e hio oia i te huru o teie raau, e tia i nia, mea huru maoro faaroo atura oia i te aue (paraparau) e fatata mai ra, hio atura ona, hoe taata o Tava'a tona ioa e tona nuu, te rahi raa o tana i ite atu, te upoo anae, te rima anae, te taria anae, te avae anae—te hua anae, e ure anae, hoe roa ra tinotata tana i ite atu, oia hoi Tava'a. Tera te parau a tau taata ra :—

Rere mai, rere mai, te amara o tou raau,
Ho mai he ti, ho mai he ta,
Rere mai, rere mai,
Rere mai, rere mai,
Te vai toto o tau raau ra,
Ho mai he ti ho mai he ta,
Piripiri tapau tu,
Tu te raau tu e.

I reira te raau te tia raa i nia, o Rata ra te tapea i taua raau ra. Uuru ihora Tava'a, parau ihora :—

Piripiri tapau tu,
Tu te raau tu e,
Tu tu e ana te riri o te ui.

I reira Rata mae roa Rata i nia; no te ite ra Rata e ua mae oia i nia parau atura Rata mai te reo rahi, hitimaue atura teinei mau varua oia hoi To'ohiti-mataroa, mairi ihora te raau i raro, mairi atoa ihora teienei mau varua i raro e o Tava'a toa no to ratou hitimahuta. Tia noa ihora Rata i muri i taua raau ra mai te ore paraparau e mea huru maoro rii, tia aera Tava'a i nia, ona te taata rahi no roto i To'ohiti-mataroa, parau mai ra, "Eaha to oe hinaaro e ta matou mootua?" Parau atura Rata, "Hinaaro vau i te pahi nau." Parau mai ra Tava'a: e To'ohiti-mataroa, "Ta matou mootua, ia oe te pahi e ita e oti vave, tuu mai oe na To'ohiti-mataroa e rave, e ita e maoro to oe pahi e oti." Parau atura Rata, "A rave." Parau mai ra Tava'a, "Nape mai a oe, puru mai a oe, tia mai a oe, patupatu mai a oe." Tia tura hoi Rata, afai mai ra taua mau mea ra i taua mahana ra, parau mai ra, "Teie taua mau peu neia mau mai." Parau mai ra Tava'a, "Mauruuru, a hoi ra ta matou mootua."

Hoi atura Rata i te tupuna ra; ui mai ra 'Ui, "Tei hea ta oe ohipa?" Parau atura Rata, "Te ia To'ohiti-mataroa." Parau mai ra 'Ui, "Ua oti to pahi." Po atura teienei mahana, taoto tura raua, tui aera te po, taoto toa hia tura Rata, e ara aera Rata, parau mai ra Rata i tona tupuna, "Tau moe tu, tau moe a, tau moe pee hia e te fatuura a Tane, ia ahiahi Tane, tau moe au iri, tau moe au ara, tai tai hia e te omaomao, tai te ru, tai te mataotao, moemoea po, a hura moe, tau moe ra i tau pahi tei te puta oi tou fare." Parau mai ra 'Ui, "A rave iho na i te ofai, taora tu na i te puta o te fare, eita e moe ia oe, e haruru ana taua pahi o oe ra ua oti." Ua rave ihora Rata i te ofai, taora tura, maue atura taua ofai ra i nia, i taua pahi ra, te tano raa o taua ofai ra, haruru tu ra. Parau atura 'Ui, "Eaha tera mea i haruru ra?" Parau atura Rata, "Tua mea ra ia tau i parau tu ia oe ra, ua oti tou pahi."

Poipoi aera taua po ra, hiohio ra Rata i taua pahi ra, o mua e o muri, pauma hoi na nia iho, parau atura ia 'Ui, "Pahi ra hoi teie i te maitai, mauruuru atura vau." Parau mai ra 'Ui, "Haatomo to pahi i te maa na oe." Haatomo ihora Rata. Parau mai ra, 'Ui, "A to ra i to pahi i raro i te miti." To atura Rata, ia tae taua pahi ra i raro i te miti, oua tura Rata i nia iho, tomo roa tura taua pahi ra i raro i te miti. Pii mai ra Rata ia 'Ui, "E hoa e 'Ui e, e pahi ino roa te pahi nei." Parau atura 'Ui, "Eaha te ino." Parau mai ra Rata, "Ua tomo taua pahi na i raro i te miti, e ita vau e tae i te vahi taua e titau nei." Parau mai ra 'Ui, "E utu oe e e papare ia To'ohiti-mataroa." Parau mai ra 'Ui, "Ume mai to pahi i uta, nau e utu"—

Pii hahau, hahau mai e To'ohiti-mataroa,
Ia faai hia e oe te ofao
O te pahi ra o "Tuairata" i te pae aui,
I te pae atau, te mua vaa, te roto
A vaa, te muri a vaa,
Te haupuepue, ia faai i noho tuatini,
I noho tua mano, e pu, e pu,
To'ohiti-mataroa.

Parau faahou atura 'Ui, "A to ra to pahi i rapae i te miti." To atura Rata i taua pahi ra oua tura Rata i nia, aita roa e miti o roto, parau mai ra Rata, "Parau mau ta oe e 'Ui, parahi iho te reva nei au." Tere atura Rata e huru maoro, tupu aera tona otorahi e te toetoe rahi tona aa no te mea e tamarii ona e aita hoi tona e hoa, nao tana parau."

"Tou fenua e tu nei, a huna to mata ia aro (moe),
Aro a tohi a mato marae, mato outu, mato tahua,
Mato paepae, ia aro e, tau fenua e tu nei."

Hope aera tona oto raa, hio atura ona, tera te mau aito i mua iana, 'Pahua-tutahi; parau mai ra Tava'a' (aita tona tino e ite hia mai),

"Haere i mua, Pahua-tutahi te aito." Haere atura Rata i mua e tona omore o "Taipu-arii," tona tae raa i mua tona ite raa i taua pahua ra ia Pahua-tutahi, ua moe roa te pahi roto; pii mai ra "Tava'a, "Patia i tona tura." Patia ihora Rata, afai hia aera taua pahua i nia, huri hia mai ra i nia i te pahi, amu hia aera e To'ohiti-mataroa, amu hia te apu e te maa toa i roto, pau roa aera. Tere faahou atura.

Parau mai ra Tava'a, "Haere i mua e Au tei reira." Haere atura Rata i mua i taua pahi ra, ite atura ona i teienei au. Pii mai ra Tava'a, "Patia, te mau mai teienei au." Puta tura ia Rata, huri hia mai ra i nia i te pahi, amu hia ihora e To'ohiti-mataroa e pau roa aera. Tere faahou atura. Pii mai ra Tava'a ia Rata, "Haere i mua, Anae (ia?) te aito i mua." Tere faahou atura Rata. Pii mai ra Tava'a ia Rata, "Haere i mua, Ouru-taueva te aito (raau)." Haere atura Rata i mua ite atura ona e ouru, te toro mai ra te aa taffi i taua pahi ra a faatomo ai, parau mai ra Tava'a, "Patia i te tumu a tona na raau." Patia hia tura e Rata, opana aera teie raau i nia, huri hia mai ra i nia i te pahi, amu hia ihora e To'ohiti-mataroa e pau roa aera. Tere faahou atura.

Parau mai ra ta Tava'a, "Haere i mua, Aietupapa te aito i mua (raau)." Haere atura Rata ite atura ona i taua aie ra, te toro mai nei te aa, taffi i taua pahi ra a tomo ai, pii mai ra Tava'a, "Patia i te tumu." Opana hia aera teienei raau, huri hia mai ra i nia i te pahi amu hia e To'ohiti-mataroa e pau roa aera? Tere faahou atura. Parau mai rata Tava'a, "Haere i mua e Rata Te A'au Fa'arava te aito i mua." Haere atura Rata i mua, tona hio raa tu, ua u te pahi na ropu e te fati nei te miti, i parau mai ra Tava'a, "Patia oe i te tumu o te sau." Patia tura Rata, pohe roa aera teienei aa, oia te fenua i parau hia ra o Fakarava.

Tere faahou atura Rata. Parau mai ra ta Tava'a, "Haere na Rata i mua." Ia tae Rata i mua i tona pahi ra, tana i ite atu e au mai te hoe ua rahi, te pii mai ra Rata, "Eaha teie mea e au mai te hoe ua rahi te ereere." Pii mai ra Tava'a, "Oia ia, taua aito ra o Matu'u-ta'ota'o, a imi e tu raa maitai no oe." Haere atura Rata i te mua vaa i te vahi matau, pii atura Tava'a, "A tahi tu raa ino no oe, e Rata." Faanuu mai ra Rata i ropu i taua pahi ra, pii atura Tava'a, "A piti tu raa ino no oe e Rata, e pau oe." Haere atura Rata i muri i te pahi, pii atura Tava'a, "A toru tu raa inoino no oe e Rata, e pau oe." Parau mai ra Rata, "I hea ra vau e tia ai, inaha hoi ua hope hoi iau na tia raa e toru e e mau tia raa iino nou e e pau hoi au, i hea vau e tia ai?" Parau mai ra ta Tava'a, "Hoe tia raa toe e aita e au ra, ua pau oe." Parau atura Rata, "I hea." Pahono atura Tava'a, "Haere na oe i muri i te tara o te hoe o to taua pahi." Haere atura Rata i te vahi i parau hia mai, tia tura i nia iho, pii mai ra Rata ia Tava'a, "Afai na i te poro o te hoe i nia." Haere roa aere te miti i te tumu ee o Rata, pii faahou oia, "Nenei ana te poro o te hoe i raro." Pee roa aera o

Rata i nia. Pii mai ra ta Rata ia Tava'a; nao tana pii, "Ahiri a huri e, huri mai te pora (fare i nia i te pahi) ia tu iho Rata i muri i tena hoe, e ura tei ana, e ura tei ana, e ma tu e ma tu rere hau e, e he itoito, itoito e ma tu rere hau." Parau ihora Rata, "A tahi tu raa maitai no Rata." Ite roa hia tura teienei mea ereere e manu o Matu'u-ta'ota'o. O Tava'a ra aore ra te mata o Matu'u e ite no te mea e varua oia; tei ana te hoe o taua pahi ra; o Rata ra tana ia ite mai ra. Haere roa mai ra teienei manu e pii mai ra, "E Rata, titiri tetahi maa na te oropera." Haaati ihora taua manu ra i te pahi ra e hoi atura ona na mua i taua pahi ra, hamama mai ra te vaha o taua manu ra, te manao ra ona e e pau iana Rata. Pii mai ra Rata ia Tava'a, "Afai te poro o te hoe i nia." Afai aera hoi Tava'a i nia, moe atura Rata i roto i te miti, aita tura i noaa ia Matu'u, na nia tura te taa raro o taua manu ra i te upoo o Rata, te omore ra a Rata ua u i nia i taua manu ra, motu atura te pehau (pererau). Nao atura Matu'u, "Haaa." Fariu ihora Matu'u-ta'ota'o, haere atura ua muri e mea maoro, hoi faahou mai ra, te pahau ra i fati ra, huri hia mai ra e Rata i nia i te pahi, amu hia ihora e To'ohiti-mataroa e pau roa aera. Hoi mai nei Matu'u, parau mai ra, "E Rata titiri tetahi maa na te oropera, oia hoi te toa ra o Matu'u-ta'ota'o." Pii atura Rata, "E piti o oe pehau, teienei pehau tahi mai ra oe." E manao ra hoi Matu'u e e pau Rata iana. Pii mai ra Rata ia Tava'a, "Afai te poro o te hoe i nia." Na nia roa tura te taa raro o Matu'u-ta'ota'o i te upoo o Rata, te omore ra a Rata ua u i nia i te pehau o Matu'u, mairi atura Matu'u i raro, patia hia tura, huri hia mai ra i nia i te pahi. I reira taa mai ra te upoo o Vahie-roa i rapae i te vaha o Matu'u, oto ihora Rata, nao tana pehe, "Taa mai e, teie te Aruru (vehi) rohi e." Rave hia ihora Matu'u i reira ra amu hia ihora e To'ohiti-mataroa pau roa aera. Te huruhuru ra o taua manu ra, hopoi hia tura ei faahuruhuru (faauna-una) i taua pahi ra ei tapaoraa.

Tere atura Rata i tona tere, pau roa te aito, haere atura i te fenua o Puna; tei reira tona metua vahine; e maoro rii ae e ite a hia mai te fenua ra o Makatea (Aiha). Auanei te taata o taua fenua ra haere e parau tu i te Arii ia Puna, "E fenua teie mea e haere mai nei." Ata tura Puna i taua parau ra, parau mai ra, "Aita outou e ite i te mau tuputupua i tai i te moana nei, oia hoi Matu'u e o vetahi atoa, no te mea ra no te mania, ua raaraa hia ia." E ia maoro roa, fatata roa mai ra taua pahi o Rata, haere faa hou atura te taata i mua i te aro o te arii ia Puna. Parau atura, "E taata e pahi." Hio atura Puna i taua mea ra, parau atura, "Eaha ra, teihea hoi te mau tuputupua i tai i te moana nei?" Manao ihora Puna ua pau.

Tere roa mai ra te pahi o Rata, tae atura toopiti tau taata i te pae ava, haere atura Rata i muri i te hoe, haere atura Tava'a i mua. Pii mai ra teienei tau taata, "Titapou." Te pii atura Tava'a, "Fatiara." Tere atura taua pahi ra. Parau faahou ra teienei tau taata, "Fatiara."

Parau atura Tava'a, "Titapou." Nao atura teienei tau taata, "E tanaiti ra teie i te ite" (e tamaiti o Rata).

Tere atura te pahi haere roa tura i uta i te fenua; vaiho iho ra Rata i taua pahi ra rave ihora i te toi haere atura i uta i te vao (ururaa) tapu mai ra i te raau, afai mai ra ei vao. Piri roa mai ra te taata te umere i teienei tamaiti iti, tona pahi te rahi, tona haere ra i roto i te moana. Parau ihora te taata, "E hio tatou teienei tamaiti e mae e aenei teienei pahi iana." Tomo atura Rata i raro ae i te rato o taua pahi ra, parau iho ra i roto i tona vaha, "E faateretere ra te pahi ra o Ruma i te vao, te vao raa To'ohiti-mataroa, noaa mai ai tau ia o Ourū-taueva, Aiatupapa, Te A'au-fa'arava, Pahua-tutahi, Te Auroa, e Anae-hotuare, ho mai he ti, ho mai he ta, a rere mai na" I reira te tere raa o taua pahi ra, mai te rao mata mua e i tae roa'itu i te rao hopea. Ite ihora te taata o taua fenua ra e ua pau te mau tuputupua ia Rata e te umere nei hoi ratou i teienei tamaiti te mea teienei pahi i mae iana.

E ia po haere tura te taata, mea faaue hia e te arii ra e Puna, e tii i taua tamaiti ia Rata e parau atu e haere mai e taoto i tana tamahine oia hoi Te Vahine-huarei; tii atura hoi te taata, aratai mai ra ia Rata ei tane na te tamahine a te arii. Taoto atura raa i taua po ra; ite ihora te tamahine a te arii ra, e ua taoto taua tamaiti ra o Rata, no te mea ua tiafera noa, haere atura ona i rapae i taua fare ra, faaite atura i te taata o te arii e, ua taoto. Haere atura te taata i taua fare ra taamu atura i te uputae i muri ae, tutui atura ratou i te auahi i taua fare ra. Haati ihora te mau taata i taua fare ra, tia i te mau uputa ia ite ratou ia Rata i te horo raa mai i rapae, na ratou ia e taparahi.

Tiai maite ihora ratou i taua fare ra e pau roa aera i te auahi, te opu ra o te moo e poopoo a i te auahi, manao aera ratou e ua pau Rata i te auahi. Parau mai ra te arii ia ratou, "Haere e faanehehehe i te pahi e hopoi mai te taihaa rii i nia i taua pahi i tou nei fare."

Haere atura hoi te taata; ia tae ra i nia i te pahi, roohia tu Rata te noho ra i nia i te pahi, nao ihora ratou, "E! Inaha te ora nei taua tamaiti nei, opu moo ta tatou i faaroo i te poopoo (paina) raa." Hoi anae mai ra ratou i mua i te aro o te arii, ui mai ra te arii, "Tei hea?" Pahono mai ra ratou, "E hoa e, roohia tura e matou, te noho mai nei i te pahi. Hoi mai nei hoi matou; e aito taua tamaiti nei." Parau mai ra e Arii, "Atira eiaha e hanti."

Parahi noa tura Rata ona anae iho i nia i tona pahi. Haere atura Rata i te hoe mahana ia toopiti taata ia Hirimatoa raa o Hirimatoerau, tera ta raa peu: ia tae i te po ia Turu, i reira te tupa e totoro ai ei fanau, i reira raa e rama i te tupa ei maa na raa, ta raa ia peu i te mau tau atoa. Tae aera i te hora e rama ai raa i te tupa, rama tura, ua rama toa hoi Rata. Ia ofatifati teienei tau taata i te avae tupa, i reira toa Rata ofatifati ai i te amaa raau, ia manao teienei tau taata e e tupa. I reira Rata e pii atu ai, "Eaha te huru te avae o te tupa ta orua e faatoe?" Ua pahono mai teienei tau taata, "Hoe avae ta maua

e faatoe i nia i te tupa hoe e tetahi pae ra e piti ia avae, ei maa ia na tetahi mahana e atu." Ite aera Rata e mai te reira ta raua peu, parau atura Rata, "Mai te reira atoa hoi tau."

E ia oti teienei rama raa hoi anae tura ratou te vahi e au ia ratou e faaea, taoto anae atura raua. Ite aera Rata e ua taoto teienei tau taata, tia aera Rata i nia, pahaehae ihora i te tohe o te ete, rave mai ra te tupa i roto e pau roa aera, na reira hoi ta tetahi e hope roa aera, haere atura taoto e ia ao ra, ia ara teienei tau taata, ite ihora e ua pau ta raua; parau mai ra, "Ua pau ta maua tupa i te eia hia e te taata."

Parau atura Rata, "Haere mai orua a hio i tau nei tupa i roto i tau nei ete no te mea avae hoe ta orua ra, avae hoe atoa hoi tau." Pahono mai ra raua, "Parau mau ta oe, ua ite maua." Tia aera Rata i nia haere atura i nia i tona pahi; teienei tau taata ra e ati to raua i te inai ore, te ata ra hoi Rata.

Tae aera i te hoe mahana farerei Rata ia toopiti tau taata, Tupai-i-uta tetahi, Tupai-i-tai tetahi, e pue ravaia te reira na te arii ra na Puna. Ua parau atu Rata i teienei tau taata, "Haere orua i hea?" Pahono mai ra raua, "Haere maua i te hi i te ia na te arii." Parau mai ra Rata, "Tatou atoa." Pahono mai ra teienei tau taata, "Haere mai." Haere atura Rata i nia i to raua vaa, hoe atura ratou i tua. Parau mai ra teienei tau taata, "Tera te vahi ta maua e hi ana." Parau atura Rata, "Eiaha, ia pepu (morehurehu) te moua." Hoe atura hoi ratou e pepu aera te moua, parau atura Rata, "E i onei." Faaea ihora ratou, parau Rata i tetahi, "Ahiri ta oe matau." Faaite mai tetahi i tana, parau atura Rata, "Matau ino ta oe, e uruati te ia e amu i ta oe matau e fati ra ta oe matau." Parau atura i tetahi, "Ahiri ta oe matau." Tuu mai hoi tetahi i tana, hiohio ra Rata, parau atura, "Matau maitai ta oe, teie ra te ino, e motu ta oe matau, e mao te ia e amu."

Ta areni (ainu) tetahi i tana, tuu atura tetahi i tana i raro, tapea tetahi i tana; amu aera te ia i ta tetahi e urua, huti iho ra, e fatata roa mai ra i nia i te vaa, ia fatata teienei taata e ia rave i taua ia, ite atura ratou e urua tana ia, fati atura te tau. Tuu atura hoi ta tetahi i raro, amu aera o mao, huti ihora hoi te reira e ite atura hoi ratou o mao taua ia ra, tae roa mai ra i nia i te pae vaa, motu atura te matau i hohonu hia e taua mao ra; maere ihora teienei tau taata no te mea e parau mau ta Rata.

Tuu atura Rata i tana matau i raro; tei ropu Rata i taua vaa ra, tei mua Tupai-i-uta, tei muri Tupai-i-tai, amu aera te ia i nia i ta Rata matau e Moa faaaraara i te taoto o te arii ra o Puna, huti ra hoi o Rata i taua ia ra, te haere nei teie ia i uta i te fenua, te tere tia nei hoi te vaa i uta i te fenua, haere aera te moua i nia ite hia noa mai ra te pu aeho. Haere faahou hoi e ite a hia te fati raa o te miti i nia i te aau, haere faahou hoi e ite a hia te ava, pii atura Tupai-i-tai ia Tupai-i-uta, "Hio maitai te ava."

Pii mai ra hoi Tupai-i-uta, "Mau maitai mai oe i te hoe." Haere

roa hoi teienei vaa e na roto tura i te ava, haere roa e mau atura i uta, pii atura taua moa ra; ite ihora te taata e ua puta te moa faaaraa a te arii a Puna i tona taoto i te matau a Rata, huti mai ra hoi Rata i teienei moa e tao roa maira i roto i tona rima, rave atura Rata. Oua tura Rata i tahatai e taua moa ra, hopoi atura i nia i tona pahi ei maa nana. Aita tura hoi Puna i tia ia faaue mai tona mau taata no te mea ua matau te mau taata e Puna toa ia Rata; maere anae tura te taata'oa i to Rata aito.

E pau aera taua moa i te amu hia e Rata, aita hoi a Rata e ravea e noaa ai Puna, aita'oa hoi ta Puna e ravea e noaa'i Rata. Faaineine ihora Rata e tere i tua, tere atura Rata i taua mahana ra e po atura teienei mahana, farara mai ra te hoe matai ra o To'a-hau-ma'ariri. Hoi mai ra Rata i uta, ta Rata ia ravea ia hau-ma'ariri Puna, ia paruparu; haere atura Rata e Tava'a, taamu ihora Tava'a i na rima o Puna, taamu ihora hoi Tava'a i na avae, taamu ihora hoi te ai o Puna, taamu ihora hoi te rouru o Puna i te pae atau i nia i te ofai, taamu atura hoi te rouru i te pae aui i nia i te ofai, opipiri roa aera o Puna ia Rata rana o Tava'a, parau mai ra ta Puna ia Rata e Tava'a nao tana parau, "Nunuu (faatea) atu e na taata nei, ua piri hetau vau e matuatua, ho ae tera ananahi."

Parau atura Rata, "O vau teie o Rata tei hi te moa na oe ra, ho ae tera ananahi, e ite ai oe te rai piri, e motu ai to ai."

Ite ihora Puna, o Rata, hauti ihora Puna, fatifati mai ra te uru raau tei taamu hia ia na ra, papaparari atura te ofai, hiti aera te mahana i nia, tairi ihora Rata i tona rei, tairi ihora Tava'a, pohe roa ihora Puna.

Parau atura Tava'a ia Rata, "A tii atura i to metua vahine ia Tahiti-to'erau." Haere atura Rata e farerei atura ia Tahiti-to'erau, vavahi hia ihora te fata mihamiha a Te Vahine-huarei.. Oto atura Rata i tona metua vahine, nao tana pehe:—

"E aroha ore o mama, nunuu atu neenoo mai ia piri, ia tata, e Tahiti-to'erau e tinai e tou aroha e, e aroha ra vau i tou metua vahine ia Tahiti-to'erau, tei te pu au, araara o te miti, i au hia e au te oto ia oe Tahiti-to'erau i tinai e, tei te manava, faariroriro tei te manava faaroturotu, tou aroha e Tahiti-to'erau."

Ia oti to Rata oto raa i tona metua vahine, tii atura oia ia Te Vahine-huarei e tona vava taata e tia i pihai iho iana e puhi, to ratou ioa: Tuhua (purepure), e Avahaia (toou etaeta), e Mamea (uteute te mata); taparahi hia ihora e Rata. Area ra Te Vahine-huarei afai hia tura ia i nia i tona pahi ei vahine nana, hoi atura ona i tona fenua. E tapae atura, farerei atura ia 'Ui, parau atura Rata, "Teie au te toa i haere i te moana, tai oo."

Pahono mai ra 'Ui, "E rua e hau a, tauatini te mana, aita oe tau mootua."

[After reading this through and correcting the press, we must conclude with Mr. Leverd that it is expressed in anything but elegant Tahitian.—*Ennon*.]

THE PERIOD OF RATA.

IN this and the preceding number of the "Journal" we have published two accounts of Rata's search for his parents—the Rarotongan and the Paumotuian. The stories are not particularly interesting, except to students of Polynesian History; but they illustrate what may be called Polynesian literature, for of the same character as these are many of the narrations of the deeds of their ancestors, in which lapse of time since the incidents occurred has gradually introduced the element of the marvellous. Hence, we see in the contests between Rata and the various sea-monsters described, the mythical description of difficulties of a physical nature, due, no doubt, to storms, narrow escapes from shipwreck, and attacks of enemies, etc.

The point which it is desired to emphasize in these narratives is, that Rata (pronounced Rātā, not Rāta, like the tree of that name) was truly an historical character living during the period when so many of the Polynesian ancestors dwelt in Samoa and Eastern Fiji. He was one of a great family, about whose deeds much has been handed down to this generation. Its members are known to most branches of the race, and are acknowledged as their ancestors. Their names, descending in regular order from father to son, are as in the margin.

<p>Kai-tangata Hemā Tāwhaki Wāhie-roa Rātā</p>	<p>The age in which Rata flourished is not capable of exact definition, for the reason that there is a strange difference of from eight to ten generations, that runs through many of the best genealogies, the key to which could only be solved by a most patient and careful examination of the existing tables. To illustrate this, the following figures are quoted, representing generations back from the year 1900, at which Rata flourished :—</p>
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"Hawaiki," 3rd edition, Rarotongan table at end	..	46 generations
Te Matorohanga's tables, taking Toi as 31 (MSS		
with Polynesian Society)	..	47 ..
Journal Polynesian Society, Vol. VII., p. 40, taking		
Toi as 31 (H. Hongi's tables)	..	48 ..

1st Series—Mean number	..	47 generations
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MSS table down to Major Ropata, Ngati-Porou	..	32 generations
J.P.S. XIX., p. 156 (Rarotongan, Mr. Savage)	..	28 "
" " p. 157 " " "	..	29 "
Fornander's "Polynesian Race," Vol. I., p. 190	..	42 "
" " " General table (on		
" which the author relies most)	..	31 "
<hr/>		
2nd Series—Mean number	..	32·4 generations
<hr/>		

According to the first series (which the writer is more disposed to rely on than the second), Rata flourished about the year 725. According to the second series, in about 1090 or 1100. This is a very great discrepancy, but, nevertheless, it is capable of adjustment by any one who has the patience and industry to undertake the work. Unfortunately, the best table yet to hand concerning the Polynesian Race (supplied by Mr. Savage), does not come down through the Rata line.

The New Zealand story of Rata is to be found in John White's "Ancient History of the Maori," Vol. I., Chapters v., vi., vii., viii., where many versions are given, some of them connecting the scene of the story with Tutuila, Upolu, and Savaii of the Samoan Group, Vavau of the Tonga Group, and Fiji, all mentioned by name. Both Mr. Savage and Mr. Leverd indicate their belief that the scene of the story is Samoa and Fiji; whilst the Hawaiian traditions state that Rata and his ancestors were born and died in Hawaii (see "Hawaiki," 3rd edition, p. 196), which is probably merely an illustration of the localization of traditions common to the whole race.

WAIRANGI, HE TIPUNA NO NGATI-RAUKAWA.

KO tenei tangata ko Wairangi no Ngati-Raukawa. Ko tona kainga ko Rurunui i te takiwa o Whare-puhunga. Nga wahine a Wairangi tokorua, ko Pare-whete, ko Puroku. I a Wairangi e ngaro ana i Kawhia, ka tae mai tetei tangata rangatira o Ngati-Maru, ko Tupeteka te ingoa, he whanaunga ki a Pare-whete. Ka noho manuhiri te tangata nei i Rurunui. E rua nga po e noho ana i te kainga, i te ata ka titiro atu a Puroku a piri ana te kokowai i te paparinga o Tupeteka, no Pare-whete. Kua mohio a Puroku kua taea te wahine ra e Tupeteka. Ka hoki a Tupeteka ki tona kainga ki Te Aea. I muri tonu i a ia ka tae mai a Wairangi. Ka korerotia e Puroku, "Ko to wahine kua hara ki tetei tangata, ko Tupeteka te ingoa. I kitea e au ki te kokowai o Pare-whete e piri ana i te paparinga o Tupeteka." Katahi ka riri a Wairangi ka patua e ia a Pare-whete. I te po ka oma a Pare-whete; haria ana e ia etehi kokowai; ka haere tonu i te huarahi o Tupeteka; ka tae ki tetei mania, ka pania te kokowai ki te manuka—koia a Manuka-tutahi. Haere tonu ka tae ki Aniwaniwa ki te awa o Waikato, ka pukaia iho tetei o nga kakahu, ka haria etehi. Ka whiti ki tera taha o Waikato, haere tonu. Ka tuhia tetei kokowai ki te pari ki Pari-karangaranga, kei te takiwa o Turanga-moana. Ka whiti i Waihou ka tae ki Te Aea. Ka moe i tana tane i a Tupeteka. Ka kimi te iwi nei a Ngati-Raukawa i a Pare-whete; na ka haere etehi i te ara o Pare-whete, ka haere noa atu etehi. Ka kitea te manuka i pania ki te kokowai—Te Manuka-tutahi. Haere tonu ka tae ki Aniwaniwa ka kitea nga kakahu. Ka mohiotia kua riro ki Te Aea ki te takiwa o Te Aroha. Ka hoki era ki Rurunui, ka korerotia atu ki te iwi, ki a Wairangi hoki, "Kua riro a Pare-whete ki Te Aea, i kitea e matou ki te kokowai, ki nga kakahu."

Huihui tonu iho a Ngati-Raukawa, ka rupeke. Ko nga tangata kei roto i te iwi nei ko Tama-te-hura, muri iho ko Wairangi muri iho ko Upoko-iti a muri rawa ko Pipito. Ko te nui o te iwi nei, hokowhitu. Ko te rakau a te iwi ra, he patu paraoa he meremere, he patu kowhatu, me a ratou patu roroa, he tewhatewha, he taiaha, he pouwhenua, he koikoi me era atu rakau. Katahi ka haere ki Te Aea.

Kua mohio te iwi o Te Aea tera a Ngati-Raukawa e haere atu. Ka taka te whakaaro i a Tupeteka kia hangā he whare hei kohuru. Te taenga atu o Ngati-Raukawa kua oti te whare, he wharau; i hanga ki

te tahatika o Waihou i raro iho o te pa nei o Te Aea. Ka whaona te wharau nei e te hokowhitu ra. Ko Wairangi te tangata whakamutunga ki te tomo i te whare. Ka titiro a Wairangi, ko nga poupou o te whare he kohurihuri kahikatea. Katahi ka rere a Wairangi ki te tute i te whare, kore rawa i ngaoko. Katahi ia ka whai kupu, "He whare kohuru tenei!" Ko te tohu tuatahi tenei i mohio ai a Wairangi, he kohuru te mahi a te iwi ra.

Te nohoanga o te hokowhitu nei i roto i te whare, ka tukua e te pa te karere ki roto o Hauraki kia tikina mai kia patua a Ngati-Raukawa. Ka whiu te kai a te tangata whenua, ka haere te iwi ra ki te kai. He kotahi te kumara i roto i te rourou ma nga tangata tokorua. Ka pau, ka noho i roto i to ratou whare. Hi ake te ata, ka hoatu ano he kai ma te iwi ra. He kotahi kumara ma te tangata kotahi. Ka pau, ka noho awatea noa, ahiahi noa. I te ata ka rangona te ngawē o te kuri, e ai te whakaaro, "E! taihoa, ka whiua te kai nei." Na kua kitea te amoamo o te tuna kaui. Ka kitea kua puta i tetehi taha o te pa, kua haere whakatetei taha o te pa ka huri ki tua o nga whare. Na ka puta ano ka huri ano, kua ki te ope ra "E rua nga amo ika." He maha nga putanga; kaore ia ko aua tuna ano, engari he tangata ke nāna i amo i tena putanga, i tena putanga. Ko nga kuri he mea patu kia ngawe, kahore i patua kia mate. Te mahi nei he pupuri i a Ngati-Raukawa kia tae ake te ope patu i a ratou.

Ka haere ka ahiahi kua tae mai te tangata o Hauraki, kua korero, "Kiki tonu a Waihou i nga waka o nga iwi o Hauraki. Kei te ata ka eke mai ka patu." Heoi ano, ka rongo a Pare-whete i te korero ra, katahi ka puta te aroha o te wahine ra ki a Wairangi me tōna iwi. Katahi ka heke iho, ka tae mai ki a Ngati-Raukawa. Katahi ka tangi, ka tangi hoki a Wairangi me Ngati-Raukawa katoa. Ka mutu te tangi-tu a te wahine ra katahi ka tāpapa atu ki runga i nga turi o Wairangi, ka haehae i nga ringa ki te matā kia heke iho ai te toto ki runga i a Wairangi, kia tapu ai i ana toto, kia kore e kainga. E haehae ana ko ana kupu enei :—

"He aha koe i haere mai
I te rourou iti a Haere,
Te noho atu ai koe
I te tokanga nui a Noho."

Ka mutu te tangi a te wahine ra, ka hoki. I whakarongo a Wairangi ki nga kupu o te tangi a Pare-whete, ko te tohu tuarua tenei i tae mai ki a ia. Ka rapu te iwi ra, kitea iho e ta ratou rapu, he kohuru. Katahi ka tukuna ta ratou taurekareka kia haere i roto i te iwi o Tupeteka e whawhati rautao ana, e kahi kowhatu ana mo te hakari. Haere ana te tangata ra, uru ana a ia ki roto ki te hunga whawhati rautao, a e mahi tahi ana. Kaore i roa e mahi haere ana kua patai ia ki te hoa, "Mo awhea ra te whiu kai nei ma Ngati-Raukawa?" Ka

kiia atu, "E tatari ana kia tae ake te ope, kei te hoe ake i roto o Waihou. Ka tae ake ka patua a Ngati-Raukawa. Ma tera ke te kai e mahia nei, ma Ngati-Maru." "A, hei awhea ra tē tae mai ai kia hohoro ai te patu iho i enei, i a Ngati-Raukawa?" Ka ki mai te hoa, "Kei te ata po, ka eke, ka patua." Katahi ka wehe haere te taurekareka nei ka hoki, kua po hoki. Ka tae ki a Ngati-Raukawa ka korerotia, "Kei te ata ka huaki. Ko te kai e mahia mai nei ma tera ke ma Ngati-Maru."

I roa te iwi nei e nohopuku ana kaore he hamumu, kaore he aha. Roa rawa kua tu a Tama-te-hura ki runga, ka ki, "Me haka." Ka whakatika mai a Wairangi ka whakaae; muri iho ko Upoko-iti, muri iho ko Pipito. Whakaae katoa me haka. Ka tu a Tama-te-hura, ka whakahua i te haka :—

"Puhi kura, puhi kura, puhi kākā
Ka whakatautapa ki Kawhia
Huākina, hūakina."

Ka ki tera, hei tana ka huaki. Ka noho ki raro. Kei runga ko Upoko-iti, ka whakahua i tana haka :—

"Ko Te Aēa o ia rangi ē
Ko Te Aea o ia rangi hui ake
Ko Te Aea o ia rangi."

Ka ki hei tana ka huaki. Ko Pipito, ka whakahua i tana haka :—

"Ka whakakopura rua a Rangi-hape,
Teina o Tupeteka, ē
Hūākina, hūakina."

Ka tohe hei tana ka huaki. Katahi ka tu ko Wairangi ka whakahua :—

"Tahi ka riri, toru ka wha
E matamata hopukia
Homai ra to whiri kaha, toro kaha
Kia wetewetea, weteweteā
A tē, a tā, a taū."

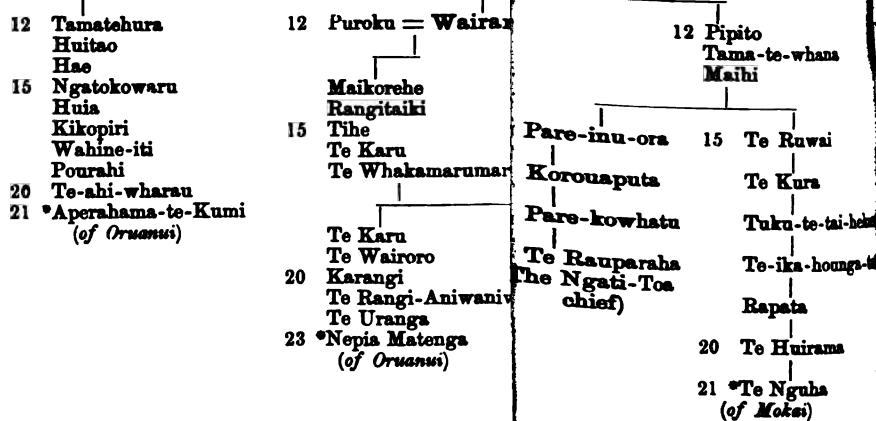
Ka whakaaetia e te iwi hei ta Wairangi ka huaki. Ka tukuna e Wairangi tana taurekareka ki a Pare-whete kia piki ki runga i te tuanui o tana whare i te ata, kia kore ai e patua. Ko te koha tenei a Wairangi ki tana wahine. Tae ana te taurekareka, hoki mai ana.

Ka akona nga haka e te hokowhitu tae noa ki te hahatanga o te ata. Katahi ka whakaputaina. Hokowhitu, e whitu ano nga kapa. Ka tika te haka i waho o te whare, ka timata te takahi me te aue noa iho. Te rangonga o te iwi o te pa i te haruru, ka oma iho ki te matakitaki haka. Katahi ka puta a Tama-te-hura, ka hamama te waha, ka pukana ake ki te rangi, ka pukana iho ki te whenua. Kua

puta a Tupeteka noho ana i runga i tana atamira raua tahi ko Pare-whete. Ka kite i a Tama-te-hura e mawhiti ana nga karu i runga i raro. Ka patai ki a Pare-whete, "Ko to tane tera?" Ka kiia atu e te wahine, "E hara." Ko Tama-te-hura te kai whakahau i nga haka katoa. Ka mutu te haka a Tama-te-hura, ka puta ko Upoko-iti, e tataki ana i tana haka, "Ko Te Aea o ia Rangi." Ka patai ano a Tupeteka, "Ko to tane tera?" Ka whakahokia mai, "E hara." Ka puta ko Pipito. Ka patai ano a Tupeteka, "Ko to tane tera?" Ka ki atu ano te wahine, "Kahore ano kia puta." Te mutunga o te haka a Pipito, ko te putanga o Wairangi. Te putanga mai i te whare e mawhiti ana nga karu, ko Kopu ki te rangi, ko Wairangi ki raro ki te whenua. Ka rere ano te patai, "Ko to tane tera?" Ka whakahokia e te wahine, "Ae! koia tera." Katahi ka haere iho a Tupeteka, me tana wawae haere i te tangata, a ka puta ki mua tonu ki te aroaro o te haka. Takoto tiraha ana i reira ki te matakitaki. Ka tahi ka timataria e Wairangi.

"Tahi ka riri, toru ka wha." Ko nga patu poto a te hokowhitu nei i hūna ki muri i nga tuara, i titia iho ki roto i nga tatua kotara. Te taenga ki nga kupu whakamutunga o te haka a Wairangi "*a te*"—kua mau nga ringa ki nga patu, "*a ta*," kua maunu mai—*a tau*, kua huaki te ope, kua patu i te tangata. Te tangata tuatahi tonu ko Tupeteka, i mate i a Wairangi. Ka patua te iwi o Te Aea, ka hinga tera pa i te ope a Wairangi. Ko etahi i patua ki roto i te wai. Ko nga rauwhare me nga wawa i rukea ki roto i te awa. E toru nga piko e toe ana, ka eke ake ai te iwi o Hauraki. Ka tutaki i te toto, i te rauwhare, i te wawa o te pa, kua mohio kua hinga te pa, ka whati.

Ko Pare-whete i piki ki runga ki te tuanui o te whare, ka ora. Ka riro mai i a Wairangi tana wahine, ka hoki ki tona kainga ki Rurunui.



* All members of the Tongariro M.

† Hitiri, who told the tale, and his "Orakau."

WAIRANGI, AN ANCESTOR OF NGATI- RAUKAWA.

COLLECTED AND TRANSLATED BY TE RANGIHIROA, M.B, CH.B., M.P.,
FROM HITIRI TE PAERATA AND OTHERS.

NOW this man, Wairangi, belonged to Ngati-Raukawa. His home was at Rurunui, in the district of Whare-puhunga.* Wairangi had two wives, Pare-whete and Puroku. Whilst Wairangi was absent at Kawhia there arrived a certain man of rank of the Ngati-Maru tribe, Tupeteka by name, and he was kin to Pare-whete. This man remained as a guest at Rurunui. Having stayed two nights at the village, in the morning, when Puroku glanced at him, she noticed adhering to the cheek of Tupeteka some red ochre which came from (the face of) Pare-whete. Then Puroku knew that that woman had yielded to Tupeteka. Tupeteka returned to his home at Te Aea. Immediately after his departure Wairangi arrived. Puroku told him "Your wife has committed sin with a man named Tupeteka. I knew it by Pare-whete's red ochre adhering to the cheek of Tupeteka." Then Wairangi became angry and he beat Pare-whete.

In the night Pare-whete fled, taking with her some red ochre. She fled along the path taken by Tupeteka. When she came to a plain she painted some of the ochre upon a *manuka*, hence the name Manuka-tutahi. On she went until she came to Aniwaniwa,† on the Waikato River, where she left one of her cloaks, taking the others with her. She crossed to the other side of the Waikato and went on. She painted some more red ochre upon a cliff at Pari-karangaranga, in the district of Turanga-moana‡; she crossed the river Waihou and reached Te Aea. There she married Tupeteka.

The Ngati-Raukawa people searched for Pare-whete, and some followed the path taken by her, whilst others wandered aimlessly about. The *manuka* painted with red ochre, the Manuka-tutahi, was found. Going on they came to Aniwaniwa and saw the cloak. Then they knew she had gone in the direction of Te Aea, in the district of Te

* About thirty miles S.S.E. of Cambridge.

† These falls are about fifteen miles S.E. of Cambridge.

‡ Near Matamata Railway Station.

He said at his *haka* they should attack. Then Pipito arose and recited his *haka* :—

“ Defeated (?) will be Rangi-hape,
Younger brother of Tupeteka, O !
Of Tupeteka, O ! Of Tupeteka.
Attack ! Attack ! ”

He demanded that the attack be made at his *haka*. Then Wairangi arose and recited :—

“ At the first comes the battle, the third and the fourth,
Oh grasp (their) spear points.
Give us your strong rope, your strong snare
To be unfastened, (to be) torn apart.
A te ! A ta ! A tau ! ”

The people agreed that Wairangi's *haka* should be the signal for attack. Wairangi sent his slave to Pare-whete to tell her to climb on to the roof of her house in the morning, so that she would not be killed. This was Wairangi's token of regard for his wife. The slave accomplished his object and returned.

The *hakas* were practised by the one hundred and forty until the breaking of dawn. Then they went outside. The one hundred and forty were drawn up in seven ranks. When the ranks were dressed correctly outside of their house, they began to tramp and to make a noise. When the people of the *pa* heard the thud of feet they rushed down to view the *haka*. Then out sprang Tama-te-hura to the front with loud yells, grimacing at the heavens above and at the earth beneath. Out (of his house) came Tupeteka and sat with Pare-whete upon his raised platform of state. He saw Tama-te-hura with eyeballs protruding upwards and then downwards. He asked Pare-whete, “ Is that your husband ? ” The woman replied “ No.” Tama-te-hura was the director of all the *hakas*. When Tama-te-hura had finished his *haka*, out sprang Upoko-iti and led his *haka*, “ It is Te Aea of every-day fame.” Again Tupeteka asked, “ Is that your husband ? ” The answer came, “ He is not.” Then appeared Pipito. Again Tupeteka asked, “ Is *that* your husband ? ” Again the woman answered, “ He has not yet come out.” When Pipito's *haka* had ended, then came the appearance of Wairangi. When he emerged from the house his eyes were so large and bright, that, as the star Kopu is in the heavens, so was Wairangi below on the earth. Again the question flew, “ Is *that* your husband ? ” Back came the answer from the woman, “ Yes, that is he.” Then Tupeteka descended, and thrusting aside the crowds of people, he came quite close to the front of the (ranks of the) *haka*.

Here he lay down upon his back to watch. Then Wairangi began :—

“The first is for battle, the third and the fourth.” Now the one hundred and forty men held their short clubs concealed behind their backs, stuck in their war-belts. When they came to the concluding words of Wairangi’s *haka*—“*a te*”—their hands grasped their clubs; “*a ta*”—the clubs were drawn forth; “*a tau*”—the party attacked and began to kill. The first man to be slain was Tupeteka, who was killed by Wairangi. The people of Te Aea were killed and that *pa* was taken by the force of Wairangi. Some were slain in the water. The thatch and rushes from the houses were thrown into the river. Three bends of the river remained ere the forces from Hauraki would arrive. They met the blood, the thatch, and rushes from the *pa* (drifting down), and knowing the *pa* had fallen, they fled.

Pare-whete had climbed upon the roof of her house and was saved. Thus Wairangi regained his wife and returned to his home at Rurunui.

THE MORIORI PEOPLE OF THE CHATHAM
ISLANDS :
THEIR TRADITIONS AND HISTORY.

CHAPTER XV.

OWING to the lamented death of Mr. Alex. Shand, it devolves on another pen to complete his work on the Moriori people. In doing so we shall here cite the Maori accounts of the exodus of the Morioris from New Zealand as they were preserved in one of the ancient *Whare-wananga* (or Houses-of-learning), the last of which ceased to be used about the middle of the nineteenth century. Luckily, the principal teacher in that "House-of-learning" dictated to a young scribe a very large amount of interesting and important information regarding the history of the Maoris, which has been faithfully preserved in writing, but until quite recently has not been available generally. It is now made use of for the first time in explaining some of the difficulties Mr. Shand always experienced in accounting for the discovery of and the early settlement on the Chatham Islands. The discovery that this information was in existence was naturally of extreme interest to Mr. Shand, and his last chapter (which was burnt with its unfortunate author) dealt with this Maori account, besides other matters.

It has been proved with as great a degree of accuracy as any point in ancient Polynesian history is ever likely to be that the Maori, Rarotongan (and probably Tahitian) ancestor, Toi-te-huatahi, flourished thirty-one generations back from the year 1900, which, converted into years by the rule universally adopted by the Polynesian Society of allowing four generations to a century, takes us back to the year 1125 A.D., or let us say the middle of the twelfth century as the period in which this celebrated ancestor flourished. We have thus a fixed date to aid us in determining that of the first occupation of the Chatham Islands, for Toi is connected with it, as we shall see.

It is necessary now to recite a few occurrences in Maori history in order to provide a starting point for that of the Morioris, and in doing so some notes will be given that are generally quite unknown to Maori scholars, the full text of which is shortly to be published.

During the period that the headquarters of the Maori people was in Tahiti (which is the Hawaiki from whence they came to New Zealand) there arrived from the Hawaiian group a canoe (or canoes) on a visit to the people of the former island. The navigation of the Pacific Ocean was at that time a great factor in the lives of the Polynesians, and emulation in nautical achievements a characteristic feature in their lives and a subject of interest at all meetings of the people. Hence, in order to honour the Hawaiian guests, a great canoe regatta was arranged, in which large numbers of vessels took part. A canoe commanded by Whatonga, the grandson of Toi-te-huatahi (who has been mentioned above), exceeded all others in speed, and had reached a position out at sea far from the north-west coast of Tahiti, when a sudden gale from the east arose, against which this canoe battled in vain to regain the shore. She was driven before the gale for two days and two nights; and when the wind fell a dense fog covered the face of the ocean, in which the crew paddled at random, not knowing in which direction they were going. When the mist lifted they discovered land in the distance, to which they directed their course, and on their arrival there they ascertained it to be Ra'iatea Island, distant one hundred and twenty miles to the W.N.W. of Tahiti. Whatonga and his crew remained here several years, taking wives from the local people, but making no attempt to return to their homes in Tahiti, because the storm and the fog had caused them to lose the direction from which they came. They afterwards recovered this direction and eventually returned to Tahiti, but the incidents connected therewith do not belong to this story.

In the meantime Toi-te-huatahi, after the lapse of some time, perhaps some years, being persuaded that his grandson Whatonga and Tu-rahui had not perished at sea, decided to go in search of them. The people at this time possessed full accounts of the voyage of Kupe during which he discovered New Zealand, and of the sailing directions he had left with the learned *tohungas* of Tahiti. Toi appears to have been persuaded that Whatonga had reached New Zealand, which, by the way, was not then generally known by the name of Aotea-roa, although this name was given by Kupe, but as Tiritiri-o-te-moana. The directions given by Kupe were to the effect that in the month of February the course to New Zealand from Rarotonga was to steer a little to the right hand of the setting sun, moon, or Venus—which correctly describes the direction of New Zealand from Tahiti and the neighbouring groups. But Kupe had visited other islands besides *New Zealand*, and it is apparent that Toi, having this in mind after he

left Tahiti, first visited Rarotonga, and thence steered for Samoa in his search for Whatonga. The name Hamoa (Samoa) and of Pangopango in Tutuila Island (of the Samoan group) are mentioned in the narrative of Toi's voyage.* From Samoa Toi made for New Zealand, and here comes in the interesting fact that connects him with the exodus of the Morioris. He at first missed New Zealand and got too far to the east, consequently first making the land at the Chatham Islands—Latitude 44° south, over four hundred miles east of New Zealand. Toi was therefore the discoverer of that Group. The islands are correctly described as subject to mists and fogs, and of no great size. From the Chathams Toi returned on his course and finally made New Zealand in the Hauraki Gulf, where he came into contact with the real *tangata-whenua*, or original inhabitants of New Zealand, from whom, as we shall see, the Morioris of the Chatham Islands are descended.

The manuscripts from which these particulars are taken state that after Kupe's discovery of New Zealand there arrived there several canoes, which made the land on the coast north of Taranaki, coming from a south-west direction, and that they had been blown away from their own islands, named Horanui-a-Tau and Hau-papa-nui-a-Tau, in a gale of wind. They were apparently carried away to the south, and on their return towards the north made the New Zealand coast at the place mentioned above. Here they settled down, building many of the fortified *pas* still existing; and when Toi arrived they had spread along the West Coast from the North Cape to Wai-ngongoro River, in the South Taranaki Bight, and on the East Coast from the North Cape to near the East Cape. They were, by the middle of the twelfth century, a very numerous people, and differed a good deal from the Eastern Polynesians, to which branch Toi belonged, and had a fairly strong Melanesian element in them, as is very evident from the description of them preserved in the before-mentioned MSS., though they spoke the Polynesian language. Evidently they came from the Western Pacific. Toi-te-huatahi's crew was composed almost entirely of men—indeed, it is not certain that any women came with him. The consequence was that intermarriage between the crew and the *tangata-whenua* at once took place, and after Toi had settled down and built his *pa* of Kapu-te-rangi at Whakatane, in the Bay of Plenty, these marriages were not long in causing strife to arise between the two peoples, leading to wars in which Toi's people invariably obtained the upper hand.

Many years after these events Toi's grandson Whatonga found his

* There is no doubt that these names have been correctly preserved in the traditions, and are not modern interpolations, the evidence of which is foreign to this narrative. Pangopango is now the naval station of the U.S. Government in the South Pacific.

way back to Tahiti from Ra'iatea, and there learnt that Toi had gone in search of him to Tiritiri-o-te-moana (New Zealand). He gathered a strong crew, and manning the "Kura-hau" * canoe, came on his way in search of his grandfather, whom he eventually found living, a very old man, at Kapu-te-rangi, Whakatane, New Zealand. After Whatonga's arrival further intermarriages took place with the *tangata-whenua*, and then serious troubles arose between the two peoples, which eventuated later in wars of extermination, in which the later migrants appear always to have obtained the upper hand, and during which most of the *tangata-whenua* males were killed, the women of marriageable age and the children spared, to become incorporated in the tribes of Toi-te-huatahi and his companions.

These wars seem to have prevailed most extensively in the times of the children of Te Awa-nui-a-rangi (Toi's youngest grandson), many of whom had migrated to North Taranaki from Whakatane through intermarriage with the *tangata-whenua* descendants of Pohokura, Maru-iwi, Pananehu, Rua-tamore, and others, and who were then known by the tribal names of Te Tini-o-Rua-tamore, Te Tini-o-Maru-iwi, Te Tini-o-Tai-tawaro, etc.

It was the latter tribe that principally occupied North Taranaki, and as we shall see, were the ancestors of the original Moriori people of the Chathams. A great war is mentioned during which the Tini-o-Awa tribe (descendants of Te Awa-nui-a-rangi, Toi's grandson, now known as Ngati-Awa and Te Ati-Awa) completely overcame the *tangata-whenua* people of North Taranaki, and finally expelled them. This defeated people crossed Cook's Straits and occupied D'Urville Island, at the north end of the South Island. Te Tini-o-Awa followed them across the Straits, and in a final battle again inflicted a severe defeat on Te Tini-o-Tai-tawaro, the last of whom were seen making their way south in several canoes, "on their way to the Chatham Islands," as the narrative says. We will not stop here to enquire how their destination became known to the Maori conquerors; it will appear later on.

In the further Maori accounts from the same source, dealing with the Chatham Islands, there are discrepancies which are not easily reconcilable with the Moriori story or with the MSS. themselves. But taken as a whole, it is undeniable that the Maoris were well acquainted with the early settlement of the Chathams, though it is a remarkable thing that this knowledge has not become public until now. Evidently we never went to the right source for the information. It is to be understood that in this chapter only the salient facts of the case as

* This was the first voyage of that canoe to New Zealand, for, apparently, she afterwards returned to Tahiti, and came back with the "fleet" in *circa* 1350.

recorded in Maori narrative are mentioned; the detail and discussion must be left until the original documents are published.

We now come to Kāhu's voyage to the Chathams, the Moriori account of which is to be found in Mr. Shand's Chapters IV. and V.

According to the Maori accounts, one Horangi, who was a chief and priest that came to New Zealand with Toi, spread about the report that on their voyage they had come across an island which was "constantly covered with clouds, and which was not of great extent." This report coming to the ears of Kāhu, who was then living at Whakatane with his people (it is not clear whether he came with Toi or not, but the inference is rather that he was one of the *tangata-whenua*), who decided to try to reach this mysterious island. After a visit to Taranaki he returned to Whakatane, and then with all his people, twenty-seven in number, migrated to Te Pou-o-Kani, a place on the east of Lake Taupo; but finding little natural food there, moved on to Mokai-Patea, near Muri-motu (east of Mount Ruapehu), and thence down the Rangitikei Valley to Te Houhou. Finding there were no people living there, they decided to settle in that part—probably only for a time and to grow food. After all the timbers had been collected for the palisades of their *pa* and for building their houses, Tama-uri, Kāhu's son, dreamt that a flood carried all their wood down the river and out to the great ocean, and finally drifted ashore at a strange island, and that he and all his people were also there. On telling this dream to his father, the latter exclaimed, "Let us all go," and taking the dream to be a direction for them, they then migrated to the mouth of the Rangitikei River, on Cook's Straits. Here they commenced to build a canoe, and whilst doing so, Kāhu's daughter Hine-te-waiwai found on the beach a drifted kauri log, which was afterwards split up to form *karaho* (deck beams) for their canoe.

Whilst engaged in this work there came from Whanganui two men named Te Aka-aroroa and Ha-warū, who apparently belonged to the *tangata-whenua* people, but who, nevertheless, were accomplished in canoe building, and they materially assisted Kāhu in preparing his vessel for sea, for he did not understand the necessary arrangements of a canoe to battle with the rough waves. These two men finished the canoe, ending by making the *koaka*, or narrow, closely-woven mats, that are placed along the gunwales in rough weather to fend off the waves.

When leaving Te Pou-o-Kani Kāhu had brought with him the seed (? roots) of three different kinds of fern-root suitable for food, which were carefully placed in a calabash to preserve them. Some *kumara* roots were also carefully packed, both kinds of food to be taken to the Chathams.

In the month of Tapere-wai (September), Kāhu's canoe was afloat

on Te Moana-nui-a Kiwa (the great ocean of Kiwa, the latter being one of their ancient gods, joint ruler of the ocean with Tangaroa, and both of them the offspring of Rangi and Papa), and crossed over the Straits to D'Urville Island, where they stayed until the last day of December, when they finally left New Zealand for the Chathams. They landed at a certain bay on the north coast of that island, where they proceeded to build houses, using the deck-beams of kauri in their construction, and hence Hine-te-waiwai named the island Whare-kauri. The bay was named Kaingaroa in remembrance of the New Zealand plain of that name near their temporary home at Taupo. The seed-fern was then planted at a place they named Tongariro, after the mountain in the North Island of New Zealand (*cf.* the Moriori account, Chapter V.)

As in the record of all these voyages made by the Polynesians, there is the usual absence of detail of the voyage itself. We are not told how the crew fared in crossing the five hundred miles of boisterous seas that separate the Chatham Islands from New Zealand. It is only by inference and the deductions to be made from the nature of the *karakias* used in the case of the "Rangi-houa" and "Rangi-mata" canoes (see *infra*), as preserved in the Moriori accounts, we are led to infer that they suffered great hardships from want of water. Details of the fitting out of the vessels are plentiful, but few notes on the voyages themselves are ever given.

After they had been there some time, Kāhu and Aka-aro-roa started to explore the island to find out what it was like and whether there were any inhabitants. Presently they saw smoke in the distance, and then men; they thus discovered that they were not the first people on the land. "These were the people called Moriori, and it is said they were a fine people. So Aka-aro-roa took two wives of that people named Te Para and Wai-mate, from whom the descent is as follows:—

Aka-aro-roa	= Te Para
Kauri	=
Waitaha	=
Te Rangi-tuataka	= Tipurua
Te Hau-te-horo	= Waimate

This last one of his descendants returned to Whanganui in New Zealand, and it is said did not go back to the Chathams, but remained at Whanganui, where all his descendants are to be found, whilst others of Aka-aro-roa's offspring remained at Whare-kauri."

"Now the calabash in which Hine-te-waiwai took the fern-seed was named 'Te Awhenga,' and the totara-bark receptacle in which the *kumara* was preserved was named 'Rangi-ura'; hence is the saying

regarding it, 'Ko te rangi-ura* a Hine-te-waiwai.' When Kāhu found that neither his *taro*s nor his *kumara*s would grow, he exclaimed, 'A! There is the food-producing soil at Ara-paoa! (South Island, New Zealand). I am wasting my time on this ocean rock'—in reference to the inferiority of the soil, which is boggy. So Kāhu said to his retainers that they had better return to Ara-paoa; but those who had married in the island refused to join him. Kāhu and his daughter Hine-te-waiwai and some of their people, however, started back in the same canoe they went thither, which was named 'Tane-wai,' but it is not known whether he ever reached these shores, for nothing has ever been heard of him since." (That is one statement with regard to Kahu; we shall come across another later).

The narrative goes on to mention the names of the principal Morioris living at the time of Kahu's visit, and then describes the origin of some of these people who appear to have arrived there after or about the time of the earliest migration from the Taranaki Coast, already described. The narrative says, "Now, it is known that the following canoes came (to Chatham Islands) from Rarotonga—i.e., 'Aotea-roa,' 'Te Mapou-riki,' 'Rangi-ahua,' and 'Te Ririno'; this latter canoe arrived there long before Kahu's visit. It first made the land at Rangi-kapua at Whare-kauri (Chatham Islands), and one of the principal men on board was Tahua-roa, another was Kapohau, together with their friends, wives, and children. Both of those whose names are mentioned were descendants of Matangi, who married Hine-huri." This statement does not, however, assist us much, for we do not know anything of Matangi and the others.

The return of Hau-te-horo to Whanganui in the fourth generation after Kahu's visit explains how it is that the Maori's knew that the defeated people of Te Tini-o-Tai-tawaro reached the Chathams; even supposing that the other story (see *infra*) of Kahu's return to New Zealand is incorrect. As to "Te Ririno" canoe, it has hitherto always been stated that it arrived at Rangi-tahua Island (probably the Kermadec group), whilst Turi in the "Aotea" canoe was temporarily staying there to repair his vessel after his long voyage from Ra'iatea, and before attempting the more stormy part of his course to New Zealand. This occurred about the time of "the fleet," *circa* 1350. The accounts of the voyage of the "Aotea" say that Te Ririno, after leaving Rangi-tahua, sailed away and was never afterwards heard of; though other accounts seem to indicate, rather than definitely stating so, that she was wrecked at Tama-i-ea, the boulder-bank forming Nelson Harbour, South Island of New Zealand. Again, the Rev. T. G. Hammond informs us that the Taranaki people have some knowledge that "Te Ririno" did go to the Chathams.

* Rangi-ura is a name for the totara-bark when prepared for this purpose.

We must now follow other accounts of the settlements on the Chathams derived from the same MSS., and which are not entirely in accord with what has been written above, whilst at the same time they throw considerable light on some obscure points in previous chapters written by Mr. Shand, and tell us where "Rangi-houa" canoe came from—a point which is not at all clear in the Moriori account of this vessel to be found in Chapter V. We will follow the Maori narrative as closely as possible, premising that the order of the paragraphs is changed somewhat to accord with what appears to be their historical sequence.

"Te Uru-o-manōno was the name of a *pa* at Hawaiki which belonged to Manaia (see the Moriori account of this man, Chap. III.) and his tribes, Ngati-ota-kai, Ngati-Pananehu, and Ngati-Rakaia. These tribes were a bad people, given to murder and other evil ways; and consequently offering many reasons for quarrels with the other tribes, then living in Hawaiki (Tahiti), and these dissensions were the eventual cause of their leaving Hawaiki. Manaia's chief enemy was Uenuku and his tribes. Now Tu-moana (see Chapter IV.) and Whena were chiefs of some of these *hapus*, and the sister of Tu-moana named Papa, daughter of Tu-wahi-awa was the sister of Uenuku's wife—that particular Uenuku whose son was Kahutia-te-rangi. A cause of much trouble was the theft of the *whakai* of Uenuku's children, and their subsequent murder by Whena. (See Journal Polynesian Society, Vol. XVI., p. 194). It was then that Horopa, Tu-wahi-awa's brother, went with a war-party and killed Tu-moana at a place named Te Whata-a-iwi in Hawaiki. Another name of Tu-moana was Tuara-huruhuru-o-Tu-wahi-awa (this is probably the Tchu-huruhuru of the Moriori account), and his youngest brother was named Papa-kiore (? Hapa-kiore of the Moriori, Chapter IV.). Tu-moana's sister, Te Kiri-kakahu, was taken prisoner (? by Uenuku's people) during these troubles."

These wars and troubles led to the migration of Tu-moana's people. "When the canoes of the migration were afloat on the ocean, the crews of 'Rangi-houa' and 'Rangi-mata-wai' (see Chapter V.) bid farewell to those left behind, especially to Te Kiri-kakahu, Tu-moana's sister. Another of the canoes that came with the others from Hawaiki to the land Tiritiri-o-te-moana (New Zealand) was named 'Pou-ariki,' and she was a large top-sided canoe built like Takitimu.* It was at their departure that Te Kiri-kakahu sung the following song in lamenting the departure of her tribes:—

Before my eyes the plain of Kaingaroa lies,
Whilst now are lost the great ones of the tribe,
Plainly discerned is the hill at Amoamo-te-rangi,

* Of which canoe, her building, equipment, crew, and voyage, the MSS. gives very minute details, far more so than is the case with any other known.

Where by fire the Uru-o-manōno was destroyed,
 The mainspring of the people are now separated from me,
 To the world's wide open space
 That spreads away from Hawaiki's shore,
 Lie there then, O Manaia ! O Whena !
 Through whose evil deeds, I am now left behind.

"Te Honeke was the priest of 'Rangi-houa,' and his god was Rongo-mai-whitiki. This canoe did not succeed in landing; she capsized in the surf at Whare-kauri (Chatham Island). Many of the people were saved, amongst them Taupo and Tarere-moana, whilst very many were drowned, and the canoe was broken up by the waves at Chatham Island. Rakei-roau was one of the drowned.

"It was in the eighth month (August, according to the calendar of these people) and on the day Orongo-nui (27th of the month), near the end of the month that they left Hawaiki, and it was near the end of the ninth month (September) when they reached the Chathams, and hence it was this canoe was wrecked." (The several names of the fierce winds blowing in Winter, of this period are then recited). "Kini-waka was the chief of that canoe, and his sister Ariki-kakahu lamented his death as follows." I hesitate to translate this without further information, but it is interesting as containing references to names mentioned in previous Chapters. After that follows the *karakia* of the *tohunga* of the canoe on their arrival at the island, which does not contain very much of interest.

We must now go back to another account that cannot easily be fitted in to the Moriori accounts.

"Ngati-Kopeka tribe was a sub-division of the Ngati-Waitaha" (that settled in the South Island of New Zealand; the first name, however, appears to have been a tribe in very ancient days, long before the people arrived at Tahiti), "and came from Hawaiki in the canoe named 'Te Karaerae,'* commanded by Te Ao, Rongo-mai-whenua, Pu-waitaha and Kahu-koka. It was the latter who had the forethought to bring with him a basket of *kumara* seed, which were wrapped up in *koka*,† hence his companions gave him that name. This canoe landed at Tai-harakeke at Mataaho (south of the East Cape, New Zealand). When these people went to fish off the rock named Rai-kapua, the original people of those parts—those who had first discovered and occupied Mataaho and Waikawa—were very angry about it, which caused the new comers to migrate. The people of this canoe left Hawaiki at the same time as 'Takitimu' and 'Horouta'—'Te Karaerae' being one of the three. This division of

* There is certainly one other, if not more, canoes known by this same name.

† It is not clear what kind of *koka* this was—it is a plant name in New Zealand, as also in Rarotonga.

Ngati-Waitaha had lived at Te Whanga-papa (in Hawaiki). And so these people migrated and went to Wharekauri (Chatham Islands), a name which they gave to the island in remembrance of their *pa* at Hawaiki, that is, at Te Whanga-papa. They gave the name of Rai-kapua to the fishing rock about which they had the trouble with Te Wahine-iti people" (who still live there); "another name for this rock is Kapua-rangi, it is off Waikawa at Waipiro Bay.

"Now Rongo-mai-whenua (mentioned above) married Hine-rua, a daughter of Hape-taua-ki-whiti (who apparently belonged to the Waihi-iti tribe). After they had arrived at the Chatham Islands, this lady constantly grieved at her separation from her parent, and when she was near death enjoined on her son, Kape-whiti, to visit his grandfather, saying, 'After I am gone, and thou art come to man's estate, thou must return to Tiritiri-o-te-moana (New Zealand) and visit thy grandparent.' After his mother's death Kape-whiti urgently desired to carry out his mother's dying wishes.

"So he came away with Pu-waitaha" (who came from Hawaiki, see above) "and landed at Tukerae-whenua near Takaka in the South Island of New Zealand.* Here they found some people from Tokomaru" (twenty-five miles north of Gisborne) "and with them came to the North Island, and then Kape-whiti visited his grandfather and his tribe, and it was through him that it became known that there was another island besides these two (New Zealand).

"After a time Kape-whiti said to his companion, 'Now depart; return to see how the bulk of our people are getting on. On your arrival there let them take the name of 'Kiri-whakapapa'!' The origin of this name is this: When their party were travelling (towards Tokomaru) they came to Te Awahou, inland of Te Whiti-o-Tu,† the main body were left there and the Whare-kauri people went on by themselves. Arrived at Kuri-papango‡ they camped, and during the night there came on a very heavy snow-storm, which caused much suffering to the travellers, and had it not been for some holes (or caves) they dug in the soil they would have perished. Hence was the message sent by Pu-waitaha to the people that they should call themselves Ngati-Kiri-whakapapa" (which means, it is believed, "cracked-skin," due to their having to stick to the fires so closely during the snow-storm).

"Rua-ehu, Rua-whakatana, and Hine-rua were one family; the

* How they managed to get to this place, and why they did not land on some nearer part of the coast, is not explained. Presumably they used the same canoe in which they went to the Chathams.

† Name of a battlefield on the Rua-taniwha Plains, ten or twelve miles west of the town of Wai-pawa, Hawkes Bay.

‡ At the entrance to the Ruahine Mountains on the Napier-Patea road.

latter married Rongo-mai-whenua, and they were the parents of Kape-whiti, whose wife was Hina-maunu, the sister of Tamatea-upoko, who were descendants of Tamatea-ngana. Pu-waitaha named part of their *hapu* that came from Hawaiki, Waitaha, and Maunga-nui (? the hill at the Chathams) was named after a mountain in Hawaiki" (probably that at Rarotonga).

"Some time after these events Kahu-koka went to see the Whare-kauri Island, but he found no place suitable, in his opinion, for the growth of his *kumaras*, the soil being too wet, and so Kahu-koka returned to the place he had first settled in (New Zealand), and the love for his original home in Hawaiki very much increased. The canoe in which he made his voyage was named 'Tane-kaha'; it belonged to Hau-tupatu of the Ngati-Waitaha of Moeraki, in the South Island."

Then follows a long *karakia*, said over the canoe to dedicate it and remove all obstacles in its long voyage to Hawaiki (or Tahiti). "After the *karakia* the canoe was launched on to the ocean, and Kahu-koka started before the first rays of the sun had appeared above the sea-horizon."

It is obvious that the two stories concerning Kahu are irreconcilable, and at present there are no means of indicating which is correct. It is nevertheless satisfactory to get the Maori account of the two canoes "Rangi-houa" and "Rangi-mata," and to find that they largely conform to the Moriori version. If it is true that these canoes came from Hawaiki after the troubles which led to Manaia's abandonment of his ancient home to settle in New Zealand, it accounts for a hitherto unexplained statement in Moriori history to the effect that they were acquainted with the story of Manaia (see Chapter III.); and it would further seem that the date of this last migration was synchronous with the final settlement in New Zealand by the crew of "Takitimu," "Te Arawa," "Tainui," and other canoes—*i.e.*, in the middle of the fourteenth century.

Mr. Shand had intended to give in his last chapter the Moriori account of the visit of Lieutenant Broughton, commanding H.M. storeship the brig "Chatham," which contained supplies for Captain Vancouver. It was on their way from Australia to the north-west coast of America to join Vancouver that the "Chatham" fell in with the island to which the name of the brig was given, and the existence of this group made known to the world. Broughton landed at Kaingaroa, on the north side of the main island, on the 29th November, 1790, and had communication with the Morioris.

Failing Mr. Shand's full account of the transactions on that day, I copy from my journal of March 28, 1868, an account given me by some

old Morioris living at Ouenga of Broughton's visit: "They say that the first vessel that arrived here came to Kaingaroa; it was commanded by Manu-katau (Broughton). The *taukeke*—for so they called the Europeans on board—were constantly collecting the clothes, utensils, weapons, etc., of the Morioris. On one occasion a *taukeke* got hold of a net and wanted to take it away as a specimen, but the owner objecting, called his friends to his aid. The white man, thinking that violence was intended, shot the Moriori, whereupon the latter's companions decamped. Soon after, a boat came ashore from the vessel and deposited on the beach a quantity of articles, such as blankets, shirts, tomahawks, etc. They then pulled out for some distance and waited. First one Moriori, then another, came forth from their hiding places and helped themselves from the heap on the beach. When those in the boat saw that all the things were gone, they returned on board and sailed away, and never came back. They call a ship *pora*."

THE END.

ON THE WHATU-KURA.

BY T. W. DOWNES.

HAVING lately examined two small stones, owned by the Parapa Natives of Whanganui, named respectively Poro-rangi and Mihi-ata, I thought that it might be interesting to the readers of the "Journal" to know something of the stones (called *whatu-kura*) as to their attributes; especially as I do not remember ever having seen any reference to them in any work on the Maoris. Accordingly, I obtained all the information regarding them that I could gather, not only from the owner of the stones—a man named Hawera Rehe—but also from Mr. J. Jury Whatahoro, a man who, in his young days, went through the *Whare-wananga* (or House-of-learning) under the instruction of the old Wairarapa *tohunga* Te Matoro-hanga; and during the course of his instruction was assisted by the efficacy of two similar stones, in the manner to be described in these lines.

Ages ago, when the god Tane ascended to the heavens, he went there to secure the knowledge of the *wananga* (or esoteric knowledge) and also to obtain the *whatu-kura*. This was the origin of both stones. When the great god Io handed the *whatu-kura* to Tane, he instructed the latter to place the two stones in a secret place, one on each side of the *poutoko-manawa* of the great house (? at) *Whare-kura*; and also that he was to name them, so that each should always be put into its right place—the larger one to go in front of the *poutoko-manawa* was to be named *Te Rangi-whakarara*; and the smaller one to go behind was to be known as *Tauru-rangi* (names of certain thunderings).

When Tangaroa and Kiwa were commanded to take possession of the sea, the gods gave them one of these *whatu-kura* to enable them to keep the sea in its place, so that it should not overflow the land, and when Tangaroa took possession the name of the stone that he obtained was changed, and was afterwards known as "*Te Whatu-kura-a-Tangaroa*" (see note at end hereof). The other stone was at the same time given to Tane and Tupai, who, having possession of the land, were given the second stone to enable them to properly control their dominion. The name of the second stone was therefore also changed, and was henceforward known as "*Te Whatu-kura-a-Tane*."

At that time Ruatau was one of the gods of heaven, and he was sent by Io to Tane and Tupai, they being the priests of Whare-kura. Ruatau asked Tane and Tupai what they intended doing with the *whatu-kura* given them by Io. Tane and Tupai replied that arrangements had been made by the sons of Rangi and Papa (sky-father and earth-mother) that Tangaroa and Kiwa should take one, to enable them to keep the ocean in check so that it should not overflow the land, and that Tane himself, having power over the land, should, with the consent of the families, take the other stone to enable him properly to control the land.

Ruatau then said, "Before these two stones are removed from Whare-kura, two other pure white stones would have to be procured from the sea and put with the other two, so that they should lie together in pairs for seven days and seven nights, after which the first set might be removed." Accordingly this was done; the original stones were removed, given to Tangaroa and Tane, and the new ones received the names of the original *whatu-kura*.

Afterwards the *whatu-kura* was removed from Whare-kura to Wharaurangi in the time of Maui. Later on, in the time of Rata, the *wananga* was again shifted to Whare-kohu, and still later, in the time of Whare-patari (who came to New Zealand in the "Takitimu" canoe, circa 1350), it was shifted for the third time to Rangi-kapua (the name of a house in Hawaiki), and from there Uenuku shifted it again to Kohu-rau (a cave supposed to be at Hawaiki), and at this place the *wananga* was held.

After this, when the young men wanted the knowledge of the *wananga*, they went to the sea and procured a number of small, white stones the same size as the original *whatu-kura*, which they put in two baskets; the small stones in one and the larger ones in the other; and these they placed on top of the *whatu-kura* in the Whare-kura house and left them there. Then when the young men went to the Whare-kura to learn the lore of the *wananga*, each one took one of the *whatu-kura* and placed it in his mouth to enable him to retain the instruction of the *whanga* in his memory. The student took one from each of the baskets, placed one in his mouth, and when he slept he placed the other under his pillow. He kept one stone in his mouth all the time until the house was opened for him to return home, then he replaced the stones in the baskets.

This cave was cut out at Titi-rangi, at Wharanga in Hawaiki, and it was from here that all the priests went to get some of the *whatu-kura* when the canoes were leaving for Aotea-roa (or New Zealand). They each took two of the stones, one from each basket, which were *karakias* over and baptised before they could take possession. Tamatea-ariki-nui, Hongo-patahi (grandson of Uenuku), and Rua-wharo took two stones each. Rua-wharo landed at Nuku-taurua (or the Mahia Peninsula)

when the "Takitimu" went to the south, and when he was going ashore he asked Tamatea if he should take the *whatu-kura* with him. Tamatea replied, "As you are taking the god Kahu-kura, you had better take the *whatu-kura* also."

When the canoe went on to the South Island, Rongo-patahi was preceded by the gods Tama-i-waho and Tu-nui-a-te-ika, who led the way in front of the canoe. The latter was like a ball of fire moving as a comet.

When they reached Wai-au in the South Island, they landed and built Te Ana-whakairo (or carved cave*), and when Tamatea was coming back to the North Island he said to Puhi-whakaawe, whom he left behind, "You remain here to keep the land, and I will leave you one of the *whatu-kura*," but Puhi-whakaawe replied, "No, these stones cannot be separated. Either leave both or take both; but as there is no *tohunga* remaining with me, you had better take both."

When Te Rongo-patahi afterwards returned to Hawaiki he left his *whatu-kura* with Kaiwa, after building the house at Maunga-wharau (Hawkes Bay). This is how the stones and the knowledge came to Aotea-roa.

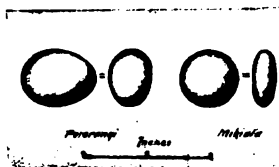
The two stones under notice came from Matangi-reia, the house that Turi built at Patea to put the *wananga* in. When the Whanganui branch separated, these two stones were brought away and handed to Tonga-potiki (Turi's youngest son), and from him they have descended, generation after generation, to Taiawhiu of Galatea (on the Whanganui River), who died in 1879. From that time onward they have been in the possession of Hawera-Rehe.

Te Matorohanga, the old *tohunga* of Wairarapa, had two similar stones, and on his death they passed to a man named Rameka (now dead). When Europeans first came to New Zealand the early missionary (Mr. Colenso) spoke to Te Matorohanga of the only true God. Matorohanga replied to all the missionary's arguments that he also had a true god that could heed his prayers, referring to the *whatu-kura*, but when his tribe became associated with the missionaries the old *tohunga*, after being repeatedly advised to destroy his god, decided to do so. He first intended to throw the stones into a very deep water-hole, but afterwards changed his mind and buried them in a place known only to himself. Afterwards, when the *whare-wananga* was built at Papawai (near Greytown), the old *tohunga*, after two or three hours' digging, again obtained possession of the *whatu-kura*, and he used them in instructing three or four youths, of whom my informant was one. Every morning at daylight the *tohunga* put one of the stones on the palm of one of the student's hands, while the others placed both hands in a pile on the top,

* The writer has a good deal of matter concerning this cave which he hopes to publish later on.

the priest meanwhile reciting a *karakia*. Then each in turn held the other stone in his mouth while another *karakia* was recited. After this was done, instruction went on until the sun reached the zenith, but no longer. They followed the sun to the light each day, but would not descend with him to the darkness.

The accompanying illustration shows the stones.



It is said that the Greek orator Demosthenes cured himself of stammering by speaking with stones in his mouth. Is the connection but a coincidence?

[Note.—In *Journal Polynesian Society*, Vol. II., p. 234 (note), is a reference to the 'Whatu-kura-a-Tangaroa' which is preserved in a burial cave at Moaha on the East Coast of the Bay of Plenty, but one would not like to say that this is the original stone.

Also in Journal Polynesian Society, Vol. III., p. 39, is a good deal of further information on the *Whatu-kura* supplied by Mr. Hare Hongi.—EDITOR.]



NOTES AND QUERIES.

[210] Occurrence of Moa Bones in Forests.

Occasional discoveries of bones of several species of Moas by bushmen engaged bushfelling in different localities in the North and South Islands generally raises the question as to whether some species of that vanished race of struthious birds did not at times feed in the primeval forests. Twenty years ago Mr. Watters, of Peel Forest, South Canterbury, presented me with some well-preserved bones of a small species of Moa which he had found near the base of a very old totara tree when felling it in Peel Forest. They were submitted to the late Professor Parker of the Otago University for identification, but the deceased professor was unable to state definitely to what species they belonged. In addition to those he gave me, Mr. Watters possessed a small boxful, and probably now possesses them, of similar bones which he had collected in the forest ten years before I saw them. Bones of similar size and structure were also discovered about the same time by bushmen when tree-felling in the Waimate bush on the Studholme Estate, South Canterbury. Four years ago Moa bones were discovered in two caves located in the Native bush, near the source of the Motu River flowing into the Bay of Plenty. When visiting the Makapua Native Reserve on August 20th, 1905, near the junction of the Makapua with the Rangitikei River, nine miles from Mangaweka, Mr. Totman, who resides near the junction of the two rivers, showed me some small Moa bones which he had collected when felling and burning the Native bush on his farm a few years before my visit. Mr. Totman also possesses a *tahere kereru*, or pigeon-spear, and other Maori tools, which he found on his property when felling the bush. The district was, in pre-pakeha times, a famous Native bird reserve and one of the last haunts of the beautiful and Maori time-honoured, but, alas, fast vanishing huiu. Recently, Mr. R. Davis of New Plymouth showed some well-preserved bones of a small species of Moa which he had discovered when plant collecting in the bush last year on the Marokopa River, south of Kawhia. Although there are probably many more unrecorded instances of the occurrence of Moa bones in forests overlooked in the past, and others to be recorded in the future, it seems to me highly probable that those smaller species whose bones occur in forests were regular denizens thereof, though, apparently, they were fewer in number than several of the larger contemporaneous species then inhabiting the open country. These five records of the occurrence of Moa bones in the primeval forests of both islands, in addition to those recorded by Mr. J. Rutland from Pelorus Sounds in J.P.S., Vol. II., and referred to by Mr. Percy Smith in the J.P.S. ("Taranaki Coast," Chapter I.), should tend to prove that the remains of these extinct birds occurring in forests are not of such rare occurrence as they are generally supposed to be.

W. W. SMITH.

[211] The Moa.

In a footnote to "Sketches of Ancient Maori Life," page 127, new edition, Mr. J. A. Wilson says:—"The ancient inhabitants hunted the Moa until it became extinct. The last bird was killed with a *taiaha* by a man at Tarawera. The habits of the Moa are described as solitary, living in pairs in secluded valleys in the depths of the forest, near a running stream. It fed on shoots, roots, and ferns, and was particularly fond of *nikau* and tree-ferns. It was supposed to feed at night, for it was never seen to eat in the daytime, hence the proverb "*Moa kai hau*," as it always seemed to have its head in the air eating wind. The Moa had a plume of feathers on its head. In the depths of the Motu forest there is a mountain called Moa-nui, where, no doubt, the Moa was killed by the people of Roto-nui-a-wai, for their descendants knew fifty years ago that their forefathers had slain the Moa." I remember a Urewera chief telling me (G.H.D.) the story of Te Takanga-a-Apa, how a man named Apa saw a Moa standing on one leg, like a goose does, so he said, and thinking it was asleep, crept quietly up with his *taiaha*, meaning to disable it by a blow on the leg it was standing on, when the wide-awake Moa let out first with the leg that was tucked up and with a kick sent him over a cliff, breaking his leg, hence Te Takanga-a-Apa.

G. H. DAVIES.

[212] Ancient Inhabitants of New Guinea.

In Colonel Kenneth Mackay's "Across Papua," 1909, page 113, we find the following:—"The Yodda River rises in the main range north-east of Port Moresby, and falls into the southern coast of Huon Gulf, close to the English-German boundary. Colonel Mackay says, "Though they have not in the Yodda unearthed all the gold one wishes them, they (the gold-diggers) have brought to light evidence of the existence of an earlier and more developed race, for twelve feet down in the wash, stone bowls, round, shallow, and with a simple but clearly defined pattern cut on the rim, have been discovered. In other parts the stone heads of *Casowaries* have been found, used by the present Natives as charms to protect their gardens from harm, but about which these people really know nothing. In these also the workmanship evidences a higher skill than is displayed by the Papuans, while in digging into some mounds in the midst of a village in Collingwood Bay, broken pottery was unearthed, redder in colour, harder in texture, and bearing a design totally superior to any made by the Natives to-day. All this points to finds of a deep historic value, being not only possible but inevitable in this most interesting yet little known island."

EDITOR.

[213] The Poe, a Name for the Tui.

In the "Narrative of the U.S. Exploring Expedition," by Charles Wilkes, describing their stay at the Bay of Islands in 1840, the author says, "Among the birds are the native nightingale and the *tui*, also known under the sobriquet of the parson-bird. The latter is a great favourite with the Natives. I saw it only in a cage and its note did not strike me as pleasing: but several of our gentlemen saw and heard it in the woods. They describe its note as rather louder than that of the bird called by the Samoans *poe*, and it is at times said to utter a cry like the sound of a trumpet."

ELSDON BEST.

The word *poe* is not, however, to be found in the Samoan Dictionary.

EDITOR.

[214] The Pump Drill: Was it known to the Maori?

We are all conversant with the form of stone-pointed drill used by the neolithic Maori for drilling holes in stone, the straight spindle weighted with two stones lashed to it, and two cords fastened by one end to the upper part of the spindle or shaft. This is the "cord drill" of ethnographical writers; see Shortland's "Southern Districts of New Zealand," p. 110, for illustration and description thereof.

A southern form described by Mr. Wohlers (Transactions New Zealand Institute, Vol. XIV., p. 519) has a small fly-wheel.

Mr. John White describes a form of this cord drill provided with a wooden cap of some sort. This is, so far as I know, not elsewhere described as a New Zealand form.

Mr. Chapman speaks of the "bird-cage drill" as having been introduced into Taranaki by a European. I am not acquainted with this form of drill, at least, under that name; but a member of the Tuhoe tribe, on being asked to make a Native stone-drill, made a "pump-drill." This has no stone weights attached to it, but is provided with a fly-wheel. Instead, however, of the instrument being worked by means of pulling, alternately, on two loose-end cords, a *kurupae* is worked up and down the shaft. This is a piece of wood pierced with a hole in the centre, through which hole the shaft passes. A cord is secured by the middle to the upper part of the shaft, or spindle, and the ends of that cord are attached to either end of the crosspiece, or *kurupae*. Turning the crosspiece round the shaft causes the two cords to twine round the shaft, and the operator begins work by pressing the crosspiece downwards, thus causing the shaft to revolve. Releasing his grip causes the cords to twine round the shaft again in the opposite way, when the crosspiece is again forced down, and so on. See "Maori Art," pp. 199 and 267.

The advantages of this "pump-drill" over the primitive "cord-drill" are so apparent that it is astonishing that its use among the Maoris was not universal, if it was a Maori form.

I am very doubtful on this point, and think it probable that this "pump-drill" was introduced by early voyagers. It does not seem to have been noted by early writers on New Zealand.

Can any of our members give any information on this point? It is well to correct errors ere it be too late.

The "pump-drill" was used for generating fire among the Tchukchis of Siberia and the Iroquois Indians of America, but does not seem to have been known to the Polynesians in pre-European times.

ELADON BEST.

The Samoans used a form of "pump-drill" for boring holes, just as the Maoris did.—EDITOR.

[215] Did the Maoris permanently occupy Lake Wanaka?

In Vol. XIX., No. 3, p. 120, occurs the following sentence: "Here (at Lake Wanaka) the expedition first came in contact with the East Coast Ngai-Tahu, for at this place a few families were then living, probably engaged in fowling, for I think no Maoris ever lived there permanently." Mr. F. F. C. Huddleston, who occupied the Makarore Valley in the 'sixties, tells me that there were then numerous signs of permanent Maori occupation. Patches had been cleared in the bush, apparently for cultivation, and there were traces of the foundations of *whares*. Stone tools and weapons were frequently found.

H. D. SKINNER.

[216] Possible Origin of the Lizard in Maori Carvings.

Journal Anthropological Institution, Vol. XXI., p. 29, Miss Buckland, in a note says, "In my paper on 'Traces of Pre-Historic Intercourse between East and West,' published in this Journal for February, 1885, I called special attention to some remarks of Mr. William Dall in his extremely interesting and instructive article upon 'Marks, Labrets, and certain aboriginal customs,' published in the Third Annual Report of the Bureau of Ethnology." The point to which I particularly referred was the existence, as pointed out by Mr. Dall, of a certain group of figures so distinctive as to render it almost impossible that they could have had an independent origin in every place in which they are found. These figures represent a man holding a frog, a lizard, or a snake; but generally one of the two first named, with both hands, the tongue of the reptile being attached to that of the man as though the latter were receiving inspiration or some special endowment from his totem. Mr. Dall has traced these peculiar figures among the ancient sculptures of Central America and Mexico, among the Haidas (of the Caroline Islands, off Alaska) and the Tlinkits of to-day, and among the extraordinary painted objects, fetishes, or dancing sticks of New Ireland, which appear to have their nearest affinities in the Sharman sticks of the Haidas. These figures, which Mr. Dall supposes to be of Melanesian origin, appear very plainly in the elaborate wood carvings of New Zealand, as also in the Solomon Islands" and much more to the same effect.

There is an opportunity here for some one with sufficient interest in such matters to further follow out the indication given by Miss Buckland as to whether the lizard (or other Saurian) depicted in so many Maori carvings as apparently eating or biting the neck of a man is really, or not, intended to represent some belief in a communication between man and the lizard, and a former belief in totemism, remains of which custom appear still to be current in Samoa. In New Zealand the lizard depicted on the carvings is called a *manaia*, which is the Samoan word for one species of lizard.

EDITOR.

[217] Possible Origin of the "Lizard" in Maori Carvings.

In Vol. XXXI., 1901 (of *Man*, p. 68) of the Journal of the Anthropological Institute, Prof. A. C. Haddon, M.A., ScD., F.R.S., has a note "On the Origin of the Maori Scroll Designs." He says, "It looks as if Mr. Edge-Partington's efforts to get at the origin of the Maori scroll design are likely to be crowned with success. In the last number of the Journal of the Anthropological Institute (Vol. XXX., Plate E), he figures two old Maori carvings with the *manaia* design. He speaks of this as a 'mythical monster;' but the *manaias* which he figures appear to me as if they might very well be degraded and conventionalised representations of birds. If this should prove to be the case, we have not far to seek for the origin of the bird, for the sacred bird of the West Pacific, that which possesses *māna* (spiritual or magical power) in an eminent degree, is the frigate bird (*Fregetta aquila*). Assuming this identification to be correct, we have a further argument in favour of a Melanesian element in the population of New Zealand."

W. H. SKINNER.



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

THE Council met on the 23rd December at the Library, when there were present: The President, Messrs. W. W. Smith, M. Fraser, F. P. Corkill, W. H. Skinner, J. H. Parker, and W. L. Newman.

Letters were read from Mr. Percy Grainger (presenting the Society with several phonograph "records" of Rarotongan songs); the University of Minnesota, exchanges; Dr. Helingdorf, tendering his resignation.

New member:—

Wata Wiremu Hipango, of Waitara, was elected a corresponding member.

Papers received:—

"More about Ari'i in Tahiti." Miss Teuira Henry.

"Fire Walking at Atiu Island." Major J. T. Large.

Mr. Shand's Papers: It was reported that the Government had consented to reprint the missing pages of this book. Out of the two hundred copies that will be available, the Council agreed to give fifty to the Government. A vote of thanks was passed to the Hon. J. A. Millar for his promised help.

It was reported that the second edition of the first four volumes of the JOURNAL had arrived and had been distributed to subscribers.

The annual meeting of the Society was fixed for the last week in January next, at the Borough Council Offices, when, after the business has been completed, an address will be given on "Kupe, the original discoverer of New Zealand."

A list of exchanges was read, which will be published with the annual report.

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ANNUAL MEETING OF THE SOCIETY,

31st JANUARY, 1911.

THE Annual Meeting took place at the Borough Council Office on the 31st January, when a number of members attended. After the minutes of the last annual meeting had been confirmed, the Annual Report of the Council and the Treasurer's accounts were read, passed, and ordered to be printed in the March JOURNAL.

The election of officers for the ensuing year then took place, when Mr. S. Percy Smith was re-elected President, and Messrs. Corkill and Newman (who had by the rules been ballotted out) were also re-elected members of the Council, and the latter re-elected Hon. Treasurer. Mr. W. D. Webster was re-elected Hon. Auditor.

The meeting then elected Mr. Edward Tregear an Hon. Member of the Society in recognition of his contributions towards Polynesian History, Traditions, and Philology, and also for his services as one of its first secretaries.

Rule No. 3 was then altered to read, "The Society shall consist of one (or more) patrons"—the words in brackets having been added to the previous form, and of which six months' notice had been given.

After the formal proceedings had terminated, the President delivered an address on "The first discovery of New Zealand by Kupe, in about the tenth century," which was listened to by a large number of ladies and gentlemen who had been invited to attend.

The report of the Council and the accounts follow.

ANNUAL REPORT OF THE COUNCIL.

For the year ending 31st December, 1910.

Thus, the eighteenth annual report of the Council, may be brief, for no noticeable feature has marked the proceedings of the past year. As in previous years we have continued to accumulate documents relating to the Polynesian race, many of which have appeared in our quarterly JOURNAL, but still more remain on hand for publication as occasion offers. The JOURNAL has appeared punctually shortly after the expiry of each quarter, and is about the usual size; the number of pages in the year's volume amounting to 235, whilst there are more illustrations than usual. In this connection a word of praise must be given to Mr. Thos. Avery, our publisher, for the care with which the papers are printed, and the consequent trifling corrections to the proofs, by which the editorial duties are much lightened. The "History and Traditions of the Taranaki Coast,"—the longest paper the Society has printed—was

brought to an end in the September JOURNAL. This will allow us to work off some of the accumulated papers on hand. This paper is now ready to issue in book form as the first volume of our Memoirs—it contains over 560 pages, with numerous illustrations and maps.

During the year four volumes of our JOURNAL have been re-printed by Mr. K. Hiersemann of Leipzig, as they were out of print. The printing has been done by the Anstalt process, which produces a facsimile of the originals. A few numbers are now available for issue to members who may wish for them. Vol. V. will shortly have to be re-printed, as the stock is about exhausted, and enquiries for them are frequently received, more especially from places outside the Dominion.

The late Mr. Shand's papers on "Mori History and Traditions" have also been brought to an end after running through the JOURNAL for many years; and will shortly be issued in volume form, making the second volume of our Memoirs. The Government, recognising the value of these papers, which are the only record of the Natives of the Chatham Islands so far as their traditions, folk-lore, etc., are concerned, has, with great liberality, consented to reprint those portions of the papers which were destroyed by fire a few years ago. Mr. Shand's work is the final word on the subjects he treats of, for no one living has a knowledge of the people such as he possessed.

The Memoir fund, which was started in 1907 for the publication of papers which could not be undertaken out of the ordinary subscriptions of members, now stands at £166 4s. 8d. in cash, besides some promises outstanding. It is proposed to publish during this coming year a volume of valuable documents which throw more light on ancient Maori history than anything that has yet appeared, and which the Council have been extremely fortunate in securing. These will appear as the third volume of Memoirs.

Our Library continues to increase and now contains many works of value relating to the subjects of Ethnology, Geography, History, Archeology, Philology, etc. The Council are glad to report that it has been made more use of than hitherto since Mr. W. W. Smith undertook the duties of librarian.

With respect to the new "Maori Dictionary," Arahdeacon H. W. Williams, M.A., writes as follows:—"During the year I have received a considerable amount of new material, including a number of words from Mr. Elsdon Best and Bishop Williams, and the important list of Mori words from the late Mr. A. Shand. Mr. Shand completed this list only a few months before his lamented death. During the winter I was fortunate in being able to confer with Bishop Williams on the meanings of a large number of obscure words and phrases. New words and unrecorded meanings continue to come to hand, but the stage has now been reached when any later additions will have to be included in an Appendix, as the copy is now being cast in its final form for the printer."

During the year the Society has acquired by gift from Mr. Percy Grainger several phonographic "records" of Rarotongan songs.

We have to record the deaths of several members during the year, amongst whom may be mentioned: Prof. H. H. Gilioli of Florence, a well-known authority on Polynesian Ethnology; Dr. T. M. Hocken, F.L.S., one of our original members, and one who always took a deep interest in our proceedings; Mr. F. L. Mitchell of Mudgee, N.S.W., who was drowned at sea; the Rev. J. E. Newell of Samoa, who died in Germany, another of our original members and a ripe Polynesian scholar; and Mr. Alex. Shand of Chatham Islands, who was burnt to death in his house on 28th July, 1910. Besides the loss of members through death, eight were

struck off the roll through non-payment of subscriptions, and several new members were elected, which leaves our membership on the 31st December as follows :—

Patron	..	1
Honorary members	..	7
Corresponding members		15
Ordinary members	..	177
		<hr/>
		200

These figures show an increase of nine members as compared with those for the same period last year.

In finance, we end the year with a small balance as usual, notwithstanding that we have paid for the reproduction of the first four volumes out of current revenues, which was rendered possible by an increased sale of back volumes. The Treasurer's accounts attached show the state of our finances as at 31st December, 1910.

The number of members in arrear with their subscriptions is less than last year, but still there are a good many, some of whom will have to be struck off if their subscriptions are not paid.

The next annual report will be at the end of the twentieth year of the Society's existence. It would prove of great use to students if we could then publish an index to all the papers that will have been printed in our twenty volumes of Transactions and Proceedings.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR YEAR ENDING 31st DECEMBER, 1910.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year ..	8 2 0	Thos. Avery, Printing and Publishing Journal—	
General Government on account of Maori Dictionary ..	24 10 0	No. 4 of Vol. XVIII. ..	35 2 6
Members' Subscriptions and Sale of Journal ..	176 10 3	No. 1 of " XIX. ..	35 7 6
		No. 2 of " " ..	28 5 0
		No. 3 of " " ..	37 15 0
		R. W. Hiersemann for 25 Copies each of Vols. I., II., III., and IV., and changes thereon ..	29 6 3
		Archdeacon H. W. Williams—Maori Dictionary ..	24 10 0
		Insurance Premium—£50(on Library ..	1 1 8
		Thos. Avery—Stationery. ..	1 5 0
		Postages ..	7 3 4
		Bank Charge ..	0 10 0
		Balance at Bank of New South Wales ..	8 15 6
	£209 2 3		£209 2 3
CAPITAL ACCOUNT.			
	£ s. d.		£ s. d.
To Balance, January 1st, 1910 ..	133 7 3	By Deposit with New Plymouth Savings Bank, January 1st, 1911 ..	137 7 3
„ Interest, New Plymouth Savings Bank ..	4 0 0		
	£137 7 3		£137 7 3

Examined and found correct—
WILLIAM D. WEBSTER, Hon. AUDITOR.

W. L. NEWMAN, Hon. TREASURER.

New Plymouth,
30th January, 1911.

MEMBERS OF THE POLYNESIAN SOCIETY,

AS AT 1ST JANUARY, 1911.

The sign * before a name indicates an original member or founder.
As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of address.

PATRON:

The Right Hon. Baron Plunket, K.C.M.G., K.C.V.O., ex-Governor of New Zealand, Old Connaught, Bray, Co-Wicklow, Ireland

HONORARY MEMBERS:

Rev. R. H. Codrington, D.D., Chichester, England.
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England.
Right Hon. Sir J. G. Ward, K.C.M.G., P.C., LL.D., M.P., Wellington, N.Z.
H. G. Seth-Smith, M.A., Chief Judge N. L. Court of Appeal, Auckland, N.Z.
Prof. W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne
Prof. A. H. Keane, LL.D., F.R.G.S., "Aram Gah," 79, Broadhurst Gardens,
South Hampstead, London, N.W.
*Edward Tregear, Wellington, N.Z.

CORRESPONDING MEMBERS:

Rev. T. G. Hammond, Opunake, Taranaki, N.Z.
Te One Rene Rawiri Te Mamaru, Moeraki, Otago, N.Z.
Rev. Mohi Turei, Rangitukia Port Awanui, Waipatu, N.Z.
Takaanui Tarakawa, Te Puke, Maketu, N.Z.
Tiwai Parane, Miranda, Auckland, N.Z.
Aporo Te Kumeroa, Greytown, N.Z.
Hare Hongi, 3, Stirling Street, Wellington, N.Z.
Wiremu Kauika, Waitotara, N.Z.
Tati Salmon, Papara, Tahiti
Churchill, W., B.A., Fale'ula, East 12th Street, near King's Highway, Brooklyn,
N.Y., U.S.A.
Cognet, Rev. Claude, S.M., Otaki, N.Z.
Tunui-a-rangi, Major H. P., Pirinoa, Martinborough, N.Z.
Whatahoro, H. T., Putiki, Wanganni, N.Z.
Christian, F. W., 34, York Road, Brentford, Middlesex, England
Waata Wiremu Hipango, Waitara, N.Z.

ORDINARY MEMBERS:

- 1892 *Alexander, W. D., F.R.G.S., D.Sc., Box 732, Honolulu, Hawaiian Islands
 1894 Aldred, W. A., Bank of New Zealand, Timaru, N.Z.
 1899 Atkinson, W. E., Wanganui, N.Z.
 1905 Ashcroft, R. H., c/o Taupo Totara Timber Co., Mokai, via Putaruru, N.Z.
 1906 Atkinson, A. H., Feilding, N.Z.
 1909 Angus and Robertson, 89-95 Castlereagh Street, Sydney

- 1892 *Birch, W. J., Thoresby, Marton, N.Z.
 1892 *Blair, J. R., Terrace, Wellington, N.Z.
 1892 *Barron, A., Macdonald Terrace, Wellington, N.Z.
 1892 *Best, Elsdon, Museum, Wellington, N.Z.
 1893 Battley, R. T., Moawhango, N.Z.
 1894 Bamford, E., Reg. Gen. of Lands, Wellington
 1895 Benn, H. R., Rotorua, N.Z.
 1896 British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C.
 1898 Buchanan, W. C., Carterton, N.Z.
 1902 Boston City Library, Boston, Mass., U.S.A.
 1907 Buick, T. Lindsay, Dannevirke, N.Z.
 1907 Brown, Prof. J. MacMillan, Holmbank, Fendelton, Christchurch, N.Z.
 1907 Buck, Dr. Peter H., M.P., Health Department, Auckland, N.Z.
 1908 Birks, L., M.I.C.E., Rotorua, N.Z.
 1909 Bullard, G. H., Survey Office, Gisborne, N.Z.
 1910 Bruce, R. C., Ngaruru, Hunterville, N.Z.
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 1910 Burgess, C. H., New Plymouth, N.Z.

- 1892 *Chapman, His Honour F. R., Wellington, N.Z.
 1892 *Carkeek, Morgan, Otaki, N.Z.
 1892 Chambers, W. K., Repongaere, Gisborne, N.Z.
 1893 Carter, H. C., 476, West 143rd Street, N.Y.
 1894 Comins, Ven. Archdeacon R. Blundell, Norfolk Island
 1894 Chapman, M., Wellington, N.Z.
 1896 Cooper, His Honour Theo., Wellington, N.Z.
 1900 Coates, J., National Bank of New Zealand, Wellington, N.Z.
 1900 Cooke, J.P., c/o Alexander and Baldwin, Honolulu
 1901 Corkill, F. P., New Plymouth, N.Z.
 1903 Clark, Patrick, c/o Clark & McAra, Rattray Street, Dunedin, N.Z.
 1903 Chatterton, Rev. F. W., Te Rau, Gisborne, N.Z.
 1903 Cole, Ven. Archdeacon R. H., D.C.L., Bishops Court, Auckland, N.Z.
 1908 Coughlan, W. N., Waima, Hokianga, N.Z.
 1910 Cook, Richard, New Plymouth, N.Z.
 1910 Cowan, James, 56 Salamanca Road, Wellington, N.Z.

- 1892 *Denniston, His Honour J. E., Christchurch, N.Z.
 1902 Dulau & Co., 37, Soho Square, London
 1902 Drummond, Jas., "Lyttelton Times" Office, Christchurch, N.Z.
 1903 Dixon, Ronald B., Harvard University, Cambridge, Mass., U.S.A.
 1907 Davies, G. H., "Mamari," Karori, Wellington, N.Z.
 1909 Douglass-Scott, H., Captain (retired), Drumlanrig, Dumfriesshire, Scotland
 1910 Downes, W. T., c/o Thompson & Co., Wanganui, N.Z.

- 1892 *Emerson, J. S., 802, Spencer Street, Honolulu
 1894 Ewen, C. A., Commercial Union Insurance Co., Wellington, N.Z.
- 1892 *Fraser, D., Bulls, Rangitikei, Wellington, N.Z.
 1896 Friedlander, R., Karlstrasse 11, Berlin, N.Z.
 1896 Fletcher, Rev. H. J., Taupo, N.Z.
 1900 Forbes, E. J., 8, Spring Street, Sydney, N.S.W.
 1901 Firth, John F., Survey Office, Nelson, N.Z.
 1902 Fraser, M., New Plymouth, N.Z.
 1902 Fisher, T. W., Native Department, Wellington, N.Z.
 1903 Fowlds, Hon. G., M.P., Auckland, N.Z.
 1906 Field Museum of Natural History, The, Chicago, U.S.A.
- 1892 *Gudgeon, Lieut.-Col. W. E., C.M.G., North Shore, Auckland, N.Z.
 1892 *Gordon, H. A., F.G.S., 28, His Majesty's Arcade, Auckland, N.Z.
 1902 Gill, W. H., Marunouchi, Tokio, Japan
 1902 Graham, Geo., c/o Wynyard & Purchas, Auckland, N.Z.
 1904 Gray, M. H., A.R.S.M., F.G.S., F.R.G.S., etc., Lessness Park, Abbey-
 wood, Kent, England
 1906 Govett, C. W., New Plymouth, N.Z.
 1910 Goding, Fred. W., U.S. Consul, Montevideo, Argentine
- 1892 *Hursthouse, C. W., Lower Hutt, Wellington, N.Z.
 1892 *Hamilton, A., Museum, Wellington, N.Z.
 1892 *Henry, Miss Teaira, Paia, Tahiti Island
 1895 Harding, R. Coupland, Wellington, N.Z.
 1898 Hutchin, Rev. J. J. K., c/o London Missionary Society, 16, New Bridge
 Street, London, E.C.
 1898 Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London
 1900 Hughes, R. C., New Plymouth, N.Z.
 1906 Hiersemann, Karl W., Königstrasse 3, Leipzig, Germany
 1906 Hannan, The Hon. H., The Hall, West Farleigh, Maidstone, Kent,
 England
 1907 Hazard, H. D. M., F.R.G.S., Survey Department, Christchurch, N.Z.
 1908 Hallen, Dr. A. H., Opotiki, N.Z.
 1909 Hayman, F. T., Oruanui, Taupo, N.Z.
 1909 Holdsworth, John, Swarthmore, Havelock, Hawkes' Bay, N.Z.
 1910 Hawkes Bay Philosophical Society, c/o Wilson, Craig & Co., Napier, N.Z.
 1910 Hocken, Mrs. T. M., c/o Smith & Quick, Water Street, Dunedin, N.Z.
 1910 Home, Dr. Geo., Powderham Street, New Plymouth, N.Z.
- 1900 Iorns, William, Masterton, N.Z.
 1907 Institute, The Auckland, Museum, Auckland, N.Z.
 1907 Institute, The Otago, Dunedin, N.Z.
 1909 Ivens, The Rev. W. G., Nelson Street, Kilbirnie, Wellington, N.Z.
- 1892 *Johnson, H. Dunbar, Judge N.L. Court, Auckland, N.Z.
 1900 James, H. L., B.A., Khandallah, Wellington, N.Z.
 1907 Jack, J. B., P.O. Box, 101, Wanganui, N.Z.
- 1900 Kerr, W., Wanganui, N.Z.
 1902 Kelly, Hon. T., M.L.C., New Plymouth, N.Z.
 1910 King, Newton, Brooklands, New Plymouth, N.Z.

- 1892 *Large, Major J. T., Atiu Islands, Rarotonga
 1894 Lambert, H. A., Arranmore, Makirikiri, Wanganui, N.Z.
 1900 Lethbridge, F. Y., Feilding, N.Z.
 1908 Luzac & Co., 46, Great Russell Street, London, W.C.
 1910 Leatham, H. B., M.R.C.S. Eng., L.R.C.P. Ed., L.S.A. Lon., New Plymouth, N.Z.
 1910 Leverd, A., Tahiti Island
 1910 Lambert, T., Wairoa, Hawke's Bay, N.Z.
- 1892 *Marshall, W. S., Mangaraupi, Rata, N.Z.
 1892 *Morpeth, W. T., Survey Department, Napier, N.Z.
 1892 *Major, C. E., Hawera, N.Z.
 1893 Mackay, Captain A. W., J.P., c/o W. Walker, Esq., Vickery's Chambers, 82, Pitt Street, Sydney, N.S.W.
 1893 March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
 1897 Marshall, J. W., Tututotara, Marton, N.Z.
 1897 Marshall, H. H., Motu-kowhai, Marton, N.Z.
 1898 McNab, R., M.A., LL.B., F.R.G.S., Palmerston North, N.Z.
 1899 Martin, Josiah, F.G.S., Auckland, N.Z.
 1903 Malone, Lieut.-Col. W. G., Stratford, N.Z.
 1907 Museum, The, Christchurch, N.Z.
 1907 Minister of Internal Affairs, The Hon., Wellington, N.Z.
 1908 Maxwell, E., Opunake, N.Z.
- 1895 Ngata, A. T., M.A., The Hon., Government Buildings, Wellington, N.Z.
 1900 Newman, W. L., New Plymouth, N.Z.
 1902 New York Public Library, Astor Library Buildings, New York.
 1906 Newman, Dr. A. K., Hobson Street, Wellington, N.Z.
- 1892 *Phillips, Coleman, Carterton, N.Z.
 1892 *Pope, J. H., Education Department, Wellington, N.Z.
 1894 Partington, J. Edge, F.R.G.S., The Kiln House, Greywell Odiham, Hants, England
 1901 Parker, J. H., New Plymouth, N.Z.
 1907 Public Library, Wellington, N.Z.
 1907 Public Library, Melbourne, Victoria
 1907 Public Library, Sydney, N.S.W.
 1907 Philosophical Institute, The, Christchurch, N.Z.
 1907 Postmaster General, The, Hon., Wellington, N.Z.
 1908 Public Library, The Carnegie, Dunedin
 1909 Public Library, Auckland, N.Z.
 1910 Public Library, The Carnegie, New Plymouth, N.Z.
- 1892 *Roy, R. B., Taita, Wellington, N.Z.
 1903 Roy, J. B., New Plymouth, N.Z.
 1905 Roberts, W. H. S., Newburgh, Oamaru, N.Z.
 1906 Robertson, D. E., Plimmerton, N.Z.
- 1892 *Smith, W. W., F.E.S., Post Office, New Plymouth, N.Z.
 1892 *Smith, F. S., Chief Surveyor, Blenheim, N.Z.
 1892 *Smith, M. C., Survey Department, Wellington, N.Z.
 1892 *Smith, S. Percy, F.R.G.S., New Plymouth, N.Z.
 1892 *Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington, N.Z.

- 892 *Skinner, W. H., Survey Department, New Plymouth, N.Z.
 893 Saxton, Henry Waring, F.L.S., New Plymouth, N.Z.
 893 Scott, Prof. J. H., M.D., F.R.S.E., Otago University, Dunedin, N.Z.
 896 Smith, Hon. W. O., Honolulu, Hawaiian Islands
 894 Smith, H. Guthrie, Tutira, *via* Napier, N.Z.
 894 Samuel, The Hon. Oliver, M.L.C., New Plymouth, N.Z.
 895 Solf, His Excellency Dr. W. K., Governor of German Samoa, Apia, Samoa.
 895 Schultz, Dr. Erich von, Apia, Samoa.
 896 Scholsfield, G. H., New Zealand Associated Press Agency, 130 Fleet Street,
 London, E. C.
 897 Secretary for Education, Wellington, N.Z.
 898 Savage, S., Rarotonga Island
 898 Steinen, Prof. Dr. Karl von den, 1 Freidrechstrasse, Steiglitz, Berlin
 898 Sandford, Major F. W., Vogeltown, New Plymouth, N.Z.
- 892 *Testa, F. J., Honolulu
 893 Turnbull, A. H., F.R.G.S., Bowen Street, Wellington, N.Z.
- 892 *Webster, J., Hokianga, N.Z.
 892 *Williams, Rev. W. L., D.D., Napier, N.Z.
 892 *Wright, A. B., Public Works Department, Wellington, N.Z.
 892 Williams, Archdeacon H. W., M.A., Gisborne, N.Z.
 892 Williams, J. N., Frimley, Hastings, Hawke's Bay, N.Z.
 892 White, Taylor, Wimbledon, Hawke's Bay, N.Z.
 894 Wilson, A., Hangatiki, Auckland, N.Z.
 896 Wilcox, Hon. G. N., Kauai, Hawaiian Islands
 896 Williams, F. W., Napier, N.Z.
 898 Wallis, Right Rev. F., D.D., Bishop of Wellington, N.Z.
 898 Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.
 902 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
 902 Webster, W. D., New Plymouth, N.Z.
 903 Walker, Ernest A., M.D., New Plymouth, N.Z.
 904 Way, Right Hon. Sir Samuel James, Bart, P.C., Chief Justice, Adelaide, S.A.
 909 Wilford, T. M., M.P., Wellington, N.Z.
 910 Weston, Claude, New Plymouth, N.Z.
 910 Wilson, J. G., Bulls, N.Z.
- 892 *Young, J. L., o/o Henderson & Macfarlane, Auckland, N.Z.
 906 Yarborough, A. C., Kohukohu, Hokianga, N.Z.

PRESIDENTS (Past and Present).

- 1892-1894—H. G. Seth-Smith, M.A.
 1895-1896—Right Rev. W. L. Williams, M.A., D.D.
 1897-1898—The Rev. W. T. Habens, B.A.
 1899-1900—J. H. Pope
 1901-1903—E. Tregear, F.R.H.S., etc.
 1904-1911—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the list of Societies, etc., etc., to which the JOURNAL is sent and from most of which we receive exchanges:—

- Anthropologische, Ethnographische, etc., Gesellschaft, Vienna, Austria
 Anthropologie, Société d', 15 Rue Ecole de Médecin, Paris
 Anthropologia Societa, Museo Nazionale di Anthropologia, via Gino Cappon
 Florence, Italy
 Anthropological Society, Royal, of Australia, Box 1449, G.P.O., Sydney
 Anthropological Institute, The Royal, of Great Britain, 60 Great Russa
 Street, London, W.C.
 Anthropologie, Ecole d', 15 Rue Ecole de Médecin, Paris
 Australasian Association for the Advancement of Science, 5 Elizabeth Street
 Sydney
 American Oriental Society, 245 Bishop Street, Newhaven, Conn., U.S.A.
 Anthropology, Department of, University of Pennsylvania, Philadelphia
 U.S.A.
 Asiatic Society of Bengal, 87 Park Street, Calcutta

 Bataviaasch Genootschap, Batavia, Java
 Bureau of American Ethnology, Smithsonian Institution, Washington
 Bernice Pauahi Bishop Museum, Honolulu, H.I.

 Ethnological Survey, Manila, Philippine Islands

 General Assembly Library, Wellington, New Zealand
 Géographie, Société de, de Paris, Boulevard St. Germain 184, Paris
 Geographical Society, The American, 15 West, 81st Street, New York

 Historical Society, Honolulu, Hawaiian Islands
 High Commissioner of New Zealand, 13 Victoria Street, Westminster,
 London, S.W.

 Institute, The New Zealand, Wellington, New Zealand
 Indian Research Society, The, 32 Creek Row, Calcutta

 Japan Society, 20 Hanover Square, London, W.

 Kongl. Vitterhets Historie och Antiquitets, Akademien, Stockholm, Sweden
 Koninklijk Instituut, 14 Van Galenstraat, The Hague, Holland

 Na Mata, Editor, Suva, Fiji
 National Museum Library, Washington

 Peet, Rev. S. D., Ph.D., Editor of "The American Antiquarian," 10 Lincoln
 Avenue, Salem, Mass., U.S.A.
 Peabody Museum of Archeology and Ethnology, Harvard University,
 Cambridge, U.S.A.

LIST OF EXCHANGES.

xi

Royal Geographical Society, 1 Saville Row, London
Royal Geographical Society of Australasia, Brisbane
Royal Geographical Society of Australasia, c/o G. Collingridge, Waronga,
New South Wales
Royal Geographical Society of Australasia, 70 Queen Street, Melbourne
Royal Geographical Society of Australasia, Adelaide
Royal Society, Burlington House, London
Royal Society of New South Wales, 5 Elizabeth Street, Sydney
Royal Colonial Institute, Northumberland Avenue, London

Smithsonian Institution, Washington
Société Neuchâteloise de Géographie, Neuchâtel, Switzerland

University of California, Library Exchange Department, Berkeley,
California.

BOOKS, ETC., RECEIVED DURING 1910.

Journal—Royal Colonial Institute, Vol. xli.

United Empire, Vol. i., 1, 2, 3

Annales de la Faculté des Sciences de Marseille, Tome xvii., 1908

Memoirs, Bernice Pauahi Bishop Museum, Vol. ii., 4. "The volcanoes of Kilauea and Maungaloa," by Dr. W. T. Brigham

Journal, American Oriental Society. Vol. xxx., 1, 2, 3, 4

Wurzel und Wort, in den Indonesischen Sprachen, R. Brandstetter.

Fornvännen, K. Vitterhetts Historie och Antikvitets Akademien 1908-9.

Bulletin, Société D'Anthropologie de Paris, Vol. x., 1 to 6. Sixth series, Vol. i., 1, 2

Mitteilungen, Anthropologischen Gesellschaft, Vienna. Band xxxix., 5, 6; Band xl., 1 to 4

La Géographie, Société de Géographie de Paris. Vol. xix., xx., xxi., 1 to 5

Memoirs, Asiatic Society of Bengal. Vol. ii., 5 to 9

Journal and Proceedings, Asiatic Society of Bengal. Vol. lxxiv., 4; Vol. iv., 5 to 11

Na Mata. December, 1909, to November, 1910

Science of Man. Vol. xi., 9 to 12; Vol. xii., 1 to 3; Vol. xiii., 4 to 6

Revue de l'Ecole d'Anthropologie de Paris. Vol. xii., November, December, 1909; January to October, 1910

Transactions and Proceedings—Japan Society. Vol. viii., 2

Queensland Geographical Journal. Vol. xxiv.

Victorian Geographical Journal. Vol. xxvii.

Ethnology of the Yuchi Indians—University of Pennsylvania. Vol. i.

Seventeenth Report—Hawaiian Historical Society, 1909

Bulletin—American Geographical Society. Vol. xli., 11, 12; Vol. xlii., 1 to 10

Maori Nomenclature—Early History of Otago. W. H. S. Roberts, 1910

The Geographical Journal, London. Vol. xxxiv., 6; Vol. xxxv., Vol. xxxvi., 1 to 4

Yanna Texts—University of California. Vol. ix., 1

Shell Mounds of San Francisco Bay Region—University of California, Vol. vii., 4

The Ellis-landing Shell Mounds—University of California. Vol. vii., 5

Kato Texts—University of California. Vol. v., 3.

The Religious Practices of the Diegoeno Indians—University of California. Vol. viii., 6

Tijdschrift—Batavian Society of Arts. Deel li., 5, 6; lii., 1, 2.

De Java-oorlog—Batavian Society of Arts 1825-30

Notuleu—Batavian Society of Arts. Vol. xlvii., 1, 2, 3; xlviii., 1, 2

The Material Culture of the Klamath Lake and Modoc Indians—University of California

The Chimariko Indians and their Language—University of California. Vol. v., 5

Rapporten, Commissie in Nederlandsch Indië—Batavian Society of Arts. 1907-1908

De Ballade, "Ngai soemoer Bandoeng"—Batavian Society of Arts. Vol. lviii.

De Lotgevallen van Tjioeng Wanara—Batavian Society of Arts. Vol. lviii., 2

Ethnographica, in het Museum of—Batavian Society of Arts

Bijdragen—Taal, land- en volkenkunde, Nederland-Inde. Vols. lxiii., lxiv.

Bulletin—United States National Museum, Proceedings of. Vol. xxxvi.

Bulletin—United States National Museum. Nos. 66 to 69, 72

Bulletin—United States National Museum. Report for 1909

Bulletin—Bureau of American Ethnology, 38, The Hula, sacred songs of Hawaii

- in—Bureau of American Ethnology, 39, *Tlingit Myths and Texts*
 in—Bureau of American Ethnology, 41, *Antiquities of the Mesa Verde National Park*
 in—Bureau of American Ethnology, 42, *Tuberculosis among certain Indian tribes*
 in—Bureau of American Ethnology, 48, *The Choctaw of Bayou Lacomb*
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AN UMU-TI (FIRE-CEREMONY) AT ATIU ISLAND, COOK GROUP.

By J. T. LARGE.

IT may interest the New Zealand members of the Polynesian Society to know that the cult of the Umu-Ti, or fire-ceremony, of tropical Polynesia is exhibited every now and again in these eastern islands, the last performance of the kind in the Cook Group taking place a few months ago in Atiu, in the settlement of Te Enui. A huge *umu* (native oven), about twenty by ten feet and some four feet deep, was dug in the earth; this was filled with logs and smaller firewood, and on top large flat stones of the *kara* variety—a kind of black basalt—were heaped. When the fire kindled underneath had become a mass of glowing embers, these stones were heated sufficiently to cook an ox—an ordinary native oven on an enormous scale. The spot was enclosed with a tall corrugated iron fence, a charge being made to witness or take part in this fire-ceremony. The proceedings were conducted by a native named Pauro Moari, a *taunga* (priest or skilled man) from Raiatea of the Society Group, the ancient Havaiki of the Eastern Pacific, whence originated this cult, so it is said. He was assisted by two native acolytes. When the fire had burnt down, natives, with long forked poles, raked the embers and adjusted the stones at stepping distance in two rows the length of the pit. Pauro and his two assistants, clad in gay *pareus* (waist-cloths) and decorated with garlands and wreaths of flowers, then came forward to the edge of this fiery cavity bearing in their right hands branches of the *ti* (*dracœna terminalis*), a plant with long, narrow, flax-like leaves—the ceremony being named the *Umu-Ti*, i.e., *Ti* Oven. (Anciently, the large, sweet roots of the *ti* plant were cooked in huge ovens of this description, and in the preparation of these many a wretched victim was treacherously thrust in to perish miserably in the flames—one way of squaring accounts in the course of their endless *vendettas*.) The ceremony commenced on this occasion with the reading of the portion of the scriptures relating to Shadrach and his companions going through the fiery furnace unscathed; then followed a hymn; after which Pauro and his acolytes repeated thrice, each time striking the pit with their branches of *ti*, the

following ancient incantation connected with the ceremony, laying stress on the invocation at the end :—

E te Vaine nui* tauarai
E tia i te tua, pou ia !!

O the great woman (priestess or goddess) interposer,
Stand at our backs, quell it (the fire) !!

They then, barefooted as they were, crossed the pit, st deliberately from stone to stone, and re-crossed lengthwise v suffering any injury. After a short interval, Pauro and his lieut repeated the performance, being followed on this occasion by a t barefooted men and women from amongst the spectators, includi writer—the only European present—the injunction impressed u was to keep carefully to the stones, and *not to look back*. We and re-crossed unharmed. A third excursion was made throug burning oven of Tophet, with the same result, which end proceedings. How people escape having the soles of the scorched to a cinder while going through this fiery ordeal is a u that I cannot account for. There is no doubt about the heat stones in these ovens; they could not be otherwise than heat great degree, after being hours in a great fire such as the natives for their *umu ngaika* (lime kilns). Whether the alleged fact finger immersed in molten lead, provided it is first dipped in offers any clue in explanation of this remarkable phenomenon, I for scientific minds to determine. Though the stones did n unduly hot to our unprotected feet, some of us felt the heat faces, arising from the glowing embers, so great as to make o water. I am told that whole pigs, etc., have been baked in s these *Umu-Ti*s in order to show doubters the degree of heat enger Occasionally a person gets his (or her) feet burnt through stepp the stones amongst the live embers. It was in this way, I believ Dr. Geo. Craig, at an *Umu-Ti* conducted some years ago at Rarc had his feet badly scorched, as described by Colonel Gudgeon article published at the time. The Resident Commissioner je ascribed the mishap to want of Maori *mana* on the Medico's part himself passed through the ordeal unscathed. The *Umu-Ti* cer

* With the exception of Pele, priestess or goddess of Kilauea, the stu volcano in Hawaii, the above is the only instance, I believe, of a female Pol divinity, all the ancient gods of the race having been of the male sex.

[Major Large is not quite right here. There are several female g known to the Polynesians.—EDITOR.]

An Umu-ti (Fire-Ceremony) at Atiu Island, Cook Group. 3

is conducted from time to time over a wide extent of the South Seas from Fiji to the Paumotus.

[References to the fire-walking ceremony will be found in this Journal, Vol. II., p. 105, by Miss Teuira Henry; Vol. VIII., p. 58, by Colonel Gudgeon; and p. 188 by the late Arthur Jackson of Fiji; in *Maritius* by Andrew Lang; in *India and Japan*, p. 190, same volume. The late Dr. Langley, secretary Smithsonian Institution, has satisfactorily explained the method and the reason why the heat does not affect the feet of the performers, but we cannot just now find the reference.—EDITOR.]

MORE ON THE ARI'IS OF TAHITI.*

By MISS TEUIRA HENRY.

IT was formerly asserted, and by many Tahitians of the present time it is still believed, that Tahiti and Mo'orea were once one land, and formed part of Ra'iatea, uniting it with Taha'a, which is now separated from it by a strait. The following is the legend concerning their dispersion to their present positions:—

During a time of great sacredness throughout Ra'iatea, whilst the priests communed with the gods at the great *Maras* of Opoa, when no human being must be seen out of doors, no pigs must squeal, no cocks must crow, and the very elements were hushed in awful silence, a young girl named Terehe (Wrong-errand) of Opoa, committed the sacrilege of stealing away from her home to bathe in the river, and thus incurring the displeasure of the gods, was swallowed whole by a great eel, which arose from a sudden opening of the ground in the bed of the river beneath her, and which becoming possessed with the spirit of the girl, burrowed through the ground and broke away the eastern side of the land, which thus become detached and quickened, and swam away as a fish to its present position in the east, guided by the god Tū (Stability) standing upon its head; Tai'-a-rapu (Disturbed-sea),† with warrior chiefs and only plebian people as inhabitants, Mo'orea falling off on its way.

This event was witnessed by the girl's aged grandmother Mou'aha'a (Low-mountain), who had gone out in search of her, and arrived at the river only to see what was happening, but powerless to save; and for this reason Mou'a-ha'a named herself Mavete-ai-tuna (Expanding-eel-devourer).

These two islands were then named Tahiti-nui (Great-transplanted) and Tahiti-iti (Little-transplanted), the latter afterwards being called Mo'orea (Offshoot), when Tai'-a-rapu received the name of Tahiti-iti.

Then the Windward Islands, including Tahiti, were named Hiti-i-ni'a (Upper-border), and the Leeward Islands, of which

* See this Journal, Vol. XIX., p. 39.

† The present name of the South-East Peninsula of Tahiti.

Ra'iatea is the centre, were named Hiti-i-raro (Lower-border). There were many other Hiti's besides these.*

The Pa'umotu people claim that their god Tū had intended to place Tahiti in the great lagoon of Rangiroa, which lies N.N. East of Tahiti, and Mo'orea was to have been placed in the smaller lagoon of Tikahau, a few miles west of Rangiroa; but they both got stranded where they now lie.

Foremost among the warrior chiefs was the famous navigator Tafa'i, whose name with dialectic variations is so well known in Polynesia; and to disable the fish from swimming away he cut its throat, almost severing the head (Tai'arapu) from the body, and thus dividing asunder the land, Papeari, Vai'uriri, and Papara of the mainland, from To'ahotu, Vaira'ō, Mata'oe, and Teahuupo'o in Tai'arapu, which previously had formed one plain, named Teva (The-plain), and which in consequence of their separation have ever since been called Teva-i-uta and Teva-i-tai (Main-plain and Ultra-plain), the latter name now including all Tai'arapu.

The chiefs divided the land among themselves and their people, erecting *maras* to prove their titles to their respective possessions; their tutelar gods being Ta'aroa, Tū, and Tāne. The boundaries of their districts were well defined, and finally the districts became independent little kingdoms, over which self-made men ruled as *ari'is*, so that the island received the sobriquet of Tahiti-nui-manahune (Great-plebian-Tahiti).

Gradually the blood of the people of Tahiti became ennobled by that of the aristocracy and finally of the royalty of Opoa in Ra'iatea, from which latter all the high chiefs of the Society Islands were required to prove their descent in order to be entitled to wear the *maro-'ura*¹ ('*ura*-feather-girdle), the insignia of the *ari'i-nui* (great-sovereign) classified in consequence as *ari'i-maro-'ura* (sovereign-of-the-'*ura*-feather-girdle), the *maro-tea* (yellow-feather-girdle) of Porapora having originally sprung from thence; and in Tahiti are a few chiefs recorded of this rank in connection with their *maras*, which derived their greatest sacredness by obtaining a stone from one of the royal *maras* of Opoa or from offshoots of it at the Leeward Islands.

From Mrs. Te-ra'i-a-pō Ninio Sumner, aunt to Mr. Tati Salmon, we find that the right of their family to the *maro-tea* (yellow-feather-girdle) came from the royal *maras* of Fare-rua in

* As for instance, Viti (or Fiji) called in different dialects, Whiti, Hiti, Iti; also Tawhiti, Tahiti, Tafiti, and finally Siti (an ancient name of Java), all derived from the same root, and applied by the Polynesians to various lands met with on their migrations from the west. Hawaiki is another such name equally applied in the same manner.—EDITOR.

1. The '*ura*' or paroquet feathers used for the girdle were red and yellow, *sacred royal* colours.

Porapora, and in their genealogy we find, in effect, an ancestress named Tehea, of Porapora. They also trace relationship to the Pomare family from the royal *maras* of Nu'u-rua at Varari in Mo'orea, so that they are of the real ancient aristocracy of the land, and were so recognised by the Pomare family, who have consolidated friendship and relationship by intermarriage with them.

The ancient *maras* ceremony mentioned by Tati Salmon* as having been administered to the infant, Ari'i-oe-hau, his esteemed mother, would have been the dedication rite of the *uhi-a-iri* (bathing-the-skin), performed upon the first-born child of high rank by a high priest in holy water, about five days after its birth, which was a pardonable adherence to old usage by a noble, ex-heathen family.

After bathing and dressing the child in superfine *tapa* (native cloth wraps), it was borne by the parents, followed by an imposing procession of near relatives and friends, all wearing the insignia of their respective rank, to the royal *maras*, in the most sacred part of which the high priest had prepared a downy bed, beneath a small awning of sweet-scented *tapa* bestrewn with 'ura-feathers gummed on; and receiving the child in his arms, invoking the favour of the gods, he laid it upon the little bed, saying, "*Ura epaepa! Ura huku! Ura moemos!*" —("Ura unapproachable! Ura nurturing! Ura reposing!") This was investing the child with the highest rank of the *mura-'ura* circle, and then the priest returned the child to its parents, and the procession returned home.

But the grim ceremony mentioned by Captain Cook in his second voyage to the Pacific Ocean in 1772, Vol. III., Chap. 2, at which he witnessed the offering of a human sacrifice, he rightly explains was the *puru-ari'i* (prayer for the sovereign), slightly misspelled "*Puru Eru*" by him, "with the view of imploring the assistance of the deity against Eimeo" ('Aimeo or Mo'orea), when king Tū, afterwards named Pomare I., was sending his warriors to wage war with that island. At this ceremony Captain Cook also states that there were no women present, which was always the rule strictly observed on such an occasion. And the ordination or inauguration ceremony of an *ari'i-nui* (great-sovereign) was a grand and imposing national celebration which lasted several days, during which time there were no human sacrifices offered to mar the pleasures; and Pomare I. had already been thus installed as king before the arrival of Captain Cook.

Considering the great attachment to and faith the Tahitians had in their ancient gods and religious rites, there might have been some still adhering to them to-day had their *maras* and idols been preserved in their midst; so that Pomare II. knew what he was doing when he sent his Christian zealots to overthrow the great *maras*, which would now

* Vol. XIX., p. 40.

have been so much valued as antiquities of the land, not sparing his own, in the precincts of which he had been born and bred ; and in this he proved his sincerity in proclaiming God his " New God Jehovah " in place of Oro forever discarded.

Of the Pomare genealogies we find no others that can rival them in rank throughout the group. In that of the chiefs of Pare, embracing twenty-three generations from Tahihū-a-nu'u to Tū or Pomare I., there are some of Tahiti's most illustrious names interwoven with the highest genealogies of Tahiti and Mo'orea. In the Paumotu pedigree, Pomare I. made his title so clear as the rightful sovereign of all the archipelago that the high chiefs voluntarily accepted his supremacy over them in a very interesting ceremony at Pare, in Tahiti. And in the royal pedigree par excellence, of Opoa in Ra'iatea, we find that the Pomares are the direct descendants of the Tamatoas (see Journal of the Polynesian Society, Vol. II., No. 1). Consequently, they have had grandparents and other near relatives reigning contemporaneously with them in one or the other of the Leeward Islands; and finally, Queen Pomare's daughter, Maevavua I., and then a granddaughter, Maevavua II., reigned in Porapora, and one of her sons reigned as Tamatoa V. in Ra'iatea, the seat and cradle of the royal Tahitian race. It therefore goes without saying that Pomare I. succeeded in uniting Tahiti and Mo'orea as well as dependencies into one kingdom, partly as conqueror, but greatly owing to his hereditary claims, by which he and his progeny have held the highest prestige throughout the Society Islands.

Taking their original dominion as an example of the manner in which the little kingdoms, now called districts, of Tahiti were defined, the boundaries which are still retained, is the following, translated from old records :—

TE-PORI-O-NU'U (THE-FATNESS-OF-HOSTS).

From Ra'i-a-manu (Sky-of-birds) at Tahara'a (Slanting) Hill, to Papofa'i (Enclosure-for-picking), extending from north to north-west, is Te-pori-o-nu'u (The-fatness-of-hosts), with subdivisions of 'Arue (Praise) and Pare (Fortification).

The mountain above is Mahue (Pushed-up).

The assembly ground is Vai-rota (Gathering-waters), at Papa'oa, the capital.

The water is Pu'o'oro (Gurgling-group), formed by gurgling springs inland.

The point outside is Ahu-roa (Long-wall).

The *marais* were : Tara-ho'i (Thorn-returning) and Ra'i-a-manu, at the boundary of that name before mentioned.

The harbour outside is 'Uā (Open), commonly known as Taunoa Harbour.

The islets are Motu-'a'ana (Broken-coral-islet) on the eastern side,

and Motu-uta (Inward-islet) in the west, sheltered by the reef by Pape'ete passage.

The high chief was Tū-nui-e-a'a-i-te-atua (Great-stability-who-settles the gods), or Tū-nui-a'e-i-te-atua (Great-stability-greater-than-the-gods), the regal names of the chiefs of Pare.

The under chiefs were Ari'i-Peu (Artful-chief) of Arue and Ari'i-Pae (Elect-chief) of Pare.

The chief messenger was Turuhe-mana (Drowsy-greatness).

The 'aroi' (comedian) house was Na-nu'u (The-hosts).

The schools (for folklore) were Vā-uri (Dark-billow), 'Utu-mea (Red-lip), and Farefatu (House-of-masters).

The principal teacher was Matau (Habitude).

Following is the manner in which the people of the districts presented themselves before the king on state occasions, after they were united into one monarchy: Te-pori-o-nu'u, being the first in precedence, forming the centre, was followed by the six districts of Te-'aha-roa (Long-line), from north to south-east, ending at the Isthmus of Taravao, whose orator would say:—

"E Pomare Ari'i, i Taraho'i, Tū-nui-	O, Pomare, king of Taraho'i (<i>marae</i>) Great
e-a'a-i-te-atua i te ra'i ma te ata,	Stability
Teri'i-1	who settles the gods in the cloudy sky,
e-tui-i-te-ra'i, Teri'i-Hinoi-atua, i te	The-king-who-
tau tua i te ra'i, i te ra'i naunau; te	pierces-the-sky, king-silent-of-the-gods,
Niu roa i ti'a i Hiti, te Vi e	of the
	numerous skies; of the beloved skies; the
	tall cocconut-tree ² of the Border, the
	Vi-tree ³
tupu i te moana;	(Brazilian-plum or Spondias dulcis).
Teri'i nui i Tahiti!	That grew in mid-ocean;
Teis mai nei to pu'e ta'ata, o Te'aharoa	Great Sovereign of Tahiti!
e ono, tei Taraho'i nei, tei mua i to aro."	Here are thy people of the six (districts) of
	Te'aharoa, here at Taraho'i, in thy pre-
	sence."

Then the king responded appropriately to them, and in like manner followed all the other companies. Mo'orea came after Tahiti, and lastly followed the Pa'umotu. This form of pageantry, with modifications to suit the circumstances, latterly in Pape'ete, the present capital, continued to the end of monarchy, the French rulers being warmly included by the natives with their sovereign.

The story of the decisive battle between the early Christians of Tahiti headed by Pomare, and the adherents of 'Oro led by 'Opuhara, is graphically described by Ellis and Morenhout, from two different

1. Teri'i is a contraction of *te-ari'i*, the sovereign.

2 and 3. The cocconut-tree and the Vi-tree are sobriquets originally applied to the newly-acquired greatness of Pomare I.

standpoints, to the same effect. From Ellis we find that 'Opuhara was almost persuaded to be a Christian (like his elder brother Tati), but was held back and urged on to war by the heathen priests, who, both authors affirm, promised him the victory.

With the genuine chivalry of the native warrior chief 'Opuhara, we are told, had privily sent Pomare word that he would shortly be attacked by them, so that he might not be taken unawares, in consequence of which the Christians waiting to receive the first blow kept their arms close by them; and one Sunday, November 12, 1815, which day was chosen to surprise the Christians in the midst of religious devotions, whilst they were having service, the report of a gun announced to them that the foe was approaching along a distant point fully in view, and the Christians cried, "*E tama'i! E tama'i!*"—"War! War!" and seizing their weapons they were about to rush forward to meet it, when the king calmly held them back to finish their service, saying they were in God's hands.

The battle was fierce and desperate; valiant men on both sides were slain; among them the brave 'Opuhara fell, and with him the cause of 'Oro was lost! His dauntless men sought to avenge him and still fought on, till at last they lost their ground and took to flight, when, according to heathen usage, the victors were about to pursue and slay them and massacre their helpless ones in the village; but Pomare interposed, saying, "*No'u te mou'a, no'u te femua, no'u te tai, no'u te fare. Haere noa te ta'ata na te arati'a; e pua'a e farerei, a rave; a tira te tupa'i i te ta'ata.*"—"The mountains are mine, the land is mine, the sea is mine, the houses are mine. Men may go freely along the road; when you meet a pig, take it, but cease to kill man.")

"This clemency," says Morenhout, "which surprised both friend and foe, so affected the hearts of the people that the women were moved to tears, and they were thus led to admire and embrace the new religion, and adore the God of love and peace."*

Then Pomare II. remained unmolested as sovereign over all his kingdom, which had been so well consolidated by his father Pomare I. before him; Tati as counsellor, and a high chief, standing ever loyal to him, to his little son Pomare III., and finally to his daughter Queen Pomare; and these two great men stood by the missionaries as their true friends.

Thus ended so many cruel heathen customs, notably the annihilation of morganatic offspring by strangulation, suffocation, and other means so common among the high families of the land, even against the parents' wishes, by unmerciful heads of families, which, without Christianity, would deprive many fond parents of their children to-day.

* See the interesting account of these doings in J. A. Moerenhout's "*Voyages aux îles du Grand Océan*"—Paris, 1837, Vol. II., p. 458 *et seq.*—EDITH.

MAORI STAR NAMES.

AT p. 97, Vol. XIX., Journal Polynesian Society, will be found Mr. Elsdon Best's list of star names. To his notes may now be added the following, culled from some papers sent to the Society some time ago by our fellow member Mr. G. H. Davies :—

Atutahi-ma-rehua	"Ka mutu nga whetu rangatira. Ko Mata-
Mata-riki	te tino rangatira o nga whetu katoa; koia hoki
Puanga	timatanga o te tau, me te mutunga koia ano.
Kopu-parapara	ona mahi koia tenei: ko te matahi kari-piwai, ka
Takurua	ia ki raro; te matahi o te tau ka hoki mai ia.
Meremere	
Tariao	Atutahi-ma-rehua tona mahi, he whaka-rangatira

ia. Ko Puanga, tona mahi he toa-whawhai ki a Mata-riki; te take, tohe kia riro te tau i a ia. Ko Kopu-parapara tana mahi he whaka i te awatea, me nga mate kei te tangata, otira ko tona whakaatu m katoa. Ko Takurua, kaore au e mohio ki ana mahi. Ko Meremere he tohu mate ia. Ko Tariao e rite ana hoki tana mahi."

Mr. Davies translates the above: "Mata-riki (the Pleiades) has the highest rank among the stars, inasmuch as it ushers in the new year, and is also visible at the close; these are the phases of the star: In the *matahi kari-piwai** (June and July), it sets, to return again with the new year, thus marking the end of the year—end of summer. Atutahi-ma-rehua (Antares) exalts itself. Puanga (Rigel in Orion) is hostile to Mata-riki because it wishes to mark, or rule, the year. Kopu-parapara (Venus) is the herald of moon and announces daylight; it also predicts death and disease to man; as in fact do all stars. Meremere, the evening star, predicts death and disease; as does Tariao also."

The function of Puanga (Rigel in Orion) as being hostile to the Pleiades and wishing to rule the year is very significant when we know that the name for the whole constellation of Orion is Tau-toru Three-year; and that according to Indian astronomy the Pleiades (of all, in the very earliest times, marked the commencement of the new year, subsequently changed to the "three-year" period (Tau-toru) marked by the rising of Orion. The strife, no doubt, represents the of opposing schools of ancient astronomers.

* *Kari-piwai*, gleanings of the small, overlooked *kumara* crop.

Mr. Davies' MS. also gives the following star names :—

Peke-hawani, Spica in Virgo, star marking the eighth month
Rerehu, Rehua, Antares, in Scorpio, „ „ ninth „
Pou-tu-te-rangi, Altair, „ „ tenth „
Mata-riki, Pleiades, „ „ eleventh „
Whanui, Meremere, Vega, (Alpha Lyra)
Autahi or Kauanga, Canopus
Whetu-kau-po, a star which sets in the evening in October and
November
Puanga (Tau-toru), Rigel in Orion
Puanga-hori, Procyon
Takurua, Sirius (the dog star)
Kopu or Tawera, Venus as Morning Star*
Mango-roa (Patiki), Milky Way
Takurua, one of the Magellan clouds
Meremere, Venus as the Evening Star
Tariao, ? Jupiter.

We would again urge on some member of the Society to take up the question of the study of the Polynesian star-lore ; there is much more in it than appears on the surface, and a great deal of information is to be found already in print—see this Journal and White's "Ancient History of the Maori," etc.

* We think this should be "Evening Star."

THE STORY OF TE RAPUWAI AND KAHUI-
TIPUA,
AND ITS EQUIVALENT IN THE UNION GROUP,
CENTRAL PACIFIC.

IN John White's "Ancient History of the Maori," Vol. III., p. 124, will be found the above story, and like so many of the ancient Maori traditions, it has become corrupted, and the scene of the incidents changed from the Central Pacific to New Zealand—nay, from much further afield, even from the shores of Asia. It is somewhat difficult nowadays to separate out from these legends the parts which really are local, and those of far more ancient date which are now incorporated with them.

The story commences with the statement that, "Te Kahui-tipua (or band of ogres) were the first to occupy the South Island of New Zealand. They were giants who could stride from mountain to mountain and transform themselves into anything animate or inanimate." This is probably an introduction from Asia into the subsequent legend of contact with the early people, the *tangata-whenua*, of New Zealand, who had been driven to the mountains and forests, where their local knowledge and activity enabled them to quickly cross from mountain to mountain, and thus give rise to the suggested idea that they were "giants who could stride from mountain to mountain."

The story then goes on to relate how a woman named Kai-a-moe, the sole survivor of a hunting party that had been destroyed by the Kahui-tipua, escaped after having been forced to live with one of the *tipua*. "She told her people that her party met a *tipua* on the top of a hill, accompanied by ten two-headed dogs. After killing all the men, the *tipua* carried her away to his cave, which was situated near the river. There she was forced to live with him, and in time became covered all over with scales from the *tipua's* body. . . . She determined to escape . . . but the *tipua* had fastened her by a cord, which he kept jerking whenever she was out of sight." . . . She eventually got to the bank of the river, where she made a *mokiki*, or raft, and on the next day when the *tipua* slept, she tied the end of the cord by which he was fastened to some *raupo* rushes, and then by aid of her raft escaped down the river to where her friends lived.

The *tipua* did not awake for some time, and after calling for Kai-a-moe in vain, he followed her footsteps to the river, and by smelling the water discovered how she had escaped. Then follows an account of how the people, after ascertaining from Kai-a-moe that the *tipua* slept heavily and soundly during the north-west wind, proceeded to the cave and there smoked him out and killed him. "Fortunately for the people his dogs were out hunting or they would have prevented his being taken."

Now we have a somewhat similar story from Fakaafu (or Bowditch Island, Union Group, three hundred miles north of Samoa), as recounted by Mr. J. J. Lister in his paper "Notes on the Natives of Fakaafu" (Journal Anthropological Institute, Vol. XXI., p. 60, 1891), which, while differing in detail from the Maori story, contains the same principal incidents. Ulu (ten) and Iva (nine) had ten sons and one daughter, the son's names were ten, nine, etc., down to one, *tasi*, the youngest. The daughter's name was Hina, so common in all Polynesian myths, and usually standing for the moon, or white, or shining. A man named Saipuniana, a demon, or *aitu*, and a cannibal, came from another island and carried off Hina. The brothers made ten canoes to go in search of Hina, but only that of Tasi, the youngest, reached the island of Saipuniana, who, to prevent Hina from escaping, tied the end of a long string to her wrist and kept the other end in his hand. He used to live in a cave in the ground. Tasi found Hina wandering about with the string tied to her hand; they made plans for her escape, and whilst so doing came the tug, tug, at the string. Hina told Tasi to hide in the *fala* (or Pandanus leaves—something like the *raupo* leaves of the Maori story). After a time, when Saipuniana was asleep, Hina went out and joined Tasi at the *fala* tree, where they tied the rope to its leaves, and then she and her brother escaped by canoe. When Saipuniana awoke he began pulling at the cord for Hina to come, and finding resistance he pulled harder, calling "*Hina! Hau!*" ("Hina! Come!") *Hau* is also the Niuē word to come; *haere mai* in Maori). At last, in a rage, he pulled down the tree, but Hina was gone.

The Fakaafu story does not relate the killing of the *aitu*, or *tipua* (which both mean the same thing, a demon), but relates how from that time forward *Tasi* (the youngest son) stood for one, and *Ulu* (the eldest son) stood for ten, as indeed they do in all Polynesian dialects, whereas before this time the names for the figures were reversed.

It may be suggested that the foundation of this story is astronomical; that the ten dogs, or ten sons, stand for the ten months of the very old system of dividing the year; that the youngest month rescuing Hina (the moon) represents the advent of the new moon that marked the commencement of the new year; and that the *tipua* is the old year, who in the Maori story is destroyed by Kai-a-moe's people, and is the birth

of the new year from the old—an Aryan form of myth. There are other things in this story that makes it look like an astronomical myth as well. The two-headed dogs of the Maori story are noticeable, and show how ancient the legend is. Maybe we have here some dim recollection of Cerberus, the three-headed dog, guardian of Hades. But it is perhaps more likely that the “ten double-headed dogs” again refer to the ten-month year.

The Fakaafu people appear from their language to be connected with the same branch of the Polynesians as the Samoans; but they retain the letters “h” and “k” not now found in legitimate Samoan.

The general similarity of these two stories point to a common origin. But the Fakaafu people, if from Samoa, cannot have had communication with the Maoris for at least six hundred years, and probably much longer. This fact alone, in cases of similar legends, should warn us not to place too much reliance on Maori stories, the scenes of which are laid (now) in New Zealand; whereas they are far more ancient. There is an immense deal of work yet to be done in connection with John White's “Ancient History of the Maori,” in separating the local parts from the interpolations of ancient legends. This is often possible, but it requires a wide reading. The large amount of matter collected in the three first volumes of the above work, collected from the Ngai-Tahu tribe, will yet prove a mine of wealth from the ethnological, philological, and legendary point of view. And a large number of these myths will yet be proved to be astronomical in their origin.

AN ANCIENT SOUTH AMERICAN MAORI AND INDIAN CUSTOM.

THE suggestion has often been made that the Polynesians, in their extensive voyages about the Pacific which led them to all parts of that ocean, must have reached the shores of America. But so far the evidence is not complete, and yet there is no reason to doubt their powers of doing so. After what has been published in this Journal, descriptive of their daring on the sea, notably in the case of the Rarotongan voyager Tangiia, we are quite prepared to believe them capable of reaching the distant shores of the American Continent. To those who believe in this possibility the following will be of interest as a suggested point of contact in an old custom common to the ancient inhabitants of South America and to the Polynesians—at anyrate the custom shows an affinity to one practised by the Maori branch.

In the “Revue de L'Ecole D'Anthropologie de Paris” for May, 1910, Dr. Capitan has an interesting paper on “Human sacrifices, etc., in Ancient America,” and amongst other things he says, “In Cundinamarca (region of Santa-Fe de Bogata, Columbia), according to Piedrahita, when the aborigines wished to construct fortifications encircled by a ring of posts they placed at the bottom of each hole, in which the posts were inserted the body of a fine young woman of good family, sacrificed for the occasion; the post was made to pierce the body in entering the soil.”

Now this is nearly, but not quite, a Maori custom. In a celebrated old *pa* named Tawhiti-nui—situated a few miles west of the entrance to the Opotiki Harbour, Bay of Plenty, the history of which has been given by the late Judge J. A. Wilson—the owner of the property, in digging out the foundations of the former palisading that surrounded the *pa*, or fort, discovered skeletons in a sitting posture at the base of many of the main posts. These were in sitting posture embracing the posts.

Again we have the fact that in the building of a large house for the use of the chief, it was not uncommon to bury the body of a slave in a sitting posture at the base of the main internal pillar of the house, called the *pou-toko-manawa* (or supporting pillar of the heart). The slave sacrificed in this manner was called a *whatu* (stone, heart, with other meanings); and it would also appear from the wording of an old

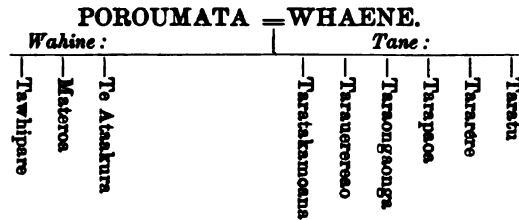
song that it was not always a slave who was thus sacrificed, but one of the chief's own family, thus approximating more nearly to the "young woman of good family" quoted by Dr. Capitan.

But more interesting still to those of us who advocate the Indian origin of the Polynesians is to find this custom also prevailing in that country. Sir H. Bartle Freer, in *Journal Anthropological Institute*, Vol. XI., p. 314, says, "Nor in old times could a Rajput or Maharatta fortress be built with any certainty in popular estimation of permanence or safety till the headman of the Bhil (Non-Aryan) or other aboriginal race, or his child, or some equivalent victim, had been buried under the foundation of a keep or corner tower."

Again, Mr. M. T. Walhouse, in a paper on "Some vestiges of Girl Sacrifice, etc., in India and the East" (*Journal Anthropological Institute*, Vol. XI., p. 415), mentions that in South Coimbatore he visited a fort built on the top of a rocky eminence, in which was pointed out to him a 'narrow niche in the thick part of the wall in which a young girl had been immured and built up in the niche as a spell to ensure the impregnability of the fort against all enemies.' "
"I afterwards heard of two or three other forts reported to have been placed under such grim guardianship when built." The custom, however, is not confined to the races mentioned above; it was at one time common in Europe.

TU-WHAKAIRI-ORA.

NA MOHI TUREI.



KO Poroumata rana ko tona wahine ko Whaene he rangatira, he mokopuna na Porourangi. Ko to rana iwi ko Ngati-Ruanuku. Ko nga hapu nunui i roto ko Hore, ko Mana, ko Te Koreke, ko Te Mokowhakahoihoi, ko Te Pananehu, ko Te Poho-umauma.

Ka mahi te iwi i te kai, ka kawea ma Poroumata, i te hinu, i te ika, ne era atu kai katoa. Ka hi te iwi i te ika, ka haere nga tumau o to Poroumata pa ki nga awa ki te tiki i nga ika i tena ra, i tena ra; aawai ra i pai te tiki, kua kino. Kua riro ma ratou e tango na ika i nga taumanu. Ko nga ika i mahue atu ka kotia mai nga tātā, nga whatu-aro, nga upoko o nga hapuku. Kua urn hoki nga tama ki tana nahi. Ko ia kaore i te mohio: tana he atawhai tonu i te iwi.

Ka whakatakoto whakaaro te iwi kia patua a Poroumata. I tetahi wa ka titiro ia ki te po tu i waho i te Omanga e taruru ana, ki te Ika o te rangi me nga Patari, ki te tae pukohu tataiore e taipua ana i nga naunga. Ka ki ia “He marino tua-ukiuki apopo, he kawatawata tātā noana te koangiangi; ka haere au ki te moana.” I te ata ka eke ia ki tetahi o nga waka, ka tae ki te taunga. E kupapa ana te tini o nga waka. Ka warea ia ki te mounu i ona matau. Ka kamo nga whatu o nga tangata o te ihu ki o te tā, me o te tā ki o te ihu. Ka pera katoa nga tangata o nga waka ra, ka kamo katoa, me te tohu mai kia patua. Ka patua, ka mate. Ka pokaia te puku me te ngakau, ka maka ki te noana, ka pae ki uta. Waiho iho hei ingoa mo te wahi i pae ai, ko Kawekatangata-o-te-ngakau-o-Poroumata. Huaina iho ki te taunga ko Kamokamo. E mau nei ano aua ingoa.

Ka mate ra a Poroumata, ko wai hei ngaki i te mate? Kei te hari ra hoki te iwi, ka kai noa ia i ana kai. Ka tangi nga tamahine ki to ratou papa, a Te Ataakura, a Materoa, a Tawhipare. He roa te

tangihanga me te mamaetanga o nga wahine nei ki to ratou papa.—Kati tera.

Ko Tumoana-kotore, hei mokopuna ano ma Porourangi, raua tahi ko Poroumata. Ka moe a Tumoana-kotore i nga wahine tokorua, ko Rutanga te tuakana, ko Rongomai-tauarau te taina. Tokorua moe anake i a ia. Ka puta ta te tuakana, ko Hinemahuru. Ka puta ta te taina, he tama tane, ko Ngatihau.

Ka mate a Tumoana-kotore, ka rite nga ra e tangihia ana ki to te rangatira tangihanga. Ka takaia, ka kawea, ka whakairia ki runga ki te kauere, e tata ana ki Waiomatatini. Ko te toma koiwi, ko Parororangi, kei runga tata ake, kei te maunga. Kia taka te tau, kia pirau, ka kawea ai i nga iwi ki taua toma. Ka hoki nga tangata whakairi ki te kainga, ka whiti i te tahi awa iti nei, ka pa te waha. Ka tu, ka whakarongo. Ka karanga ano. Ka ki ratou, "Mehemea tonu ko te waha o te koroua nei." Ka whakahu ake ratou, ka akiaki iho te waha, "Kei te ora tonu au, tukua au ki raro." Ka hoki te whanau, ka tukua, ka weteweteki nga takai. Ka titiro ake ki te kauere ra, ka whai te waha, "E titiro tonu ana aku whatu, ka whakairia oratia." He maha nga tau, katahi ka tino mate.—Kati tera.

Ka moea e tana tama, e Ngatihau, a Te Ataakura, te tamahine a Poroumata, hei wahine mana. Kei te tangi tonu ki tona papa; ka hapu, ka whanau, he wahine; ka tino kaha rawa tona tangi ki tona mamae, ki tana mahara hoki he tane hei ngaki i te mate o tona papa. Ka huaina e ia te ingoa ko Te Aomihia, ko nga ao i mihi ai tona papa, i haere ai ki te moana i mate ai.

Ka hapu ano ia, noho rawa atu raua ko te tane i Opotiki. Kei te tangi tonu ia ki tona papa. I a ia e tangi ana, ka takatakahi te tamaiti i roto i tona puku. Katahi ia ka whakatauki iho:—

"E i, kia takatakahi koe i roto i a au, he tane,
E ea i a koe te mate o toku papa."

Whanau ake he tane. Ka huaina te ingoa ko te ingoa o tona tipuna, ko Tumoana-kotore-i-whakairia-oratia. Ka whakapotoa ki te karangatia, ko Tu-whakairi-ora.

Ka atawhai ia ki tana tamaiti, me te mahara tonu ka ea te mate o tona papa i tana tamaiti. Ka tanumia te ewe; kiia iho te wahi i tapukes ai ko Te-ewe-o-Tuwhakairiora. Ka mahia e nga tohunga te tamaiti ki a ratou karakia Whakanihoniho, Whangawhangai, Iho-tau me era atu karakia. Ka tupu, ka pakeke, me te whakarongo tonu ki nga tohunga mahi i a ia e korero tonu ana i te whakatauki a tona koka.

Kua uru ia ki nga whakawai riri, kua pa i a ia te tangata. Kua uru tonu ia ki nga whawhaitanga nui, kua puta tonu ia ki te kainga ahi, kua okooko i nga rakau o te tutakitanga o nga motumotu. Kua hinga te parekura nui, ko Paengatoitoi. Kua haere ona rongo-toa, kua mohio ia ki te tohu toa o te riri e hinga ai te hoa-riri. Katahi ia ka

poroaki iho ki te iwi: "Hai konei, ka haere au ki te whakatauki a toku koka, e korerotia nei, e rongo nei au: noku pea e takatakahi ana i roto i a ia, ka ki iho nei:—

"E i, kia takatakahi koe i roto i a au, he tane,
E ea i a koe te mate o toku papa."

Kua mohio te iwi ko te mate o tona tipuna, o Poroumata, ka haerea e Tu-whakairi-ora. Ka mea te iwi kia nui te ope, hei kawē i a ia ki te mate o tona tipuna, o Poroumata. Ka kiia e ia "Kati, ko au anake e haere. Tena ona iwi hai kawē i a au." Ka haramai ia, ko ia anake.

Tera nga rongo ataahua o nga tamahine a Te Aotaki, o Ruataupare, raua ko Auahi-koata, kua hau noa atu ki Opotiki. Ka tae mai ia ki te ngutu-awa o Wharekahika, ko nga wahine ra e kōhi pipi ana, me nga tamariki wahine, o raua hoa, e noho ana i te taha o te ahi, me nga kakahu e pukai ana. Ka patai ia ki nga tamariki ra; te kīanga mai ko Ruataupare raua ko Auahi-koata. Ka mahara ia ki nga rongo kua puta atu ra o nga wahine nei. Kua eke ia ki runga o nga kakahu noho ai. Kai te riri mai nga tamariki ra, kai te titiro mai nga wahine ra. Ka haere nga tamariki, ka korero atu, ka ki mai raua, "Tena kōa, ki atu, kia mauria mai e koutou o maua kakahu." Te taenga atu o nga tamariki, ka whakatatanga ia, ka riro atu, ka noho ano ia. Kei te kakahu nga wahine ra, kei te titiro whakatau mai ki a ia, ki nga tohu o te rangatira, o te toa, e mau atu ana i runga i a ia. Kei te mea hoki ia ki tona kore i patai ki nga tamariki ra ko tewhea a Ruataupare.

Kakahu ana raua, na nga tamariki i mau nga pipi. Ka ahu mai ki te pito ki te tonga, ki Nukutaharua, ko te ingoa o te one nei ko Kaiarero. Ka mamao mai raua, ka whakatika ia. Kei te takahi haere atu i nga tapuae, kei te penei, "Kōia nei ranei o Ruataupare, ara ranei ko tera ra?" Ka takahi haere atu i o raua tapuae. Ka tahuri mai raua, e pera ana te takahi atu i o raua tapuae. Tae noa ki te pekanga, peka tonu hoki ia, whai tonu i muri i a raua, tae noa ki te pa ki Te Rahui. Ko tenei pa no Uenuku-te-whana; kua mohio ke mai ia ko te pa i runga i te aroaunga to Te Aotaki. Ka pahure te pa ra, whai haere tonu ia i nga wahine ra. Katahi ka kaha te haere a Ruataupare ma kia wawe to raua papa te rongo, ka ata haere atu hoki ia.

Korero atu ana raua ki to raua papa ki nga tohu o te rangatira, me nga tohu o te toa, me te whai tonu mai ia i muri i a raua. Ka hotu te mauri o Te Aotaki, ka pumanawa, "E i, tena pea ia ko to korua tungane, ko Tu-whakairi-ora, ina te rite o a korua tohu." Ka patai ia, "Kei whea?" "Ina tonu e haramai nei." "Kaore ia i puritia atu i te pa ra?" "Kaore!" Ka whakatauki ia: "Kati, tukua mai ki Hikurangi, ki te maunga e tauria e te huka." Ka ki ki nga tamahine, "Rakai i a korua ka whanatu ki te karanga ki to korua tungane." Kua mohio ia, na tona pumanawatanga i whakaatu, ko Tu-whakairi-ora. Ka tu nga tamahine i te mataihi katau o te marae, me to raua koka, me

Hine-maurea. Ko ia ki te takiwa ki te mataaho, e tapapa ana i runga i te paepae nui o waho, e titiro whakatau atu ana. Kei te pohiri te iwi me nga tamahine. Ka tu ki te marae, ka roa e tu ana. Kei te titiro te iwi ki nga tohu o te rangatira, o te toa, ki te ta-kotuku, ki te pare-karearea, apititia ai, poua ai ki te upoko, me te kakahu paepaeroa, uhia iho te mahiti, me te taiaha-o-kura ki te ringa.

Kei te tu te iwi me nga tamahine, kei te wehi i a Te Aotaki. Kei te tapapa tonu ia, kei te titiro tonu atu ki a Tu-whakairi-ora. Ka roa, katahi ka whakatika atu ka mau ki te pakihiwi mau, ka numia ki te pakitara mau o waho o te whare ka heke atu raua ki te wai-rere, ka tohia e Te Aotaki a Tu-whakairi-ora. Ka mutu nga karakia a Te Aotaki ka werohia e ia a Rangipōpō; kihai i roa ka ki te reo o te whaitiri paorangi ki nga iwi i te taha hauauru o Pukeamaru, puta noa ki nga iwi i roto o Wharekahika, me nga iwi o te taha moana i Taungaihe, i Owhiunga, nga tini o te Ngutuau. Ka ki nga iwi ra, "E, ko wai ra tangata nei, ina he akiaki tonu a Te Aotaki i te whaitiri paorangi?" Kei te tu tonu raua, ka karanga ano ia ki a Rangipōpō, "E pou, e pou, e pou, whakaaraara, whakaaraara, whakaaraara; whakaaturia to mokopuna; e tangi." Ka huri te tangi o nga whaitiri ki te taha tonga o Pukeamaru ki runga ki nga pa ki Puketapu, ki Kotare, ki Te Rangihuaanoa, ki Tarapahure, ki Totaratawhiti, ki Okauwharetoa, me era atu pa. Kei te tu tonu raua. Ka ki te waha o te whaitiri tuatahi, o Haruru-ki-te-rangi, kei te whakarongo nga pa ra. Ka mutu tera, ka ki ano te waha o te rua o nga whaitiri, o Whetuki-ki-te-rangi, ki runga ano ki nga pa ra. Ka mutu tera, ka ki ano te waha o te tuatoru, o Ueue-ki-te-rangi. Kei tenei ka ki nga rangatira me nga iwi o roto o nga pa ra, "Ehara te whakararu e wawahi nei a Te Aotaki i tona maunga, i Pukeamaru; apopo tana te rongo ai i te korero."

Ka mutu nga karakia katoa a Te Aotaki ka hoki raua; tae atu, kua rite nga kai ki runga i te takotoranga. Kainga i waho, ka whakaritea he tohunga hei whangai mo Tu-whakairi-ora. Ka mutu, ka tomo ki te whare. Ko te moenga o Ruataupare kei raro iho o te mataaho, ka tau ia ki te tuarongo moe ai, ka waiho te moenga mo Tu-whakairi-ora. Ko te koroua ra kei te taha o te ahi i te tara iti o te whare e mihimihi atu ana ki a ia. Ka roa, ka karanga atu ia ki a Ruataupare; ka whakatika mai hoki te tamahine, ka noho ki tona taha. Ka roa ka mutu hoki tona ngurunguru, katahi ka ki nui atu, "Whanatu ki raro i to tungane na, hei wharorotanga mai mo ona waewae." Ka whakatika a Ruataupare, ka moea a Tu-whakairi-ora, ka puta ia ki waho.

Ka ko nga kopara o te ata, ka karanga mai ki te tamahine kia tahuna te ahi. Ka ka, ka tomo ia, raua ko Hine-maurea ki te whare; katahi ano ia ka tangi ki a Tu-whakairi-ora. Ka hi nga kawainga o te ata ka maoa te kai. Tera no te ahihi ka kiia e ia kia hohoro he kai, kia ora ai nga tumau te takatu ki nga whakaeke apopo; koia i hohoro ai te maoa. Ka whangaitia ringaringatia hoki a Ruataupare e tetahi

tohunga, me te manawareka a te iwi tiaki o te pa i te moenga a Ruataupare i a Tu-whakairi-ora.

Ka mutu te kai, ka ki ia kia hohoro he kai kia puta rawa ake ai, ka maoa. Morunga rawa ake te ra ka puta nga iwi i pohiritia ra; ana, me he tuarawharau ki te waha mai i nga ika tauraki kua maroke, i nga hapuku, i nga mango, i nga tawatawa, i nga maomao, i te tini noa iho o nga kai o te moana, nga mahinga a tera iwi nui tonu, a te Ngutuanu, me nga iwi o te ngahere, o nga maunga, e mau mai ana i te hinu, me era atu kai.

Ka tau ki raro, kei te titiro a Tu-whakairi-ora ki te nui o Te Aotaki me tona iwi, ka mea ia i roto i a ia, "Ka tae au ki te mate o toku tipuna."

Ka tu a Te Aotaki ki te mihi ki te iwi. Ka mutu, katahi ano ia ka whaikorero ki a Tu-whakairi-ora, me te patai ki te putake o tona haramai ko ia anake. Ka tu ia ki runga—kua oti ia te rakai ki nga tohu o te rangatira, o te toa. Tunga ki runga, ana! me te mea ka whati te taiaha i roto i nga ringa, wahi ke te rapa me te reke. E mihi ana ki te iwi, katahi ka utua te patai. "Taku haramai, ko te whakatauki a taku koka noku pea e takatakahi ana i roto i a ia, ka ki iho nei:—

"E i, kia takatakahi koe i roto i a au, he tane,
E ea i a koe te mate o toku papa."

Ka oho nga iwi, ko te mate o Poroumata te haramai a Tu-whakairi-ora, me te mihi ano ki ona rongo toa e hau mai ra, rite ki a ia e tu ra.

Ka mutu te kai, ka tonoa e Te Aotaki he karere ki nga pa ra, ki Puketapu, ki Kotare, ki Te Rangihuanoa, ki Tarapahure, ki Totara-tawhiti, ki Okauwharetoa, me era atu pa ki te whakaatu ko Tu-whakairi-ora he ngaki i te mate o tona tipuna. Ka riro te karere ra, ka ki ia, "Whakatika, mauria ta koutou kai, kia wawe taua te tau ki raro hei tumanu mo te ope apopo ki Okauwharetoa."

Te taenga atu o nga karere ra ka ki nga iwi o nga pa ra, ka kīia "Koia ano a Te Aotaki i wawahi ai i tona maunga, i Pukeamaru, ka kitea iho hoki e nga pa ra e haere ana i te one i Punaruku, i te akau o Karakatuwhero, me he pārāriki." Kei te tahere nga pa ra i te kai, i te hinu, me era atu kai. I te ata ka puta nga manomano o nga pa ra, ka wharona te kai, ka takoto nga matua, ia matua, ia matua, me nga matua hoki a Te Aotaki. Katahi ka werohia, ka ara he matua, ka takoto; ka werohia nga matua katoa, ka takoto tona tini. Kei mua a Tu-whakairi-ora i nga matua ra e titiro atu ana ki te rerenga mai o nga waewae o ia matua, o ia matua. Ka tohu atu ia ki te reke o tana taiaha, ara ki te arero. "Ko tera matua ki a au, ko tenei na, me tera ra, ko nga matua katoa me noho. Engari ko nga toa katoa me te kairakau o era matua me hui mai ki a au hai matua maku."

Ka tu mai nga rangatira, ka karanga mai, "Kia nui, kia nui te Whare me te Tarahau, kia maru ai; ko te iwi tena, ko Ngati-Ruanuku,

me nga hapu nunui, a Hore, a Mana, a Te Pananehu, a Te Koreke, Te Mokowhakahoihoi, a Te Poho-umauma." Pera tonu hoki te tohu a Te Aotaki, "Kia nui te Whare me te Tarahau, kia maru ai, ko te tini tens o makihoi, o te para-kiore, o te rororo, ona whakatanaki." Katahi a Tu-whakairi-ora ka tohu, "Kati, kati i aku e tohu atu nei. He rau, manawa hehe; kia rongo ai i te korero. Ko nga toa o era matua me hui mai hei matua maku, ahakoa tona tini makiu, he kai na te patu. Kei te matau atu au ki tona tohu."

Ka whitia e ia te rapa o tona taiaha ki runga; ka ruia nga awe, ka puaha, ka tohu atu ia, he wha raupo tona tohu, he ngaru roa. Ka tatere, he kai na te patu, mana tonu ia e tami, e takahi, e patu. Katahi ka whitia e ia te reke o tona taiaha ki runga, ka hō nga awe ki runga ki te tākakī, puritanga o te ringa whangai; ka karanga ki nga matua ra, "He kura-takai-puni e kore e pakaru i a ia. Ko te tohi a Te Aotaki i a au, kaore i nanunanu, i whati, me nga whakaaraara a Haruru-ki-te-rangi, a Whetuki-ki-te-rangi, a Uene-ki-te-rangi, he tohu toa, he tohu ora, apopo koe i te ata hapara te rongo ake ai. Kaore na hoki; a ka ngaro, ko te pa tahuri, ko te puta tana i te ra kotahi." E tohu ana ia i mua o nga matua ra, me te mea tonu ka whatiwhati te taiaha i roto i nga ringa. Kei te ki nga matua ra, "Ana oti, ko nga rongo toa kia nui, a ko nga tohu o te toa kia iti?"

Ka mutu, ka mihimihi ki te iwi, me te iwi ki a ia, me te mihi a te iwi i te moenga a Ruataupare i a ia. Tera nga rongo ka tae, kei te whakahiato nga pa katoa o tenei taha o Whareponga ki roto i tona pa nui i Tokaau. Ko nga iwi o te taha ki te tonga o te awa o Whareponga i hui ki Kokai, ki Tokatea.

Ka rite te ope a Tu-whakairi-ora, me nga o, ka whakatika. Ki te titiro pau tonu ki roto i te kauhi kotahi, engari e haere hauora ana i te tohu waiora a Tu-whakairi-ora. Kua oti te tohutohu ki a ia te ahua o te pa. Te taenga ki te one i Tirau tera ka kitea mai e nga toro. Tera kei te korerotia atu ki ona mano tini, "Kaore taua e rato, e whara, tango noa tahi ki te oneone apopo."

Te taenga o te ope ki Paepaenui ka ahiahi hoki, kei te ki iho ano, "Pau tonu ki roto o te whatu kotahi; te whara te waha te aha." I te ata po tonu ka takoto nga matua a te ope. Takoto ake e toru; ko te matua nui, ara ko te Whare; ko te Puarere ko te matua i whakarites hei tomo mo te pa, hei tahu; ko te Patari, ko te matua a te kairakau a nga toa. Kei te heke iho nga matua a tera, ka takoto he matua, he matua, tona tini. Ka kitea atu nga kakahu o nga rangatira, te topuni, te ihupuni, te puahi, te mahiti, te kahukiwi, te kahukeruru me te parawai, me te rakai o nga matua e takoto mai ra, koia ano me te tahuna-tara te raukura ki runga i te upoko; nga taru o Taurikomoro o Tauritoatoa.

Katahi ia ka tohu ki tona ope, ki nga matua e toru, "He waimarie,

mei noho atu ia i te pa, e roa te kawenga ; ko tenei ka puta ia ki waho, ka mate akuanei, a, tau i ana to ringa i te patunga."

Ka ki ia ki tetahi o nga matua, ki a te Puarere, " Ko tau riri, ko te pa ; ko ena matua e takoto mai na, takahia : e tu koe ki runga, kia ki te waha, tukua i runga i te poupoutahi. E taea e koe te pa, tahuna ! Maku koe e karanga ka whakatika ai." Ka tohu ia ki te matua nui, ara ki te Whare-o-te-riri me etahi o nga toa i whiria e ia hei hoa mona. Ka whitia e ia te reke o tona taiaha ki runga, ka karanga ia, " Huia mai ki a au, e karanga au kia tu ki runga, kia rite te whakatikanga ake ki to te ra whanaketanga i te rua. E rere au i mua me taku ope, kia ki te waha, whakangahorotia te poupoutahi i roto i te matua, ko te Whare o te matua kia mau. E ara te kura o taku taiaha ki runga, katahi ano te matua ka pakaru, ka riri koe i to riri, i te mea ka pakaru nga matua a tera." Ka karanga ia ki te matua a nga toa, ara ki Te Patari, " Whakatika, riria tena matua me tera ra, kia wawe te hinga."

Ka mutu ona tohu, ka noho ia ki raro, ka karanga ki tona kai-whangai, " Homai taku toenga, whangaia mai au." E kai ana ia, i karanga te tangata, " Tu-whakairi-ora, e! ka pau tera kai raro." Ka karanga ake ia, " Riria! riria!" Ka ki atu ia ki tona kai-whangai. " Homai te hiku o taku tawatawa, whangaitia mai kia pau." Te paunga o te hiku, ka whakatika, ka tu, ka titiro. Katahi ka karanga ki te matua hei tomo mo te pa, hei tahu, " Whakatika!" Te tunga ki runga, ka ki te waha, ka tukua i runga i te poupoutahi, ka hinga era matua, ka pakaru ; kua puta. Ka karanga ia ki te matua nui, " Whakatika!" Te whakatikanga ake, ano he ra whanake i te rua. Ka ki te waha. Ka rere ia i mua, me te whai tonu nga toa me te poupoutahi. Kei te ki tonu te waha o te matua. Kua uru ia ki roto o nga matua a tera, tata haere ai takirua, takitoru, ki roto i te rapa o tona taiaha. Kei te pera tonu hoki a muri i a ia. Kua pakaru nga matua nui katoa a tera, te Whare-o-te-riri. Kua ara te kura o tona taiaha ki runga, kua kitea mai e te matua. Katahi ano te matua ka pakaru, ka patua. Ka ka hoki te pa i te ahi ; pokia te whenua e te auahi. Ka rua ki te patu, ko te pa e kaia ana e te ahi, he patu kau noa iho ia ta te ope i nga tini e patua nei, ara ke hoki he tini ko nga tamariki, nga mokopuna, nga wahine, koroua, kuia, me ara atu, nga whare, na taonga, e patua iho ra e tera matua, e te ahi hoki. E tihi ana hoki te hau mihi kainga, te parera Hikurangi. Ka patua nei, ahiahi noa i te patunga.

Ka hui te ope ki te pupahi. Ka mutu nga mahinga i te ope me te kai, ka tonoa e Tu-whakairi-ora etahi o nga toa hei karere ki a Te Aotaki me te iwi, hei kawae i te ahi-karae, i te mariunga o te puta me te pa tahuri, me nga korero katoa. I te po ka haere. Ka ko nga kopara o te ata, ka tae ki Okauwharetoa, ki te whare i a Te Aotaki. Ka mutu nga korero, ka puta ia ki waho. Ka kainga hoki e ia te ahi-karae me nga mariunga i mauria ra ; ka mutu, ka marama hoki te ata hapara, ka whakaaturia e ia, " Ka hinga, ka hinga a Ngati-Ruanuku, ko te pa tahuri

ko Tokaanu, ko te puta taua ko Te Hiku-tawatawa, i te ra kotahi." Ko te ingoa nei na Te Aotaki i tapa; ko te ki a Tu-whakairi-ora ki tona kai-whangai i roto i te ope, "Homai te hiku o taku tawatawa kia pau." E mau nei ano ana ingoa. Ko te pa tahuri ko Tokaanu, ko te parekura ko Te Hiku-tawatawa.

I te ata ka whakatika te ope ki te mahi i tona parekura me te pa tahuri. He maha nga ra i mahia ai. Ka kitea nga wahine, nga tamariki, koroua, kuia, e huna ana i roto i nga haemanga o nga hukitau o nga wai i nga wahi kino; ka patua katoatia, ko nga morehu no te po i oma atu ai ki Kokai, ki Tokatea. Ka mutu te patunga me nga mahinga katoa, ka hoki te ope. Te taenga ki Okauwharetoa ka mahia e nga tohunga nga karakia purenga me te hurihanga takapau.

Ka noho a Tu-whakairi-ora me tona wahine, me Ruataupare, ki roto o Okauwharetoa, me te iwi. Ka ea te mate o tona tipuna i a ia, ka rite te whakatauki aroha a tona koka i a ia. Kihai i tangohia e Tu-whakairi-ora te whenua, i a ia tonu hoki te whenua. Ko te kai-kinotanga anake o tona tipuna i whakaeangia e ia.

Nga whakatauki mo Tu-whakairi-ora: "Te koau tonu hau a Te Ataakura." "Tautahi a Ngatihau."

TU-WHAKAIRI-ORA.

TRANSLATED BY ARCHDEACON H. W. WILLIAMS.

[The story of Tu-whakairi-ora is one of the most interesting in Maori history. In Vol. IV., p. 17 of this Journal, Col. Gudgeon in his paper "The Maori Tribes of the East Coast of New Zealand," relates the circumstances leading up to Tu-whakairi-ora's conquest of the Ngati-Ruanuku and kindred tribes, with many genealogical tables of descent of the people mentioned in Mohi Turei's narrative, from which we learn that the period of the incidents related therein was about fifteen generations ago—or about the year 1525-50. The scene of these events is the immediate neighbourhood of the East Cape, where all the places mentioned are still to be found.—EDITOR.]

POROUMATA and his wife Whaene were well born, being descendants of Porourangi. Their tribe was Ngati-Ruanuku. The chief clans of the tribe were Horo, Mana, Te Koreke, Te Moko-whakahoihoi, Te Pananehu, and Poho-umauma.

When the tribe procured food, they brought for Poroumata game, fish, and all other kinds of food. When the tribe made a catch of fish, the attendants of Poroumata's *pa* went to the landing places to fetch the fish day by day; for some time all went well with the fetching, then trouble arose. It had come to be the habit for them to take the fish themselves from the thwarts: the fish that were left they cut off the tails, the belly-fat, and the heads of the *hapuku*.* His sons had been taking part in this business; for himself, he knew nothing of it; he cherished only kindly feelings for the tribe.

The tribe laid a plot to slay Poroumata. One night he looked at the clouds beyond the crayfish beds, resting close and compact, at the Milky Way and the Magellan Clouds, at the flakes of mist running together and settling in masses on the mountains. He said: "It will be settled calm to-morrow, the wind will be a light sea-breeze making gentle ripples on the water; I shall put to sea." In the morning he embarked in one of the canoes and reached the fishing ground. A number of canoes made up the fleet. While he was occupied with baiting his hooks, the men in the bow exchanged knowing glances with those in the stern, and those in the stern with those in the bow.

* These were the choice portions of the *hapuku*.

All the men of the canoes exchanged similar glances, indicating that he was to be slain. They slew him and he died. They tore out his entrails and vitals, and threw them into the sea, and they were cast ashore. The place where they were cast ashore came to be called Tawekatanga-o-te-ngakau-o-Poroumata (the place where the vitals of Poroumata hung entangled). The fishing ground was called Kamokamo (knowing glances). Those names still remain.

So Poroumata died, and who was there to avenge his death? For the tribe was rejoicing, and ate its own food with no one to interfere. His daughters, Te Ataakura, Materoa, and Tawhipare, mourned for their father. Long was the mourning and grieving of these women for their father. Enough of that.

Tumoana-kotore was also a descendant of Porourangi, he as well as Poroumata. Tumoana-kotore married two sisters; Rutanga was the elder, Rongomai-taurau the younger. They were both of them his wives. The elder had a child, Hinemahuru. The younger had a child, a son, Ngatihau.

When Tumoana-kotore died, the days of his mourning were such as befitted the mourning for a chief. They wrapped him up, and took him and suspended him in a *puriri* near to Waiomatatini. The resting place for the bones, Parororangi, was a little above on the mountain. When a year had passed and the flesh decomposed, they would carry away the bones to that resting place. The men who had suspended him in the tree returned home. They had crossed a small stream when a voice reached them. They stood and listened. The cry was repeated. They said, "It is just as if it were the voice of our old man." They shouted, and the voice protested from above, "I am still alive; let me down." His relatives returned, let him down, and undid the wrappings. He looked up to the *puriri* and went on to say, "My eyes were still open, and yet you suspended me alive." Many years passed, then he really died. Enough of that.

His son, Ngatihau, took Te Ataakura, the daughter of Poroumata, as his wife. She was still mourning for her father. She conceived and bore a child, a daughter; she mourned deeply for her pains, and her hopes that it might have been a son to avenge the death of her father. She gave her the name Te Aomihia (the cloud that was welcomed); that is, the clouds which her father welcomed when he put to sea to his death.

She conceived again while she and her husband were living away at Opotiki. She was still mourning for her father. As she was mourning, the child moved violently in her womb. Then she uttered this saying:—

"Ah, move thou violently within me, a son,
It is for thee to requite* the death of my father."

* We suggest that *ea* in this connection is better translated 'avenge.' — *Emora*.

The child was born, a son. She gave him as a name the name of his grandfather, Tumoana-kotore-i-whakairia-oratia (Tumoana-kotore who was suspended alive). This was shortened, when they called him, to Tu-whakairi-ora.

She cherished her child, having constantly in mind that the death of her father will be requited by her child. The afterbirth was buried, and the place where it was deposited was called Te-ewe-o-Tuwhakairora (the afterbirth of Tu-whakairi-ora). The *tohungas* tended the child with their incantations—Whakanihoniho, Whangawhangai, Ihotaua,* and other incantations. He grew up and came to man's estate, constantly hearing the *tohungas* who were tending him speaking ever of the saying of his mother.

He had taken part in sportive contests,† and had smitten his man. He had taken part further in serious engagements; he had gone into the very heat of the battle; he had gathered in a bundle‡ and turned aside the weapons which beset him on all sides like faggots in a fire. He had won the pitched battle at Paengatoitoi. His fame as a warrior had gone abroad; he had acquired the emblems of bravery in battle whereby the enemy is overcome. At last he bade adieu to the tribe. "Farewell! I go in accordance with the saying of my mother, which is still repeated, and which I still hear; it was perhaps because I was moving violently within her that she said:—

‘Ah, move thou violently within me, a son,
It is for thee to requite the death of my father.’”

The tribe knew that the death of his grandfather, Poroumata, was the reason Tu-whakairi-ora was going. The tribe wished that there should be a large force to conduct him to avenge the death of his grandfather, Poroumata. He said, "Enough, I alone will go. There will be the tribes connected with him to conduct me." Alone he set out.

The tidings of the beauty of the daughters of Te Aotaki, Ruataupare, and Auahi-koata, had spread even to Opotiki. When he arrived at the mouth of the Wharekahika River these women were gathering cockles, while the girls who accompanied them were sitting beside the fire, with the clothes lying in a heap. He questioned the children, and they told him it was Ruataupare and Auahi-koata. He called to mind the tidings which had reached him of these women. He had taken his seat upon the clothes, and the children expressed their disapproval, the women looking on. The children went and told them, and they said, "Well, tell him that you must bring us our

* The names of incantations intended to produce strength and courage.

† These contests beginning in sport often ended in bloodshed.

‡ The *okooko* was a regular form of *karo*.

clothes." When the children came he got up at once and gave them up, and sat down again. While the women were putting on their clothes, they gazed intently at him and the emblems of high birth and bravery which he bore with him. He was asking himself why he had not questioned the children as to which was Ruataupare.

The two women clothed themselves, and the children took up the cockles. They made their way to the south end of the bay, to Nukutaharua; the beach there is called Kaiarero. When they were some distance off, he rose up. He was walking, treading in their footsteps, and saying to himself, "Are these Ruataupare's, or are those?" So he walked on, treading in their footsteps. When they turned round he was treading in this way in their footsteps. When he reached the turning he turned also, and continued following them till they reached the *ps*, Te Rahui. This was the *ps* of Uenuku-te-whana, but he knew that the *ps* of Te Aotaki was above, on the mountain-face. When they had passed this *ps* he still walked on, following the women. Then Ruataupare and her companions hastened their pace to carry the news quickly to their father, and he walked on slowly.

They described to their father the emblems of high birth and bravery, and how he had persisted in following after them. Te Aotaki drew a long breath* and then sighed deeply. "Ah, well, he is perhaps your cousin Tu-whakairi-ora; it seems so from the emblems you describe." "Where is he?" he asked. "Here he comes." "Was he not detained at the *ps* yonder?" "No!" Then he uttered this saying, "Enough, let him come hither to Hikurangi, to the mountain on which rests the snow." He said to his daughters, "Adorn yourselves, and go to call a welcome to your cousin." He had divined it with that deep sigh of his that it was Tu-whakairi-ora. His daughters stood at the right of the front of the house, in the court, with their mother, Hinemaurea. He (Te Aotaki) was in the space by the window, reclining on the beam in the front of the porch, gazing with an intent look. The tribe with his daughters were waving a welcome. He (Tu-whakairi-ora) stood in the court and remained standing a long time. The tribe was gazing at the emblems of high birth and bravery, the plumes of white crane, and crest of sparrow-hawk feathers, ranged close together, and stuck into his hair; with the highly ornamented cloak, and dog-skin cape worn over it, and the decorated *tuiaha* in his hand.

The tribe and the daughters were still standing, being in awe of Te Aotaki. He was still reclining and gazing at Tu-whakairi-ora. Some time passed, then he rose, grasped him by the left shoulder, and took him behind the left wall of the house without, where they

* The *pumanawa* was a process of divination.

descended together to the running stream, and Te Aotaki performed the *tahi** rite over Tu-whakairi-ora. When Te Aotaki had ended his invocations he invoked Rangipopo. It was not long before she spoke with the voice of the thunder-clap to the tribes on the west side of Pukeamaru, including the tribes inland from Wharekahika, and the tribes on the sea-coast at Taungaihe and Owhiunga, the multitudes of Ngutuanu. Those tribes said, "Eh, whoever is this man, that Te Aotaki keeps agitating the thunder-clap?" They were both still standing when he called again to Rangipopo, "Old lady, old lady, old lady, arise, arise, arise; announce thy-son; give voice." The sound of the thunders turned to the south side of Pukeamaru, over the *pas* at Puketapu, Kotare, Te Rangihuanoa, Tarapahure, Totaratawhiti, Okauwharetoa, and the other *pas*. They both remained standing. There spake the voice of the first thunder, Haruru-ki-te-rangi, and the *pas* were listening. When that ceased, there spake the voice of the second of the thunders, Whetuki-ki-te-rangi, over the same *pas* again. When that ceased, there spake the voice also of the third, Ueue-ki-te-rangi. Thereupon the chiefs and the tribes in those *pas* said, "What a disturbance Te Aotaki is making, rending asunder his mountain Pukeamaru; to-morrow we shall hear the tidings."

When all the incantations of Te Aotaki were ended, they returned; when they came, the food had been arranged on the stands. They ate the food out of doors, and a *tohunga* was appointed to feed Tu-whakairi-ora. When that was over they entered the house. Ruataupare's sleeping place was immediately beneath the window, but she betook herself to the inner end of the house to sleep, and left her sleeping place for Tu-whakairi-ora. As for the old man, he was beside the fire on the narrow side† of the house, making his greetings to him. After some time he called Ruataupare, and his daughter arose and sat beside him. After some time, when she had finished her *ngunguru*‡ incantation, he then said aloud, "Go down to your cousin that he may stretch his feet." Ruataupare arose and married Tu-whakairi-ora, then she went outside.

When the bellbirds of the early morning warbled, he called to his daughter to light the fire. When it was burning, she and Hinemaurea entered the house; then for the first time she saluted Tu-whakairi-ora. When the dawn of morning light appeared the food was ready cooked. He had already, in the evening, given orders that the preparation of food should be hastened, that the attendants might have their meal, and be ready for the guests on the morrow; that was how it came to be cooked in good time. Ruataupare also was fed by

* *Tahi* was a rite for causing bravery.

† *I.e.*, on the left of the centre passage as one entered.

‡ The *Ngunguru* was an incantation in connection with marriage.

hand by a *tohunga*, and the people in charge of the *pas* expressed their satisfaction at the marriage of Ruataupare and Tu-whakairi-ora.

When the meal was over, he gave orders that haste should be made with the food, so that it should be ready cooked as soon as ever the people appeared. The sun was already high when the tribes who were summoned appeared; what a sight it was! Like the thatched roof of a house were the bearers of the dried fish, which had been prepared, *hapuku*, shark, mackerel, *maomao*, and all kinds of provision from the sea, which had been got ready by that great tribe, the Ngutuan, and the tribes of the forest and the mountains, who brought game and other kinds of food.

As they laid their burdens down, Tu-whakairi-ora was gazing at the magnificence of Te Aotaki and his tribe, and he said within himself, "The vengeance for the death of my grandfather is within my reach."

Then Te Aotaki stood up to greet the tribe. That ended, he next made an address of welcome to Tu-whakairi-ora, and asked him the reason of his coming thus unattended. Then he stood up—he had already arrayed himself with the emblems of his birth and bravery. When he stood—what a sight! it seemed as if his *taiaka* would break in his hands, the blade and the butt in two pieces. He greeted the tribe, then he answered the question. "The occasion of my coming is the saying of my mother; it was perhaps because I was moving violently within her that she said:—

"Ah, move thou violently within me, a son,
It is for thee to requite the death of my father."

The tribes jumped to his meaning; avenging the death of Poroumata was the occasion of Tu-whakairi-ora's coming. They recalled with approval the fame of his bravery, which was commonly reported, as being in accord with his appearance as he stood before them.

The meal ended, Te Aotaki sent heralds to the *pas*—Puketapu, Kotare, Te Rangihuanoa, Tarapahure, Totaratawhiti, Okauwharetoa, and the other *pas*—to announce that Tu-whakairi-ora was come to avenge the death of his grandfather. When the embassy had gone he said, "Up, take your food, let us get things in order in good time at Okauwharetoa to wait upon the army to-morrow."

When the heralds arrived, the tribes of those *pas* said, "So that was the reason why Te Aotaki rent his mountain, Pukeamaru." And they looked down from those *pas* on those who were going along the beach at Punaruku and the shore of Karakatuwhero, like the sea-drift cast up by the storm. The *pas* were occupied with packing up the food, game, and other kinds of food. In the morning the multitudes from those *pas* appeared, the meal was spread, and the battalions took

up their positions, battalion by battalion, with the battalions also of Te Aotaki. Then they were challenged—a battalion would rise to its feet and take its position; all the battalions were challenged, and took their positions in their thousands. Fronting them was Tu-whakairi-ora, gazing at the paces of each battalion. He pointed with the butt of his *taiaha*, that is with the tongue: “I will have that battalion, and this, and that yonder: let all the rest of the battalions stay. But all the braves and the warriors of those battalions must gather round me as a battalion for me.”

Then the chiefs stood up and called out, “Let the *Whare** and the *Tarahau** be very great to form a suitable bodyguard; for the tribe yonder is Ngati-Ruanuku, with its powerful clans—Hore, Mana, Te Pananehu, Te Koreke, Te Moko-whakahoihoi, and Te Poho-umauma.” Such also was the opinion of Te Aotaki: “Let the *Whare* and *Tarahau* be great to form a suitable bodyguard: their multitudes yonder are as the proverbial *makihoi*,† like the hair plucked from a rat, or like ants.” Then Tu-whakairi-ora gave his opinion: “Stay, stay, till I have given my opinion. With a multitude counsels are confused; we wish the discussion to be heard. Let the braves of the battalions yonder gather round me as a battalion for me; though the enemy may come in his many thousands, he is but food for the weapon. Well do I know his omens.”

He turned the blade of his *taiaha* upwards, and shook its tuft of dog’s hair so that it opened out; he explained the omen—fallen *raupo* leaves were his omen, and the long sea wave. They would scatter and become food for the weapon; he himself would bear them down, trample on them, smite them. Then he turned the butt of his *taiaha* upwards, the tuft of hair drooped over the neck of the *taiaha*, where the left‡ hand should grasp it, he shouted to the battalions, “It is a *kura-takai-puni*,§ the enemy cannot break it. When Te Aotaki performed the *tohi* over me he neither displaced a word nor faltered; and the *war-songs*|| of Haruru-ki-te-rangi, Whetuki-ki-te-rangi, and Ueue-ki-te-rangi are omens of valour, omens of success; to-morrow, at break of day, you will hear of it. There is no question but that they will be destroyed; there will be the *ps* overthrown, the army slaughtered in the one day.” He was gesticulating before the battalions as if the *taiaha* would break in pieces in his hands. The battalions kept saying,

* *Whare* and *Tarahau* were technical names for divisions of an army.

† *Makihoi*, an obscure word indicating great numbers.

‡ The left hand is termed *ringa-whangai* in the use of the *taiaha*.

§ Mr. Best, in Vol. XII., p. 78, explains *kura takahi puni* as a rising together of the whole body when called—a good omen. Another authority explains it as “a solid-fronted attack”; and yet another as “the main body of an army.”

|| *Whakaaraara* were songs to keep the *ps* on the alert.

"How could the fame of his bravery be great and the signs of that bravery be small?"

That ended, he greeted the tribe, and the tribe him, and the tribe expressed its satisfaction that Ruataupare had married him. Then came the news that all the *pas* on this side of Whareponga were assembling in their chief *pa* at Tokanu. The tribes on the south side of Whareponga River gathered at Kokai and Tokatea.

When the army of Tu-whakairi-ora was ready, and the provisions for the expedition, they started. To look at them, a single glance took them all in, but they went in high spirits under the good omens of Tu-whakairi-ora. The plan of the *pa* had already been carefully explained to him. When they reached the beach at Tirau they were sighted by the scouts, and the report was being spread among their many thousands, "We shall not each get a share to taste, some will have to be content with earth to-morrow."

When the army reached Paepaenui it was evening, they were still saying, "A single glance covers them all; there will not even be a taste for the mouth." In the morning, while it was still dark, the battalions of the expedition took up their positions in three divisions; there was the main battalion, the Whare; the Puarere, the battalion detailed to effect an entrance into the *pa* and to burn it; and the Patari, or battalion of warriors and braves. The battalions of the enemy were already descending, taking up their positions, battalion by battalion, an immense multitude. There were visible the garments of the chiefs and braves, various patterns of dogs'-skin capes, black and white, cloaks of *kivi* and pigeon-feathers, and handsome flax cloaks, and the adornments of the battalions in their positions—the plumes on their heads resembled terns upon a sandbank, the products of Taurikomore and Tauritoatoa.

Then he gave his orders to his army, to the three battalions. "This is good fortune: if he had remained in the *pa* we would have had a long business; but now he has come forth he will soon succumb, and your hand will ache with the slaughter."

Then he said to one of the battalions, the Puarere, "The object of your attack is the *pa*; as for the battalions in position facing you, trample them under; when you have gained the position, give a shout and advance in column. When you get into the *pa*, set it on fire. When I call to you, start to your feet." He then gave orders to the main battalion, the Whare-o-te-riri,* and some of the braves whom he had chosen to accompany him. He turned the butt of his *taiake* upwards, and shouted out "Gather round me; when I call for you to stand up, let your uprising be like the sun rising from the depth.

* Whare-o-te-riri consisted of warriors of noted bravery.—See Vol. II., p. 133.

When I rush to the front with my corps, raise a shout, and let the column charge the centre of the battalion; it is the Whare of their battalion which we must reach. When I raise the red fillet of my *taiaha* aloft, then the battalion will break, give vent to your fury, when the battalions of the enemy break." He called to the battalion of braves, that is Patari, "Up! attack this battalion and that, to hasten the rout."

When his instructions were ended, he sat down, and called to his feeder, "Bring the remains of my food, and feed me." Whilst he was eating, a man called out "O Tu-whakairi-ora, the enemy have all come down." He called back "Attack them, attack them." Then he said to his feeder, "Give me the tail of my mackerel, and feed me that I may eat it up." When he had finished the tail, he rose, stood up, and looked round. Then he called to the battalion which was to enter the *pa* and burn it. "Up!" They stood up, gave a shout, and advanced in column, the battalions of the enemy fell back and broke—they had burst through. He called to the main battalion, "Up!" Their uprising was as a sun rising from the depth. They gave a shout. He rushed to the front, and the braves followed him with the column. The battalion kept up a continuous shout. He had made his way into the centre of the enemy's battalions, striking down as he went, two and three at a time, with each stroke of his *taiaha*. And those behind him were doing the same. All the main battalions of the enemy had broken, that is the Whare-o-te-riri. He had raised aloft the red fillet of his *taiaha*, and it had been seen by the battalion, then it was that the battalion broke and was beaten. And the *pa* was set on fire. The land was darkened with the smoke. There were two causes of destruction; the *pa* burning in the fire, while the army was slaying without cessation the multitudes who were being destroyed—multitudes, that is, of children, infants, women, old men, and old women, and other things, houses and property, which were being destroyed by the battalion and the fire. And the wind wailed and sighed over the *kainga*, a cold blast from Hikurangi. So they were destroyed, the destruction going on till evening.

The army assembled at the camping place. When the army had been tended and fed, Tu-whakairi-ora sent some of his braves as heralds to Te Aotaki and the tribe to carry the gruesome signs* of the slaughter and the overthrow of the *pa*, with all the tidings. At night they set out. When the bellbirds of the early morning warbled, they reached Okauwharetoa, the house where Te Aotaki was. When they had ended their story, he came forth, then he ate the *ahi-karas* and *mariunga* which they had brought. When that was over, and the morning had grown

* *Ahi-karas* and *mariunga* were portions of the bodies of the slain.

light, he made the proclamation: "Ngati-Ruanuku have fallen, have fallen, the *pa* overthrown is Tokaanu, the army slaughtered is Te Hiku-tawatawa (the tail of the mackerel), in the one day." It was Te Aotaki who gave this name; it was what Tu-whakairi-ora said to his feeder on the expedition, "Give me the tail of my inackerel that I may eat it up." Those names still remain; the *pa* overthrown is Tokaanu, the battlefield is Te Hiku-tawatawa.

In the morning the army arose to complete its work on the battlefield, and *pa* overthrown. For many days they worked. They found the women, the children, old men, and old women, hiding in the ravines and head-waters of the streams, in difficult places; all were slain; the only survivors were those who fled in the night to Kokai and Tokatea. When the slaughter was ended, and all the business connected with it, the expedition returned. When they reached Okauwharetoa, the *tohungas* performed their incantations for removing *tapu* and the *hurihanga-takapau*.*

Tu-whakairi-ora and his wife Ruataupare took up their abode at Okauwharetoa with the tribe. He had avenged the death of his grandfather, and fulfilled the saying which his mother in her yearning had uttered. Tu-whakairi-ora did not take possession of the land, for it was already his. It was the murder only of his grandfather which was avenged by him.

The following sayings refer to Tu-whakairi-ora:—"The wind-compelling cormorant of Te Ataakura." "The solitary one of Ngatihau."

* A ceremony, the object of which is somewhat obscure.

"MAUI—THE DEMI-GOD"—By the REV. W. D. WESTERVELT.
Hawaiian Gazette Co., Ltd., Honolulu, 1910.

A REVIEW.

THE author of the above work (a volume of one hundred and eighty-two pages) has been good enough to send a copy to our library. The collection of the legends surrounding the hero, or demi-god, Māui, has long been a desideratum amongst Polynesian scholars, as there are several questions concerning the origin of the Polynesian people on which such a collection may be supposed to throw some light if the legends are traced sufficiently far back. We must all be indebted to Mr. Westervelt for what he has done in this matter; but at the same time we submit he has rather lost a great opportunity in that he does not trace the legends further back than the islands of the Pacific, whereas it is quite possible, we think, to show that some of the stories connected with Māui are to be found in Indian folklore, in that of Scandinavia, and, indeed, probably in that of Egypt.

There is an important question to be settled in regard to the Maui family: Is it, or is it not, the fact that Maui was in reality one of the earliest explorers of the western part of the Pacific Ocean, and whether or not the "fishing-up" of so many islands by this hero does not truly mean their first discovery by some navigator named Maui? It is suggested that if the theory of Maui being an early explorer is true, that his explorations really refer to the discovery of islands bordering Indonesia, and not to those covering the Pacific. In these latter cases, where we find the legends of his "fishing-up" of so many lands, we probably have the very common practice of the localizing of legends which are very ancient, and the incidents relating to which really occurred outside the Pacific area. There are many things that favour this idea, and if true, then it will follow that many of the miraculous deeds with which Maui is accredited must be ante-dated to a period long before the Polynesians entered the Pacific, and be relegated to some much more ancient hero, who may, or may not, have borne the same name. The author, we think, correctly indicates (p. 55) that the story of Maui snaring the sun is "a misty memory of some time when the Polynesian people were in contact with the short days of the extreme north or south. It is a very remarkable exposition of a fact of nature perpetuated for many centuries in lands absolutely free from such natural phenomena." What we should have liked to see the

author attempt here would have been to carry this legend back to India, where there are traces of it, and then from a proper analysis of it show the probability—at any rate the possibility—that it depicts in mythological language the movement of the Aryan (or proto-Aryan) people from the north, where the winter days are short, to the longer daylight of India. It is in this light the legend appears to us, and if we remember rightly, it was the late Chief Judge F. D. Fenton (of the New Zealand Native Land Court) who first suggested the idea without in any way localizing it as originating from Northern India. In this connection the Indian story of “The Eagle and the Sun” may be consulted with advantage.

At p. 4 we notice this statement, “The time of his (Maui) sojourn among men is very indefinite.” If this remark may be applied to the ancient Maui—sun-snarer, fire-discoverer—we agree. But the Maori and Rarotongan genealogical tables speak with no uncertain voice as to the period of that Maui, who, we believe, was distinct from the solar hero, and who was the discoverer and voyager. Both accounts agree in stating that the family lived about sixty generations ago, and the figures are capable of check by several lines. This, at four generations to the hundred years, takes us back to about 400 A.D., when all accounts agree in showing that the Polynesians were on the move from Indonesia into the Pacific. The Hawaiian account, as given by Fornander, clashes with this statement. But then we must remember his remarks to the effect that many names of about this period had been interpolated on the Hawaiian lines.

It is a pity Mr. Westervelt did not give his authorities in footnotes, for we notice several errors in spelling of names, which cannot, in the absence of notes, be assigned to the originals, the author, or the printer. For instance, p. 5, Maori Ru cannot be the equivalent of Hawaiian Ku (Maori Tu), for no such a letter change is known in Polynesian, and, moreover, the Maoris have both Ru and Tu in their mythology. The Rarotongans do not use *kanaka* (p. 40) for man, but like their New Zealand relatives, say *tangata*. P. 33, there is no such word as *deigs* in Samoa, probably a printer's error. P. 34, there is no *l* in Maori. However, we have no desire to carp at small matters, and we are sure we express the feelings of Polynesian scholars in thanking Mr. Westervelt for bringing these Maui legends to a focus. If he should ever publish a second edition, we would be very glad to furnish him with several particulars he does not touch on.

POLYNESIAN AND ARYAN POINTS OF CONTACT.

No. 2.

THE SCANDINAVIAN VERSION OF THE STORY OF MAUI.

BY S. PERCY SMITH.

DR. E. B. Tylor, the well-known ethnologist, in a paper on "Asiatic Relations of Polynesian Culture" (*Journal Anthropological Institute*, Vol. XI., p. 401), says, p. 403, "To come to something more definite in mythological resemblance and perhaps connection . . . in detail with the mystic philosophies of Asia . . . Prof. Bastian lays stress, not for the first time, on the similarity between the Polynesian myth of the land being a huge fish drawn up from the depths of the ocean, and the old Scandinavian myth of Thor fishing up the great snake, the Midgard-worm. The resemblances are, indeed, remarkable, even in minor points, as when in the Norseman's tale, Thor goes out in the boat with Ymir, but is obliged to provide his own bait, much the same as in the New Zealand story is done to Maui by his brother. Even in the name of the ox Himinbrjot, or Heaven-breaker, whose head Thor takes for his bait, reappears in the Hawaiian mythology, where the noon-day sun is called the Heaven-splitter. Looking at the myth of the raising of the land-fish in its different forms in the South Sea Islands, its being a myth of Day and Night is hardly doubtful, for the fisher who hauls up the earth from the abyss below is called in one version Noon, and in another Day, while the statement that Maui's fish, the North Island of New Zealand, was drawn up from the region of the under-world of night, occurs in the most distinct way. Without asserting a positive connection between the South Sea Island and the Scandinavian stories, the subject may be taken as pointing to further enquiry likely to lead to interesting results."

Dr. Tylor then goes on to show that this connection "is proved almost beyond dispute by the occurrence in both districts of versions of the Swan-maiden," which is the story of Te Niniko I have already quoted in *Journal Polynesian Society*, Vol. XIX., p. 84. He goes on, "The original story may be Aryan from Central Asia, whence it has found its way, perhaps in times of no great antiquity, westward

over Europe, and eastward down the Indian Ocean, where one of its best versions is to be found in the Calebes, another lying yet further across the ocean in New Zealand."

In the discussion that followed, Dr. Hack Tuke said (p. 405) . . . "Again, he understood the author of the paper just read to employ this argument to prove, not identity of races—for that could be no proof—but that there had been contact and intercourse between them." And this is what I contend for in the paper on Te Niniko (*loc. cit.*); i.e., that there has been contact between the Aryan and Polynesian people. It is almost unnecessary to say that the Scandinavian people belong to the Aryan branch of mankind.

The following is also worth considering in this connection :—Indian *puri*, a town, as Maori *puni*, a camp, (Max Nuller's "Com. Myth," p. 52), "n" and "r" being constantly interchangeable. The same work, p. 51 (Routledge's edition), says, "A common Aryan word for king is *rāj*, in the *Veda*; *rex*, *regis*, in Latin; *reiks* in Gothic—which is probably the Polynesian word *ariki*, for king, chief, first-born, high-priest (with which the office of king or head-chief was associated), as again in Assyria in the *patesi*, when the same combination of offices occur.

KO TUATARA RAUA KO KUMUKUMU.

HE KORERO TARA.

NA TAKAANUI TARAKAWA.

TE korero a nga kaumatua i tautohe tetei ika o te moana, he hoa no te Tuatara, ngarara nei. He Kumukumu te ingoa o taua ika nei, i te tua-whenua tahi e noho ana. Ko taua ika he ika mohio, nana i huna te tata o te waka o Tama-rereti, i huna ki waenga ki ona hoehoe parirau. Mehemea ka ata tirohia, rite pu ki te hanga tata tiwai nei. Na ka tae mai nga rongo, E! Ko Mahu-ika tenei. He pewhea tena tangata? E! he ahi toro i te whenua, ka mimmingo te rakau, te otaota, te tangata, ka pau i a ia te kai. Ka tere tonu a Kumukumu ki te ki atu ki a Tuatara, "E! me haere taua ki te wai, ina hoki, ma te wai ka mate a Mahu-ika." Ka ki atu a Tuatara, "E haere atu ki kona ko te mate i nga mahanga a te potiki a Hina-te-iwaiwa, i te toemi, i te paua-whatukura, i te tara i te whakapiko; a, tona mutunga ka kainga." Ka mea a Kumukumu, "A! e noho koe i uta nei." Ka haere ia ki roto i te wai. Ka mea atu a Tara, "Ae! Haere au i uta nei, ko Tu-te-wehiwehi, ko Tu-te-wanawana. Ka wehi i a ia. Ana! ko koe e Kumukumu! ka mamacoe koe i runga i te rourou kai ma te pahi-manuhiri." Ka utua e Kumukumu, "Ae! ko taua rite tahi, ka peratia ano hoki koe, ka patua, ka tahuna ki te ahi, a, ka maoa ou kiko ka minaminatia ano koe, a ka kainga." Heoi; Tuturu ana a raua korero ki runga i te pono.

A, maku ano e ki ake, ae, i kainga te ngarara Tuatara; haunga hoki a Kumukumu, he tino ika pai tera ki te kai. Tetahi hapu i tetei wehenga o Ngati-Hine-kuia e noho na ki te takiwa tuaraki o Rotorua nei. Na, kei te Ruahakoakoa te nohoanga o nga Tuatara, kei roto i nga puta kohatu. Ka haere ai taua hapu ki te nanao, me haere i te atatu, i te mea e moe tonu ana te kainga. Ko te take, kaore he pai kia kai nga tangata i noho atu i te kainga; ko te take, ka riri a Tuatara ma, ka oke, ka ngau i te hunga e nanao ra i a ratou. Ka koheta i roto i nga kete-waha mehemea ka pera. A, ka mohio taua hunga e nanao ra, kua kai te hunga i noho atu, ka hoki, ka riri mo te mau mau o te ratou haere.

TUATARA AND KUMUKUMU.

A FABLE.

ACCORDING to the men of old, there was an argument between a certain sea-fish and the Tuatara (the large lizard). Kumukumu (gurnard *Trigla kumu*) was the name of the said fish; they were both at that time living on the mainland. The same fish is very learned; it was he that hid the bailer of the canoe of Tama-rereti*; he hid it in his fins. If the fish is carefully examined, it will be seen to be formed exactly like the bailer of a small canoe. Now, the news came that Mahu-ika was coming. What kind of a person is he? It is fire that spreads over all the land, when the trees, the weeds, even men, are shrivelled and burnt up as is the food. Kumukumu at once said to Tuatara, "A! let us go to the water, because then Mahu-ika will be destroyed by the water." Tuatara replied, "If we go there we shall be caught in the snares of the children of Hine-te-iwaiwa in the hand nets, in the *paua-whatukura*, in the *tāra* of the *whakapiko*; and our destiny will be to be eaten." Then said Kumukumu, "A! remain then ashore!" and he started off to the water. Tuatara said to him, "Yes! I will remain on shore; Tu-te-wehiwehi and Tu-te-wanawana will protect me. It (the fire) will be afraid of them. And as for you, O Kumukumu! you will be steaming on top of the food basket for the company of guests." Kumukumu replied, "Yes! we are both alike, you will be treated the same; you will be killed and roasted in the fire, and when your flesh is cooked it will be much desired, and consequently eaten." And so it was decided in all sincerity.

Now I will say, yes, it is true, the Tuatara was eaten; and as for the Kumukumu, it is an excellent fish for that purpose. There is a certain *hapu* of Ngati-Hine-kuia who live to the north of Rotorua. At Te Rua-hakoakoa is the dwelling place of the Tuatara, which are found in the holes amongst the rocks. When those people go to catch them,

* Tama-rereti was a voyager of old who is said to have explored all the world known to the Polynesians long before the Maoris came to New Zealand. But nothing more is known of him, except that his canoe is now to be seen in the constellation of Scorpio. Thereby, no doubt, hangs a tale, if we could get at it. The name of the canoe was Uruao, and it is said to have been the first vessel ever built by the ancestors of the Maoris in their ancient home Hawaiki-nui.

hey start at early daylight, whilst all the others in the village are asleep. The reason for this is, that it is not right that the people of the village should eat whilst the others are absent, because the Tuataras will be angry and they will squirm, and bite those who seek to draw them out of their holes, and will writhe about in the baskets in which they are carried. Should those who go to catch the Tuatara know that the people of the village have eaten, then they return home and are angry on account of the fruitlessness of their journey.

[The author tells me that the Tuatara lizard (*Sphenodon punctatus*) is still to be found at Te Rua-hakoakoa, which name, by the way, means "the hakoakoa's hole," and the hakoakoa is the same as the *titi* *Puffinus tenuirostris*), with which the Tuatara is often found on the off-lying islands.—TRANSLATOR.]



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A Meeting of the Council was held at the Library on the 24th March, when the following members were present: The President, Messrs. W. H. Skinner, W. L. Newman, and W. W. Smith.

Letters were read from the New Zealand Institute Committee in reference to the proposed meeting of the British Association in New Zealand, and it was agreed to join the Committee in urging that a visit should take place. Other correspondence was also dealt with.

It was reported that the Rev. J. E. Newell, of Samoa, one of our original members, had died in Germany on August 12th, 1910; and that Mr. C. Wilson Hursthouse, another original member, had died at Wellington on 25th February, 1911. The resignation of Mr. Georg Lamprecht, of Tahiti, was accepted.

The following new members were elected:—

A. F. Snaith, Postmaster, Taupo.

J. T. Faulkner, Hastings, Hawke's Bay.

T. H. Wilson, Judge, Native Land Court, Deville Road, Lower Hut, Wellington.

Samuel Teed, New Plymouth.

As corresponding member: The Rev. C. E. Fox, San Christoral, Solomon Islands.

It was reported that the Translation of Te Matorohanga's Papers to form the third volume of "Memoirs" was proceeding.

A list of Exchanges and acquisitions to the Library was read, and will be published at the end of the year.

THE MOST IMPORTANT PRINCIPLES OF
SAMOAN FAMILY LAW,
AND THE LAWS OF INHERITANCE.

By DR. E. SCHULTZ, Imperial Justice, Apia, Samoa.

[Translation by Miss BLANCHE RICHMOND, of "Die wichtigsten Grundsätze des Samoanischen Familien-und Erbrechts," with the consent of Dr. Schultz.]

I. FAMILY RIGHTS.

THE Samoan race is divided like a clan into families, *diga*, which again are split up into groups or branches. If a family spreads into several villages, the total of the members in one village is called *tuafale*. Within the same village the larger branches are called *ituaiga*, the smaller *puaiga*, whilst by the term *faletama* one understands all the children of one pair of parents (*i.e.*, full brothers and sisters).

At the head of every branch stands the *matai*, or head of the family. One of these is the chief, *matai sili*, of the whole clan. Every *matai* has a name—*igoa*, *suafa*—which is handed down from generation to generation, and by the power of which he performs (exercises) the rights connected with his office.

1. The *matais* of the family branches are either subservient to the rule—*pule*—of the *matai sili*, or they have their own *pule*. This depends upon their origin, which varies in different families, and is generally to be traced back to the decree of the founder of the family, or some other ancestor.

The members of a family must serve the *matai-tautua* and show him respect (*fa'aaloalo*). No one may use the mat on which he lies, nor drink of the water of which he has drunk.

If a family meal is held, he is served first. A round house (*fale tele* or *fale tali malo*) is built for him in the village (the ordinary Samoan house is oblong), where he rests and receives his visitors, for hospitality is both a duty and a privilege to the *matai*.

An ideal *matai* will control his regiment in patriarchal style, and in important family affairs will undertake nothing without first consulting

with his family or his own branch of it. A legal limitation of his power (*pule*) exists with respect to his authority over the land—*fenua*, *lau'alo'alo*—which belongs to the family.

Some families still possess the whole of their land undivided, others have given up joint possession and have handed over a definite portion to each branch. In the first case, no one *matai* can alienate family land without the approval of the others, not even the *matai sili*, who has authority over the whole clan. In the latter case the approval of the others is not necessary for the *matai* who wishes to alienate.

Land that anyone has received by inheritance, or as the gift of a third party, or has acquired with his own means—the payment consists in mats, pigs, etc., and lately also in money—is private property and subject to no family control.

He who is not a *matai* has only a (Christian ?) name, and is indicated as *taule'alo'a* (plur: *taule'alo'a*), young man, or *toaina*, old man. Both expressions are, by the way, applied also to the *matais*, but only when it is needful to indicate their approximate ages. Unfortunately the word *taule'alo'a* has now established itself for any male person who is not a *matai*.

The following peculiarities are to be noticed :—

(a) A dispute about a name often ends by both disputants assuming it, and sharing the authority entailed. The Samoans say in this case that each has a *fāsi igoa*, i.e., a half name. A settlement is often arranged in this way, though often the breach is widened. For the distinction of several owners of the same name, surnames are added (*fa'ai'u*), such as *Leiataua Mana*, *Leiataua Seleni*.

(b) A *matai* sometimes permits a relation to use the same *matai* name, retaining however for himself the authority it confers.

(c) It not infrequently occurs that an aged *matai* hands over both name and power (*pule*) to his successor, and retires from active life. The Samoan old man (?) enjoys most considerate treatment. He receives the honourable title of *'o le fa'atonutonu folau* (i.e., "an old 'sea-expert,' who, owing to physical weakness, can no longer take charge of the rudder, but who, sitting next to the steersman, watches wind and weather, and now and then gives commands). This poetical expression means that the family listens still to the orders and advice of the old man.

(d) A family or branch thereof can be placed either by compulsion or by free-will under the power (*pule*) of an unrelated family.

The first case is the result of warlike issues by which one of the parties is subjugated. The latter takes place when one family puts itself under the protection of another from fear of subjugation. A special case of this kind is the *togiola*: a *matai* pursued by the revenge of an enemy takes refuge with another, saves his own life in this way,

hands over his name and *pule* to his protector, who returns the name but keeps the *pule*. The family which thus forfeits its independence is thenceforth regarded as the property of its protectors, and their successors feel the stigma of the discreditable affair to which they owe their independence as an indignity.

(e) Women are designedly not excluded from the *pule*; yet such cases are not very frequent, and it is a great rarity if the woman bears *matai* name at the same time. As a rule she gives it to a man, her husband, for instance, who then represents the family away from home.

2. The position of *matai* makes itself felt not only in the family but in the village. The family is the centre of social life; the village, that political life amongst the Samoans. Both are so closely interwoven, however, that neither can be understood without the other. The village, *nu'u* (and) *a'ai* consists of parts, *fuaialu 'aufono* (i.e., groups of families dwelling together, drawn together through relationship, the necessities of war, and hence common need of inter-protection, or by other circumstances). The political organ of the village is the "village meeting," *fono fa'ala-nu'u*, which takes place on the village green, in a certain place, *malas malas-fono*. *Matai*s only have part and voice in this assembly. All who do not take part in the government are called *ita-nu'u*, *tagata-lau tele* (i.e., the people, the masses). To this belong the men who are not *matai*, women, and children, but politeness forbids the use of the expression towards the wives of prominent *matai*s, also towards the so-called "village maiden," *taupou*.

The decisions in this assembly are not carried by majority of votes. Majority and minority are unknown as voting terms. The authority of one or more *matai*s, who are called upon (by the others) as representatives, makes the decision. From this, however, it does not follow that autocracy is the rule in the government of the Samoan village. The influence of the one or more "deciding" *matai*s is moderated by the conflicting vote (voices) of the others. Before the meeting (*fono*), private consultations (*taupulega*) take place among the groups, in which heads of different families exchange ideas, seeking to convince one another, and avoid disputes, so that the actual meeting appears to be the result of great preparations, and every one knows beforehand more or less what will be said. Deep-lying differences of opinion were at times settled by violence. With the hoisting of its flag, however, the German Government has undertaken to arbitrate in these cases, and its uninterrupted watchfulness over Samoan affairs to make for peace. The *matai* is either *ali'i*, "chief," or *tulafale*, "speaker." We suspect that the class of "speakers" has sprung from the servants or dependants of the "chiefs." The other meaning of the word *tulafale* "house-room," and the circumstance that the word *matai* has only rarely been applied to "chiefs" lead us perhaps to the conclusion that

the *tulafale* was the original, and at first the only apparent form for the head of a family.

In time, certain tribes, through the warlike character of their members, obtained the supremacy and formed an aristocracy, then calling in the aid of superstition to help their power. They boasted of supernatural descent. Thus the others became their subjects, and the word *tulafale* took the meaning of an inherited office (of servitude). In many villages the *tulafale* succeeded later on in regaining their power and in obtaining political influence; in these places the "chiefs" had to be content with their (empty) privileges. Elsewhere, power is equally divided between "chiefs" and "speakers." In the few places where the "chiefs" are supreme (e.g., in Solosolo, Saluafata, and Lotofaga), the activity of the "speakers" is confined to the control of the very complicated ceremonial systems of the Samoans, the care of the delivery of representative power, the finding of wives for the "chiefs," and the right of speech at the meetings, in which they are actually the mouthpiece of the "chiefs." To undertake these affairs themselves would be lowering to the dignity of the chiefs. It should be noticed, however, that the office of "speaker," combined with the Samoan custom of holding general discussions previous to every decision (*filifili*), and of making speeches, gives them the opportunity of acquainting themselves with every occurrence, and even of themselves exercising influence, where, according to law, this would be beyond their right. They are themselves often bad disturbers of the peace. In the picturesque language of the Samoans, the activity of the "speakers" is often compared to the menial work in house, field, or forest, and called *fa'a'ele'elea* ("making oneself dirty").

The "speakers" are bound together in companies (*fale-upolu*), of which there are one or more in every village.

3. The relation in which the "speakers" stand to the "chiefs" is called *seagaiga*.^{*} The organic inter-dependence of both is indicated by the word *tūla*, a term of respect especially used for high "speakers."[†] *Tūla* is a stick bent at a slight angle, on which pigeons are carried, and denotes in picturesque fashion the prop or support of the chieftainship.

The individual relationship between the chiefs and speakers of any given village is expressed in the word *mau* = firm, durable; *ali'i-mau tulafale-mau*. Another word which must be mentioned for the better understanding of the relationship is *pitovao* (i.e., a piece of bush land at the edge of a cultivated field). The application is as follows: The families of "chiefs" and "speakers" are by no means strictly severed, for it often occurs that both kinds of *matasi*-name are represented in the

^{*} Derived from *seagai*, "to be opposite one another."

[†] Compare "Stubel's" *Samoan Texts*, p. 107.

same family. This has taken place either through inter-marriage, inheritance, or through the will of some founder who has appointed one son "chief" and another "speaker";* or else a prisoner of war, or a fugitive, was adopted into the family and made a "speaker." Such a speaker is called the *pitovao* of the chief. In this picture the company of speakers (*fale-upolu*) is likened to the inland bush. If a chief has a *pitovao*, the entrance to the inland bush is open. A *tulafale-pitovao* simplifies for his "chief" the enforcement of his commands and wishes in the *fale-upolu*.

Besides this, the relationship has a purely material meaning for the "chief." On numerous public occasions in Samoa mats are distributed; especially fine mats (*i.e.*, *toga*) are very highly valued and play an important rôle in Samoan life. They serve partly as interchangeable goods as a means of payment, and secondly they have at times a special value, and even often a special name.

The most important public function in which mats are distributed is the presentation of a Samoan title—*pāpā, ao*—to a chief. The functions of family life are birth, marriage, and death.

Legally, only "speakers" are allowed to receive mats at public functions.† This is called *tali togā*. The mats are spread out and exhibited in the village meeting place (*fua*). In family functions the chiefs, too, have their turn, but the mats are given them without ceremony in their houses (*tufa*). The *tulafale-pitovao* may not, however, keep his acquired treasures all to himself, but must give some of them to his "chief." A "chief" can even, for the occasion of a mat distribution, take the name of his "speaker" in order to receive mats. A chief who has no speaker is directed for this purpose to the speakers' company and the general "*feagaiga*."

The greed for mats has now and then the result that a "chief" borrows the name of a "speaker," for which of course the consent of the latter is necessary. To a certain extent there exists the converse of a *tulafale-pitovao* (*i.e.*, a "speaker") who performs an operation called the '*aimau* or '*aiali'i*. It consists shortly in this, that a "speaker" supplies a "chief," in whose possession he knows a fine mat to be so long with food that the latter is at last bound in honour to repay him with the gift of the coveted mat.

4. We must distinguish amongst *matai* names :—

(a) The above-mentioned Samoan titles. These are lent by certain companies of speakers (*fale-upolu*) to the members of high chiefs' families and paid for by the borrowers with a number of fine mats.

* Thus did Malufau deal with his two sons, Tuigamala and Tuiatua, of whom the former was made "chief"; the latter "speaker," in Fasito'otai.

† By a special decree certain "chiefs" have the right to receive mats in public, *e.g.*, the chief Aiono in Fasito'outa of the Satuala family, through permission (P) on the part of King Fonōti.

At the decree of the possessor the title does not die out, but requires again the process of lending and payment. The possession of the four highest titles—*Tui-aana*, *Tui-atua*, *Gato-aitele*, and *Tama-soali'i*—was, it is well known, the foundation of the kingly dignity, *tupu tafa'ifa*, which is now a thing of the past.

(b) The *kawa* names (*igoa a ipu*), honourable designations under which at convivial *kawa* drinkings the cup is handed to the chiefs. They hold a middle position between titles and names. They are lent by all *fale-upolu* and must be paid for (*putu*), though the payment does not consist in mats but in articles of food. On the other hand they are inherited without further ado together with the *matasi*-names. As now and then new *kawa* names are invented, whilst the original titles remain unaltered from generation to generation, the activity of the *fale-upolu* in respect of *kawa* names is not cut off by their *kawa* names. Like their own titles, the *kawa* names belong only to the chiefs. In exceptional cases, however, speakers also have *kawa* names,

(c) The *sa'odualuma*. By *sa* is meant the most celebrated chief or speaker of a village. Yet this title of honour seems not to be in vogue amongst the highest chiefs who belong to the royal families Tupua and Malietoa, nor amongst the near relations (*aloali'i*) of the former, the successors of King Galumalemana, nor the *alo* (relatives) of Malietoa.

All male persons of a village are called *auvaluma o tane*; all unmarried females *auvaluma o teine*. At the head of the latter stands the "village maiden," *taupou*, *tama'ita'i*. It is the special right of the chiefs to have a *taupou*. Yet all chiefs have not the right, only those in whose families certain names have been always in use as *taupou* names. The *taupou* is or passes as the daughter of the chief in whose house she lives. To her corresponds the *manaia*, a young chief or chief's son, whose task it is to acquire the greatest possible number of wives, and thus supply the speakers, who act as agents, with mats. With the introduction of Christianity and of monogamy, the prospects of the speakers of obtaining mate in this way have naturally diminished, but even now the number of marriages which a chief contracts is comparatively great, and when the speakers have discovered a chief's daughter whose family is rich in mats, they do not enquire too carefully whether the bridegroom is of an age exactly suited to the bride. Chiefs, their sons, and great speakers assume on their marriage (*aumoega fa'alele'aga*) a definite title in their village, *sa'odualuma o tane*. On the other hand, *sa'oaualuma o teine* is the official title of the *taupou*, by which she and her female attendants are known.

(d) FORMS OF ADDRESS.

These are:—*Afioga* for chiefs, *susuga* for chiefs and speakers, *tofo* and *fetalaiga* for speakers. The titles *afioga* and *susuga* were originally of equal rank. Later on it became customary to address the *tupu*, or

king, with *afoga*, since the speakers of Lufilufi, Malie, and Afega have the title *susuga* by order of the Queen Salamasina, and a title especially belonging to chiefs was preferred for the king. This has (thereafter) induced Europeans to look upon *afoga* as the higher title, and to this the Samoans have also accustomed themselves. For the rest, descent decides whether the title *afoga* or *susuga* be applied to a chief.

5. *Fa'asamoa*, i.e., "according to Samoan custom." There are two kinds of marriage rites: one ceremony exclusively for chiefs and high speakers' families, with preceding formal wooing (*aumoega*) with the full sympathy and agreement of both families; and a simple form merely consisting in the girl's running away from her parents and giving herself to the man (*avaga*). In the first case there takes place between the two families that interchange (so often mentioned in books) of Samoan articles of value and of food (*toga* and '*oloa*'). If a maiden runs away against her father's will she is in most cases cast out (*fa'ato*). And yet after a time the families usually approach one another and bring about a reconciliation. By law the marriage contract is sealed in modern style nowadays by a missionary's help.

With respect to impediments to matrimony, purely Samoan ideas prevail. They are: (1) Blood relationship in direct line. (2) In a side line. The forbidden degree is not fixed. If the common origin lies so far back that the relationship is almost forgotten, the marriage is no longer regarded as illegal. The reason of the impediment is on account of the holiness of the relationship of brother to sister, which is called *feagaiga*, or, also, *ildmutu*, and affects the issue of both sides; on the other side, the opinion that brothers and their issue, likewise sisters and theirs, should be regarded as one body (*tino e tasi*).

II. CONNECTION BY MARRIAGE.

1. In direct line. 2. In the side line with the following restrictions: Marriage is forbidden (a) between the wife's brother and the husband's sister when the man and his wife are dead, or finally separated and leave no children. If there are children they are regarded as brothers and sisters of their father's sister or their mother's brother, and thus form again by the *feagaiga* an impediment, their uncle and their aunt. For a like reason marriage is forbidden (b) between the descendants of a wife's brother and those of her husband's sister. If, however, the marriage forming the impediment was so long before that the relationship is almost forgotten, marriage is allowed in this case also. (c) Between husband's brother and wife's sister. Whilst the impediments just mentioned resemble "*impedimenta dirimentia*" of the canonical terminology, this one can be described as "*impedimens tantum*" in Samoan: "*e te matua sa, 'a e te onomea*"—"It is not strictly forbidden but is not regarded as right"). The reason is that brothers and likewise sisters are *tino e tasi*. The impediment exists only so long as

the marriage exists. Even by continuance of marriage it lapses if there are no children by it, and both families agree to it. The intention is, that the childless pair shall adopt the expected children. The reverse of this takes place when the deceased husband's brother marries the deceased wife's sister for the purpose of adopting the orphans. The widower may marry his deceased wife's sister; the widow her deceased husband's brother.

Both cases often occur at the wish of the dying parent in order to secure loving treatment for the children. Such wishes do not constitute a command, although often complied with from superstitious reasons.

6. Adoption shall be considered in the second part, together with the law of inheritance, for which it is of especial importance. Here be it only remarked that it is very frequent, and that it forms between parents and their adopted children as well as between adopted brothers and sisters the same relationships as matrimonial birth.

7. The education of chief's and speaker's sons, especially of those who shall later on inherit their parent's name, is very careful. At the present day there is in every village, owing to the presence of several forms of faith, several native missionaries who instruct the children in religion and elementary knowledge. But besides this, the education of his children is obligatory to every father. This education includes:

(a) Good behaviour, *fa'aaloalo lelei*, i.e., the forms which, according to Samoan ideas, must be observed in converse with relations, chiefs, and speakers.

(b) The knowledge of the forms of greeting established by long usage (*fa'alupega*) which are used in the official intercourse of the various villages amongst each other, and with the greater or less political independence, of which a parallel can be seen in the diplomatic ceremonies between allied States.

(c) The knowledge of pedigrees (*gafa*) and of the history (*upatupu*) of the native village. Instruction in these two departments is not given publicly. In Samoan law it is strictly forbidden to publish openly the pedigree of another family, *tala gafa*. An offence against this law invariably calls forth great bitterness, and has often in earlier times led to the shedding of blood. In the late Samoan royal process between Mata'afa and Tanumafili (1898) many were the sins committed through the ignorance of this fact; the hatred which was then by this means sown among the natives can be proved to be at the root of many quarrels of the present day.

The higher the family the worse of course the consequences of a disregard of this custom. With equal care are the traditions closely associated with the pedigrees guarded from profanation by other villages. This Samoan knowledge rests even to this day chiefly upon oral tradition; but few of those who can write have made any notes upon it. If a father is himself not very learned in these matters, there

nains nothing for the enquiring child but to help himself, to listen the speeches of other chiefs or speakers, and here and there to ask question. The Samoans call anyone who has gained his knowledge this way, *poto* = wise; *poto a'e* means one who has become wise by own exertions—an "Autodidakten" or self-taught man. He who is to thank his father for all he knows is called "*'o lē na nofo tuavae*" i.e., "one who has sat behind his father's legs"). To understand this culture we must imagine a Samoan *saofa'iga*, or assembly of chiefs and speakers in the Roundhouse, leaning against the posts of which the men sit with their legs crossed, whilst the children are not allowed within the circle, but crouch behind their fathers.

II. THE LAWS OF INHERITANCE.

The Samoan law of inheritance rests upon the basis of relationship the sense of the German legal term "*agnation*." A further similarity the "*Fidei commiss*" consists therein, that in both cases land is the chief article of inheritance. In other respects the position of the Samoan univalent is the better one.

If all male persons descended on the male side from a common ancestor, the founder of the family as handed down by tradition, they are called in Samoan *tamatane* (male from male). Their cognates (male and female) *tamafafine tamasa*, or *tamafanau*, also *se'etalaluma* (i.e., he who holds the place of honour in the front part of the house), who only have their turn when no real *tamatane* is forthcoming.

For the privilege which the *tamatane* has in the matter of inheritance, the *tamafafine* is to a certain extent compensated, in that owing to the *gaiga* between brother and sister, certain honours must be conferred on him by the *tamatane*. This is expressed by the offering of valuables and mats on certain occasions (*taulaga*). Besides this, however, the *tamafafine* really exercises great influence in all family matters, owing to the Samoan superstition that the wrath of the sister and her descendants may bring disaster upon the family, and it may as well be mentioned here at once that in this way not infrequently power is brought to bear against well-grounded claims for inheritance.

A general term for *tamatane* and *tamafafine* is *suli* (heirs expectant in a wider sense).

The regular order of inheritance may be described as a kind of primogeniture. For instance: if the founder X has two sons, A and B, and has appointed A his heir, then at A's decease, not his children, but B, the surviving brother (*'o le toe o le uso*) has the right to inherit. If B dies, the name may not remain in his family, but must return to the children of A, and so on alternately. (*Felafoa'i* = to throw to and fro.)

X, however, has free choice whether to appoint A or B his heir. Primogeniture has no privilege, although in most cases the elder is

naturally chosen. If B is made heir A is called *tos e le uso*. The *tos e le uso* passes even when of greater age as the son of the heir (perhaps his younger brother), for so long as the latter has the *pule* (power).

Should a son have previously been disinherited (e.g., cast out for bad behaviour), both he and his issue are cut off for all time from the inheritance.

Upon which of the heirs prospective the choice falls depends partly upon the possessor at the time, and also partly upon the other members of the family. The rule is that the testator draws up a testament (*mavaega*), and therein names his heir. This appointment (*tefaga*) requires the consent of the other parties. A cautious *matasi* will therefore seek to arrange that he shall be sure of this consent. Should the possessor (*gugu*) die without a will, the appointment of his successor takes place by unanimous family decree.

Since "disagreement" is a national Samoan vice, it follows that quarrels over inheritance are extremely frequent. If it came in consequence of such a quarrel to deeds of violence, as it often did in earlier days, the victory fell of course not to right but to might. Further instances of the maxim "Might before Right" were given in the countless civic wars of past Samoan history. A rightful heir who belonged to the defeated party had to submit to be dispossessed by a relation who sided with the victors. That the *tamafafine* have now and then used their influence amiss in the settlement of such difficulties has been already mentioned. Furthermore, the branching out of families which has taken place in the course of generations has had as a natural consequence that family ties have been loosened, that many branches have settled in other villages, and that the name remained a fixture in only one line. The total outcome of all these events is that in many Samoan families the actual possession does not correspond with the legal, if the "might is right" (or club law) be admitted as legal, and all alterations brought about by force be looked upon accordingly also as constitutional.

Unrestricted continuance of the line of inheritance is under all circumstances the personal right of a successor. Debarred from inheritance, for instance, are the weak in mind, cripples, and such as have behaved in a hard-hearted way to the family head for the time being. Should the chosen heir be too young, a *locum tenens* is put in, who has to vacate on the latter's coming of age.

Descent can in the following cases be replaced by adoption:—

(a) If no *suli* is present, or those present are disqualified (*'ua aasaga le aiga*).

(b) If the testator fear that after his death his family may become subjugated by a stronger family.

In case (a) a relation of the wife is taken, and the heir by adoption is named *tama vavae*, or shortly, *vaitama*.

In case (b) the testator chooses the son of an influential chief or speaker, and hopes that in the future he may be able by the glory of his family traditions to protect the family of his adoption—such adopted sons are called *tama si'i*. Another word for adopted son is *tamafai*. Under the latter is understood a boy who has been adopted for any reason, for instance: on account of being an orphan or poor. It is not exceptional for even a *tama fai* if he makes himself useful and lovable. But he has no expectations in this direction. It is otherwise with the *tama vavae* and the *tama si'i*. In general the word *tamafai* can apply to both of these. By *suli* is often understood the adopted heir; but in this case the *tamatane* and *tamafafine* are called for the sake of distinction. *Suli moni* = real heirs.

The adopted son has as successor the complete rights of a *matai*, with one exception. He cannot make a *māvaega* (will) in favour of a blood relation or an adopted son of his own; after his death the name reverts to the family of the adopting father, which decides upon the choice of a successor. Adopted sons also have often succeeded in keeping by force the position only temporarily allotted to them, and in assuring the succession to their own blood relations. Taken altogether, the association of the families of an adopted father and son is often the source of many quarrels as soon as the former has closed his eyes. When the *matai* is dead and the succession arranged, the heir may not at once assume the name until a *saofa'iga* (meeting) of the whole village has been convened. The first meeting in which he takes part has the significance of a universal recognition of his new position. He receives the *kawa* for the first time under his new name, and the celebration ends with a meal at the expense of his family. The provisions of a succession can therefore be summed up as follows:—

1. *Personal qualification.*
2. *Presence of a claim* either (a) through descent, or (b) through adoption.
3. *Nomination* either (a) through the last will of the testator, or (b) without will by the family.
4. *Saofa'iga* = public recognition.

THE MAORI AND THE MOA.

IT has been a matter of discussion amongst scientists and others for over fifty years, as to whether the Maori—properly so called—ever knew the Moa (*Dinornis*) as a living bird. It has been affirmed by some and denied by others, whilst many have held that the bird was seen by and finally exterminated by the so-called *Tangata-whenua*, or original inhabitants of these isles, who were in occupation when the Maoris first arrived in the times of Toi-te-huatahi, who flourished about the middle of the twelfth century. The period of Toi is probably as well fixed as any date in Polynesian history, and therefore is important in this connection. On his arrival from Tahiti he found the West Coast of the North Island occupied from the North Cape to Wai-ngongoro (in South Taranaki Bight), and the East Coast from the North Cape to the eastern parts of The Bay of Plenty. The people Toi found here arrived in six canoes, that made the land at Nga-Motu (the Sugar-loaf Islands), near New Plymouth, and from there spread outwards. These people differed somewhat from the Eastern, or purer Polynesians known as the Maoris, in that they were more mixed with a Melanesian strain—somewhat like the Fiji Islanders so far as the description of them that has been handed down can be trusted. These people were the true *Tangata-whenua*, or original inhabitants, who arrived here after the discovery of the islands by Kupe, and by many are believed to be the people who exterminated the Moa. The following account goes to show that the Moa was alive in the North Island on the arrival of Toi-te-huatahi, *circa* 1150.

As no doubt the publication of the following account of the Moa will give rise to some discussion, it will be as well to state the authority for it. It is no doubt strange that the facts stated in this account have not come to light before. But they formed part of a series of valuable papers that were dictated by some of the old priests of the *Whare-wānanga*, or house of learning, and until quite lately have been considered of so sacred, or semi-sacred a character, that they have not been communicated to Europeans.

The particular part of these documents relating to the Moa, were dictated to Mr. J. M. Jury at Poverty Bay, in 1839-40, by the old men Te Apaapa-o-te-rangi, Kahutia, and Te Akitu, and in February, 1840, were copied out for H. T. Whatahoro (Mr. Jury's son), and

have been in his possession ever since. It is by the latter's courtesy I am enabled to use his father's notes.

Biologists will at once feel inclined to discard the description of the Moa given in this paper, because it mentions that it had wings. There is a possible explanation of this I think. In the first place we must remember that the tradition has been handed down through many generations, and is therefore liable to variation and additions. It is possible that the 'wings' have been added to the story in more recent times, when the Moa had disappeared and its exact description forgotten. There has, possibly, been some confusion of ideas as to the traditional account of the Moa and that of another traditional monstrous bird which partook, according to those traditions, more of the character of the Pterodactyle, having a reptile body and large wings, and this tradition is very ancient indeed. However this may be, the account of the habits of the Moa agree with what has been deduced from a study of their skeletons, and shows why the bones are so often found in swamps, etc.

The original Maori of this tradition will be printed with others later on.

After explaining about the parts of the country occupied by the *Tangata-whenua* (which differs somewhat from the much fuller account we have) the narrative states (I translate)—“Now, the great reason why those other parts were unoccupied by man, right over to the South Island, was a bird the Kura-nui, that is, a Moa—now so called. The proper name of this bird is a Kura-nui. The first man to discover this bird was Rua-kapanga, who came over in Toi's canoe; Te Manu-waero-rua (Toi's father) was the elder brother, and Rua-kapanga was the younger.*

“Rua-kapanga went on one occasion with some men of Ngati-Whiti-kau, one of the sub-divisions of Ngati-Te-Pananehu (aboriginal people), away inland of Maketu (in the Bay of Plenty) to the forests, to snare birds. After they had been there for a long time, Rua-kapanga ascended a ridge to see what the nature of the country was like. As he sat there, he beheld a bird passing along the open plain by the course of a stream. He said to himself, What manner of bird is this? He thought it might be a *ngarara* (reptile) that had taken on the form of a bird. He said to his companions, ‘Perhaps it is

* It may be noticed just here, that there are traditions about a great bird named Te Manu-nui-a-Rua-kapanga, known both to other Maoris and to Rarotongans. It is not quite consistent to say that this man discovered the Moa, and at the same time account for the southern part of the North Island not being inhabited by the *tangata-whenua* because of the Moa, the latter people being here long before Rua-kapanga.

Upoko-hao-kai or Ngarara-huarau.* Those *ngarara* have at all times the power of changing their form—sometimes into a whale, a seal, a man, or a long-haired dog.' He commanded his companions to remain concealed lest it (the bird) should think they were after it. When the bird came close under where they were, they then distinctly saw that it was not a *ngarara* but a monstrous bird indeed!

"Nevertheless, they had some doubts about it because of its extraordinary size. It was not long before others appeared, seventeen of them, coming along by the same way as the first. Rua-kapanga had now no doubt they were not *ngararas*, and was sure they were birds. They stretched forth their necks to gather the fruits, how long indeed were their necks! When they came to the banks of the stream, they stood on the edge and stretched down their necks into the water and brought up some *kakahi* (fresh water mussels), cray-fish, fish, mud, and eels. *Tawa*, *matai*, *hinau*, and *pokaka* trees furnished the fruit they ate, and from the banks of the stream they got the *koka* (or wild turnip) of which they ate the whole from the leaves to the root—not a fragment was left.

"Rua-kapanga now sent forward his two dogs named 'Te Atakura' and 'Kau-moana,' the first of which was a female. When the two dogs reached the birds they all gathered together, and stood, not moving, whilst the feathers on their backs and necks stood up, and their wings expanded like a common fowl. Each stretched out its neck in front. Now it was that Rua-kapanga descended from the top of the ridge to just above the birds, and urged on his dogs, at which the male dog flew at them, when one of the birds struck him a downward blow on its head, with its beak, and killed the dog. The birds then ran up and picked at the body with their beaks, first taking out the eyes, afterwards piercing the body. Rua-kapanga called off his other dog, and then the people cast stones at the birds which went off leisurely without apparent fear, occasionally stopping and turning round and looking at the men on the ridge; then they departed making a noise with their mouths. They did not run at all, but went off slowly, sometimes turning to look behind at the men, then going on feeding on the leaves of young grass and wild cabbage."

The narrative then side-tracks off to fully describe Rua-kapanga's companions, but this will appear in full later on.

"My narrative will now return to the birds seen by Rua-kapanga. He was accompanied by Autā, Komako, Waihao, Kawa-a-kura and Mohio, which are all the names that were handed down in the

* Both names of reptile monsters.—See this Journal, Vol. XIV., p. 202, for an account of the last named of the two.

Whare-wānanga. All these people were companions of Toi-te-hua-tahi; Te Kawa-a-kura was the brother of Te Huiareī, Toi's wife, whilst Waihao was another brother-in-law. . . . Rua-kapanga and his friends went to follow the tracks of the birds, which they ascertained followed the banks of the stream, or in the water, sometimes on the edge of the swamps. They did not ascend the hills, but kept close to the water; and it was here they slept, or else near the edges of the swamps, or undulating or level land. In such places they rested or slept. They also inhabited caves during the winter time.

"When they found the tracks used by the birds they proceeded to build a snare in the track" [a sketch shows the snare, like a gallows with three uprights] "with a rope fastened to a post near the snare, so that if the bird got caught it would be held by the post, and thus be snared. They then awaited the coming of the birds. In the morning the birds came along.

"The name for the birds was not known at that time; but they called them 'Te Manu-whakatau,' because the height was the same as a man, such was the length of the neck and the legs." [It is not clear whether this means that the whole height was equal to a man's, or whether it was twice the height.] "Enough of that. Three birds came up to the snare; one in front, the others following. Such was their way, but when they came to a plain or open place they separated. When (the first) came to the snare, its neck was caught; the rope became taught, and the bird called out. Its cry was like that of the bittern, a kind of grunt. Another one was caught in the same manner, making two, and then their cries were so increased that they could be heard a long way off—it was like the noise of a *pukaea* (a trumpet). The third bird came up, when they all cried out together, whilst the third bird bit the rope so it parted; it did the same with the other, so that both ropes were severed, and away went the birds.

"The men then constructed another snare, with a spring, so that it should be low, in order that the body and one of its legs should be caught. In this way one was snared, but before the spring flew up, the rope was cut (bitten through) by the other birds, and the one caught escaped. On another occasion another snare was made, and a causeway built of wood, so the birds should climb up the snare being above. In this way a bird was caught with the legs upwards, so that the others could not cut the rope. The other birds did not move away from where their friend was caught. They would remain there three or four nights, and then go, leaving their friend in the snare.

"So Rua-kapanga and his friends went to have a look at the snare with 'the Manu-whakatau' in it. They fastened pieces of wood to each leg, which were about a fathom in length, and as thick as the

calf of a man's leg. These pieces of wood were fastened with rope and then attached to the body, and the base of the neck was fastened by four ropes. Thus they led it, one man in front, two behind another by the side with the ropes. After cutting the rope off the snare (the spring) the bird came to the ground. Whilst it was suspended above on the snare, the *kura*, or red-feathers, were pulled out from its sides to be used as plumes, together with the tail feathers there were twenty-four feathers in the tail, and two hundred from the sides of the two wings. The bird was thus led to the village, where everyone gathered to look at it. Then one man approached its side he was a very tall man of the Rua-tamore *hapu*. (Here the reciter Apaapa-o-te-rangi said, 'If I were to stand up and elevate my arm, that man would have been taller than the height of my body and arm. It was thus explained by the old men of the Whare-wānanga.') The man's name was Rokuroku. When he got close to the side of the bird, it struck him with its left wing; and Te Rokuroku was killed right out. Then the bird was killed.

"The bird was called a 'Kura-nui' because of the *kura*, or red feathers, taken from its sides, the two hundred feathers mentioned hence 'Kura-nui.' And because it was Rua-kapanga who first discovered this bird it was called "Te manu-o-Rua-kapanga (Rua-kapanga's bird). It was a very long time afterwards that the name Moa was heard of; it was not its original name; the only name it was known by at first was that given by its discoverer, 'Te Manu-whakatau' and 'Kura-nui.'

"The reason that the Moa disappeared was this: when Tamatea* and the others arrived, he gave orders that the plains of the country should be burnt so that the land should be cleared. He said to the tribes, when they were travelling and came across clumps of bushes etc., they should burn them lest they remained as refuges for reptile (i.e., *ngarara* and *moko-peke*—lizards; *taniwhas*—monsters), etc. All men consented to do this when they travelled; and hence died the numerous reptiles of this island through fire; and also the bird, the 'Kura-nui,' which is called the Moa. It died in the lakes and swamps; they fled to the swamps to take refuge for fear of being burnt; they fled before the fierceness of the fires; they fled to the deep parts; they fell over cliffs and died. This is the cause of the death of the 'Kura-nui,' through the fires. Hence the tribes say: it was the fire of Tamatea-ariki that killed the 'Kura-nui.' It was not thought (in those times) that the so-called Moa would be exterminated by the fire; it was thought they would have fled to the forests and have dwelt

* Tamatea-ariki-nui was the high chief of the migration that came here from Tahiti in the "Taki-timu" canoe, *circa* 1350, whilst Rua-kapanga and Toi-te-hua-tahi arrived about eight or nine generations previously.

there. When they were killed it was then understood that they were not forest-dwelling birds, but rather birds of the open and scrubby places. It was only when the *Tawa*, the *Karaka*, the *Matai*, and the *Pokaka*, were in fruit, that they entered the forests to eat of those fruits. In the evenings they came forth from the forests to the open, and stayed by the sides of the streams, lakes, and swamps. They were not swimming birds; if they came to a deep part, they floated there and then died—such was the way of that bird."

THE COCOANUT AND THE PEOPLING OF THE PACIFIC.

AMONG our recent exchanges is "Contributions from the United States National Herbarium," Vol. XIV., part 2, being the "History of the Cocoanut Palm in America," by O. F. Cook. This is the second paper by the same author on this subject, and contains further historical and botanical evidence to the effect that the cocoanut is a native of North-west South America. The author shows very completely that De Caudole was mistaken in supposing that this wide-spread palm was a native of Indonesia or Asia. If this contention is proved (as it seems to be), there are some interesting questions arising out of it in connection with the early peopling of the Pacific.

The author shows, we think conclusively, that the cocoanut does not propagate itself by accidental drift across the ocean. At any rate, if it ever does so, it would only be in cases where the drift is for very short distances. It follows, therefore, that the cocoanut has been spread over the tropics by the aid of man.

If so, it would appear probable that there must have been migrations from South America to the isles of Polynesia; and this theory the author maintains, but supposes it to have occurred in very ancient times. He says, p. 296, "The period in which the cocoanut was first carried westward across the Pacific was in all probability so extremely remote that shore lines and land masses may easily have been different from what they are now." He adduces some instances of the extent to which the South American aborigines carried their voyages in ancient times, but does not give any instances of their reaching the islands; indeed, it is probably impossible to do so from other than botanical evidence. We may remember, however, in this connection that the Easter Islanders relate that the ancestors of the "long-eared people" who were found in occupation of that island when the Polynesian people arrived there some twenty to thirty generations ago, are said to have come from some very hot country away to the east. And again, that Dr. Carroll holds that the Easter Island hyroglyphics are related to those of the Peruvian Quichua people. The Marquesans have a tradition (according to Captain Porter) that they obtained their cocoanuts originally from some island or country called Ootoopoo (probably Otupu in modern Polynesian), lying to windward or eastward of that group.

Even if there had been such migrations from South or Central America to the Central Pacific bringing with them the cocoanuts, the probability is that the Polynesians exterminated the people when they overran the Pacific in the fifth and following centuries. There is little, however, to support this view of a prior population in the islands to be deduced from the well-preserved tradition of the present inhabitants, beyond the Easter Island story.

We think it quite possible, with the known powers of navigation of the Polynesians, that they at one time or other did extend their voyages to the coasts of America, and may have brought back with them both the cocoanuts and the *kumara* (or sweet potato). But here arises a question that the present writer feels unequal to solving, *i.e.*, "Is the American cocoanut so nearly identical with that of Central Polynesia as to allow of its having been obtained from the former country within the Polynesian period, or, say within the last fifteen hundred years? Could the variations (if any) have become fixed within that period?"

Mr. Cook himself adduces some evidence of the easterly drift of a Polynesian population to the shores of America. He says (p. 295), "As an indication that some of these expeditions from Polynesia reached the American continent, we may refer to the banana—a plant certainly a native of the Old World, and also widely distributed in pre-Spanish America. Balboa* found on his first expedition across the Isthmus of Panama a tribe of dark-skinned heavily tattooed people, with frizzled hair, which various historians have described as negroes, following a statement to that effect by Peter Martyr:—'There is a region not past two dayes iorney distant from Quarequa in which they founde only black Moores, and those exceedynge fierce and cruell. . . .' Oviedo's much more detailed account of these people makes it apparent that they were not negroes. Peter Martyr's statement is in the nature of a casual report echoed from second-hand information. Oviedo's narrative was drawn up on the isthmus when he arrived in 1513, the year after Balboa crossed. It embodies the direct testimony of Balboa himself and other eye-witnesses of the event of his remarkable expedition."

"It is evident enough from Oviedo's account that the black frizzle-haired people encountered by Balboa were recent intruders and not ordinary Indians, but there is not the slightest indication, expressed or implied, that they were African negroes, who were quite unable to make voyages to America either by design or accident. . . . The Pacific, however, was the scene of a maritime activity,

* Balboa, the so-called discoverer of the Pacific Ocean in 1513. It is almost needless to say that Polynesian navigators had traversed large parts of this great ocean nearly a thousand years before Balboa saw it.

as shown not only by the Polynesians, but by the dark frizzle-haired Melanesian people who were extending themselves to the eastward, and had reached not only Fiji and Tonga but Tahiti and the Marquesas. The place where these frizzle-haired people were found by Balboa was close to the Pacific Ocean and very far from the Atlantic."

Now this would be good evidence of the arrival of some Polynesians on the Pacific Coast of the Isthmus of Panama were the people not described as "frizzle-haired." No true Polynesian is frizzle-headed in the ordinary use of the term, though the description would apply to the Fijians, a mixture of Polynesian and Melanesian. Nor could these people have been true Melanesians, for they do not tattoo, nor are they extensive voyagers like the Polynesians; unless, indeed, they were taken by the latter on their voyages as sailors and servitors—a thing that has apparently not been infrequent. We know that there were Melanesians (or half-bred Melanesians) in Ra'iatea Island, near Tahiti, as late as the twelfth century, if not later, and many things seem to point to their having been in Hawaii and Tahiti as late as the fourteenth century, when the great migration to New Zealand took place from the latter island. But these people had been taken there by the Polynesians, to whom they stood in the relation of serfs; they were not natives of those islands. Hence, one would be inclined to think that Balboa's "frizzle-haired" people of Panama were the crews of some Polynesian navigators who had crossed the ocean to that part, were it not that none of the straight or curly-haired people are mentioned such as the Polynesians are.

The whole of Mr. Cook's paper (seventy-two pages) is most interesting reading, and no one who deals with Polynesian history in the future can afford to neglect it.

WHIRO AND TOI.

By HARE HONGI.

[We have to apologise to Mr. Hare Hongi for the delay in publishing the following paper. The reason is this: we have a very valuable genealogical table from Rarotonga, collected from the best existing sources by Mr. S. Savage, which is probably the most complete and extensive ever collected from any branch of the Polynesian race; but it has not yet been published, simply because Mr. Savage has not had time in his busy life to provide the notes that are to accompany the table. Mr. Savage's table is important in regard to Whiro, inasmuch as it shows his connection with other Rarotongan lines, and, indeed, supports the table already printed (J.P.S., Vol. VIII., p. 48), and this reveals a somewhat different position for Whiro to that contended for in this paper of Mr. Hare Hongi's. The difference, however, between the Aitutaki account of Whiro's position (J.P.S., Vol. XII., p. 144) and that given by Te Ariki-tara-are of Rarotonga (J.P.S., Vol. VIII., p. 48) is not so great as to discredit either historian. In the lengthy history of the Rarotongan chief Tangiia (the full particulars of which have not yet been published), it is quite clear that Whiro was a contemporary of Tangiia, and from the context we may judge that the former was possibly one, it may be two, generations older than the latter, but this is uncertain. And as Tangiia, by the mean of many lines lived twenty-six generations ago, Whiro may have been by the same story twenty-eight generations back from the year 1900, and this brings him within three generations of Toi, whose position at thirty-one generations back from 1900 has been fixed with more certainty than most of these old Polynesians—see J.P.S., Vol. XVI., p. 182. In the time of Toi's grandson Whatonga, *i.e.*, twenty-eight generations back, there was a Whiro-nui who was present at a great canoe race held in Tahiti, when people from all the adjacent groups were present, even from as far as the Hawaiian group. Whiro-nui is no doubt the same as Whiro.

A further reason for delaying Mr. Hare Hongi's paper was the hope that Mr. Tati Salmon, one of our members in Tahiti, would have fulfilled his promise, made to us in 1897, and subsequently renewed, that he would procure from the best authorities in Porapora island, where Whiro (or Hiro) left descendants, the genealogical descent from and story of this Whiro. Unfortunately Mr. Tati Salmon entrusted this paper to private hands instead of to the mail, and it is now lost.

The interest in such questions as the above is the mutual light that traditions from various parts of the Pacific throw on one another, and the assistance that their accord renders in fixing definite dates in Polynesian history. In this respect Mr. Hare Hongi has rendered excellent service. We can afford to wait awhile to fix definitely Whiro's position.—EDITOR.]

IN order to open up the way towards as satisfactorily fixing a still higher connecting point of genealogical history beyond that of Ruatapu (see Journal Polynesian Society, Vol. XIX., p. 87), we may pass on to discuss those apparently common ancestors Whiro and Toi, surnamed Te Huatahi or Kai-rakau, ancestor of this Ruatapu. As there is but one Toi of his place and period, so there is but one Whiro; Whiro, the great warrior-navigator, father of Tai Te Ariki, Pua-i-te-rangi, Marama-nui-o-hotu, and others. Any doubt as to the existence of another Whiro (or Toi) of a like period apparently arises in the many stories of the many descendants scattered about the various islands, and to the confusion through time and other causes in the genealogical lines. To gravely put forward the theory that this Whiro was deified after death as "god of thieves" is nonsense. Whiro, god of thieves (so-called), is one of the mythical sons of Rangi. He is lord of darkness and, incidentally, of death. As lord of darkness he is the antagonist of Tane, the lord of light. It is in his aspect as lord of death that this Whiro is stigmatised as being a "robber," for he is charged with having *robbed us of our dear ones*, and so as being the worst of robbers. (He is the original Whiro-te-tupua and Whiro-te-tawhito.) From that arises the term of *kai whiro*, applied to a notorious thief or robber. But let us move on to more profitable discussions.

This human Whiro it is, then, who appears in Mr. Large's table (Vol. XII., facing p. 144) as "Iro-nui-ma-oata," the great ancestor of Ruatapu, whom Whiro precedes by ten generations. Here Whiro appears placed at an elevation of thirty-one to thirty-two generations ago, therefore as contemporaneous with Toi. Now, by most New Zealand lines, the descent of Ruatapu is directly through Toi (for representative lines see Journal Polynesian Society, Vol. VII., facing p. 40). But it is generally inferred that Whiro has a place on the same line—that remains still to be proved. The fact that by Mr. Large's table Whiro holds such a position makes the point interesting; it is worth following up, if only for the reason that in this Whiro discussion we are apparently working towards a common elevation, which is not quite the case at present with reference to Toi.

To that end I present a portion of a very ancient Nga-Puhi *karakia*, a ritual which is known as "*Te pure-tupapaku*," or, the purification of the dead. The *pure* is very lengthy and contains many divisions. It was chanted by the officiating priest when on the way to the burial of a distinguished chief; also when the bones of such were exhumed and removed, as was the ancient custom (*hakunga*). I give that portion or division which is known as *te umu-kaka*, *te umu-tane*—which may be rendered, power issuing in the male line:—

Tena te umu
 Te umu ka whangai (mo te umu-kaha tena)
 Te umu koi runga
 Koia Mouriri
 Koia Morekareka
 Koia Morakitu
 Koia Whiro (Whiro the great)
 Koia Toi (Toi the great)
 Koia Apa
 Koia Rauru
 Koia Whatonga
 Koia Rutanga
 Koia Rongomai
 Koia Tahatiti
 Koia Ruatapu (Ruatapu here)
 Koia Rakei
 E Puhi-moana-ariki e
 E Tama-ki-te-ra
 Tena te umu
 Te umu kai whangai.

(In that formula females are omitted, as also are males of little note or who had lost *mana*.)

In that ancient *karakia*, then, we find Whiro and Toi placed together, and as ancestors of Ruatapu. It is not here claimed that Whiro is the father of Toi, but it is recognised as a teaching that Whiro *precedes* Toi, and it is not a singular instance. The point that I wish to press is this: If it were held by these native authors and authorities that the plane of Whiro is near that of Ruatapu, they would not assign him in all seriousness to a plane contemporaneous with Toi, or some ten generations *beyond* his true position.

It is just here that Mr. Large's independent table comes in to support the position. For, to sum up, Toi most assuredly precedes Ruatapu by ten generations; the evidence on that point is abundant and conclusive. Mr. Large shows Whiro to precede Ruatapu by ten generations. Finally, in the old *karakia* before us, Whiro and Toi are shown to be contemporary and as ancestors of Ruatapu. While admitting that this does not definitely dispose of the matter, one may urge that, from what is at present known and accepted, it is useless to argue that both parties to this agreement must be wrong.

I now proceed to show that the parties to this agreement also agree on quite a large number of other points concerning Whiro, the individual members of his family, male and female, and their doings. And I do so as further showing the thoroughness of Maori preservation of ancient *traditional facts*, a thoroughness which embraces most minute details.

For this purpose I first present a digest of Mr. Large's story of Whiro (Vol. XII., pp. 135, 137-8).*

Tautu, the son of Iro (Whiro, in Maori), was murdered by the Ati-puna. Owing to this, Iro decided to crush the Ati-puna. His first step was to send his daughter Pio-ranga-taua with certain instructions to her brother Tai-marama, who apparently dwelt in the district of the offending Ati-puna. The girl-messenger's errand was evidently of an extremely perilous character, for on the way she had to defend her life against the Ati-puna men, with a weapon (mark well) improvised of *ara* wood. With this weapon she slew two Ati-puna men, thereby succeeding in eventually reaching her brother. While acting as his wife (which also mark), she proceeded to impart to him the instructions of Iro their father.† The plan of attack on the Ati-puna was at once cunningly arranged by Marama, and the sister having returned in safety laid it before Iro. Thanks to the chivalrous conduct of this brave girl, the plan proved successful, the Ati-puna being completely surprised and were helplessly crushed; those who escaped fled to sea, and "the land passed entirely into the hands of the Ati-Iro. Hence the name 'Marama-warrior-of-Enuakura.'"

Now, that story with the merest variation of terms is briefly, yet none the less completely supported by Maori tradition. Not only so, but the Maori text particularly acknowledges the heroic conduct of the sister by recording that "the glory of splendid conquest rested with her and not with her brother," Marama-the-warrior-of-Whenuakura notwithstanding.

Here are the references drawn from two old epics, the full texts of which, though widely known, I am prepared to send in to the JOURNAL if needed ‡:—

1. "Ko te Tawhiti ko Karihi (reputed brother of Tawhaki)
Ko te wahine i a Marama (the *acting wife* of Marama)
Ko Whatonga i mua" (grandson of Toi).

Further on we come to this:—

2. "Ko Tane-ma-toe-rangi
Ko Pera-nui (a son of Whiro, which see later)
Ko te *ara* o Hinga (name of the sister's weapon, see later)
I tu ai te peka (by which the branch was pierced, by her)
I te turanga parekura (at the general slaughter)
Ko Marama-nui-o-hotu (Marama, this son of Whiro)

* The scene of this story is probably laid in Ra'iatea Island.—EDROR.

† For fear that this incestuous intercourse should be thought to be a Polynesian custom, it is as well to state that the brother did not recognise Pio as a sister.—See the original Vol. XII., p. 138.—EDROR.

‡ We should welcome the full text with Mr. Hare Hongi's translation.—EDROR.

Te tini o Ue-tahi taia Pera-nui (the many Ue-tahi having
murdered Pera-nui)
Kahore te peka i riro
I te Hau-tama-tane (the glory of victory did not rest in the
male)
I ta te tungane (in the brother, that is)
Ki Tai-parae-roa (whose weapon was Tai-parae-roa)
Riro ke te peka (on the contrary the glory)
I a te tuahine (rested in that of the sister)
I Hinga-ki-te-manowai (with the weapon Hinga-ki-te-manowai)
I ta Piua-i-te-rangi " that of Piua-i-te-rangi. (" Pio-ranga-
taua.")

From another epic I present an extract which makes our evidence complete:—

3. "To whare taua (ancestral armoury)
Ko Pou-o-whiti (named Pou-o-whiti)
I mana e Whiro e Tai-te-ariki (whence Whiro and Tai-te-ariki
took)
Ko Tai-parae-roa (the weapon, named Tai-parae-roa)
Ko Hinga ta te tuahine (that of the sister was named Hinga)
He pukai tangata (a heap of slain men)
Na Piua-i-te-rangi " (by Piua-i-te-rangi).

It is difficult to conceive of a more striking agreement occurring in two historical stories of such a remote period, whose narrators, too, have continued to dwell in widely removed countries. The principle actors and incidents of the one story are cited, nay particularised, by the other. Such a minute detail as that of the *ara* wood, of which Piua's weapon was made, is duly found recorded by the Maori: "Ko te *ara** o Hinga." That *ara* the Maori has been unable to explain; it had become lost by time. A noticeable variation is that whereas by the one story it is the many Ati-puna who slay Tautu, son of Iro; by the other it is the many Ue-tahi who slay Pera-nui, son of Whiro. The Maori record, too, implies that Tai-te-ariki (that other well-known son of Whiro) was present at this particular conquest.

Premising that in order to discount the historical value of such accordance as we have here, it is necessary to prove a modern imitation, a wholesale appropriation or a collusion of the worst kind, let me urge that each party to this agreement is apparently very closely acquainted

* The *ara* tree, in Rarotonga and the adjacent isles, is the *Pandanus odorissima* of the botanists, and according to the letter changes between Maori and Rarotongan, should probably be *whara* in the former dialect. It is probable that the Wharawhara (*Asclepias*) of New Zealand derives its name from the similarity of its leaves to the *ara* of the islands.—ENYRON.

with, and very well informed in his subject. On that account they are apparently to be regarded as being more reliable and conclusive than are the most elaborate stories of the ordinary kind. Mr. Large's mentor "Tama" (spare us from the inexcusable phonetic horror "Iseraela"), in furnishing these records, has done our cause a very distinct service.

I conclude with some general observations which bear upon, and arise in the genealogical position of Whiro, its supreme importance being my excuse for lengthening what I had intended as a brief essay.

In the Rarotongan genealogy published in the JOURNAL (Vol. I., pp. 25-7), "Iro" appears at an elevation of forty-five generations. From our present knowledge we regard that portion of the genealogy as being somewhat inflated, although the accompanying text is precise and very full. On the other hand, a Tahitian "Hiro" genealogy appears in the JOURNAL (Vol. II., p. 26), which places Hiro on a plane of but twenty generations ago. This genealogy is of little use to us, for it is very obviously a compression of a more extended line. Its practical purpose is apparently the setting out in detail of the family descendants of Tamatoa I. (who lived but seven or eight generations ago), and this it does well enough. For the rest its Tawake-ariki (Tava'e-ari'i) of thirty-three generations since belongs to a plane some thirteen generations, at the least, earlier (Vol. VII., facing p. 40). And, its representative head "Uru," of thirty-five generations since, belongs to a period which precedes man himself. An adequate study of the subject will evidence that the Uru under notice, placed at the head of a table of any pretensions, is but a contraction of "Ngunguru," and that Ngana, its proto-type, is but a contraction of "Ngangana." These, again, are but contractions of Tawhito-rangi-ngunguru and Tawhito-rangi-ngangana (*ibidem*, Tupua-rangi and Tawhito-rangi), and apply not to human but to ancestral forces of nature. Uru and Ngana (contractions merely) appear at the heads of various genealogical tables, but not with greater frequency than does Rangi, Rongo, Tane, Tu, Atea, Tangaroa, Ru, Nuku, Papa, Tumu, and the host of other ancestral personifications of Nature-forces. Any one of these is proper to grace the head of a genealogical table as indicating man's *origin*—Rangi and Papa, for instance, or, the Sky-father and Earth-mother—which embrace all the rest. That being understood, I will address myself to a discussion of the Uru (and inevitable Ngana) under notice. If I desired to cavalierly dispose of the question as to the incongruity of assigning to Uru this plane of but thirty-five generations ago, I might refer to the JOURNAL (Vol. I., p. 25) and say: "There! there is Uru (Taito-rangi-ngunguru) on the more fitting plane of seventy-one generations." I prefer to invite discussion, and therefore proceed along a different line, in this manner.

Ngunguru and Ngangana, or, Rumble and Flare, represent the male elements; and Fire, of which Te Pupu and Te Hoata, or, Bubble and

Gleam, represent the female elements; and *Water* (*ibidem*, Te Hihiri and Te Rarama). Then, "why ancestors?" you ask. The proposition is a simple enough one, and particularly well known of the ancients; but for Fire and Water, man could not exist. For his existence man is indebted to Fire and Water. Fire and Water are the forerunners; in other words the ancestors of man. There we have it, and so it is that Uru and Ngana, Te Pupu and Te Hoata, very properly find a place in a table which professes to give the origin and descent of man. But, and this must be insisted, Uru is not a human ancestor. Who, for instance, has ever heard of this Uru (or Ngana) living somewhere as a human being, or doing a human act? Whereas as one of the first principles or origins of man's being, we may recognise him anywhere. Such matters have, forsooth, to be thus minutely explained.

They who seek further information are referred to the typical examples published in this JOURNAL (Vol. IV., p. 129; Vol. XII., p. 144, etc.). If those do not prove sufficiently informing to the enquirer, it is useless to seek that enlightenment elsewhere. To proceed:

The stories relating to Whiro, Tangihia, and Tutapu, and to an adoption by Tangihia of Tai-te-ariki, apparently find no response in New Zealand. This is a very curious fact which requires explanation. (And "Pa" is not Tai-te-ariki—Journal Polynesian Society, Vol. II., p. 277.)* One does not care to enter into a matter which thus seems peculiarly to belong to the Central Pacific. One would merely suggest that in those stories there exist evidences which appear to confound Whiro with Karika. If that proves to be the case, therein lies the explanation, for Karika apparently finds no important place in our New Zealand traditions.†

In our Maori references there occur particulars which connect Whiro with the people of Tonga-nui and of Eromanga (? New Hebrides). Any traditions from those places concerning Whiro would be of great interest and service. Are any Eromanga evidences extant concerning their ancient chief Ve'a, or Weka? If there are such available I can very readily supplement them from ours.

In Vol. XII. of the JOURNAL, p. 144, verse 5, of the heroic song in honour of Whiro runs as follows: "Taku tama e: E Torea: E Torea ainei koe na Ahatonga." Does this Ahatonga refer itself to Whatonga, grandson of Toi? Whatonga, Hatonga, Atonga, is known in the Central Pacific. Reference is found in the JOURNAL, Vol. IV., p. 99, *et seq.*, and a genealogy is given on p. 129. It is interesting to observe therein

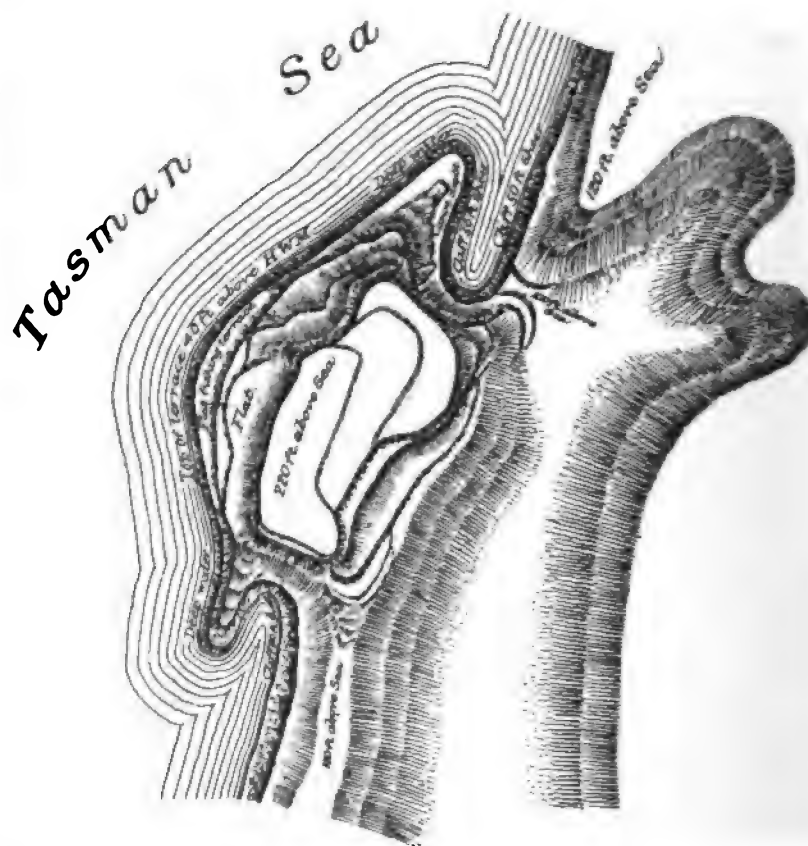
* The Rarotongan family of Pa are, nevertheless, the descendants of Tai-te-ariki.—EDITOR.

† If Mr. Hare Hongi were acquainted with the full stories of Tangihia and Karika, he would not suggest that the Rarotongans ever confuse Whiro and Karika.—EDITOR.

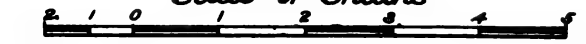
the record of: "Rata with Atonga, Iro and Karika, being chiefs of Savaii." Another noticeable reference occurs in this JOURNAL, Vol. IV., p. 279, as follows: "Enquire of King Ta'ihia and his father Tai-te-arii, and of Tautu, the friend of the king, about these things." It will be seen by the context that the King Ta'ihia referred to here is none other than Tangihia, the foe of Tutapu. That being admitted, we proceed to notice the names of Tai-te-ariki and Tautu occurring in the sentence. In these we recognise the sons of Whiro, whom we have been discussing. Now, the curious point about this sentence is that Tai-te-ariki is distinctly referred to as being the father ("*matua tane*") of Tangihia. As that fact is directly opposed to the statement that "Tai-te-ariki was the adopted son of Tangihia," the question arises, which is right?

Map No 10
 Otumatua Pa
Ngatitama Tribe

Sketches by W. H. Skinner



Scale of Chains



W. F. Gordon del

THE ANCIENT FORTIFIED *PA*.

By W. H. SKINNER.

THE Taranaki coastal district, extending from the Mokau River in the north to Waitotara in the south, is recognised by authorities on such matters as being pre-eminently the centre or one of the ancient New Zealand *pa*, or fortified village builder. The remains of scores, we might almost say hundreds, of these ancient strongholds are still to be seen scattered throughout the West Coast district (Taranaki) of the North Island. The great isolated cones of

Auckland Isthmus, scarped and counter-scarped from base to summit by the ancient tribesmen of the isthmus, overshadowed by the bulk and commanding presence, as it were, these prototypes of Taranaki; but what these lack in bulk they make up in numbers, and the ingenuity exercised by their architects in turning to the best and most ingenious uses the sites selected for the tribal citadel. Nowhere else in the Dominion are to be found so many and such excellent specimens of the *pa*. The Whakatane district, in the Bay of Plenty, alone approaches, but does not exceed, this district in the number of *pas*.

The Polynesians loved the sea, and the local branch of the race remained true to its old love. Every suitable headland, island, or projection, along the coast of North Taranaki in particular was adopted some time or other in the tribal history as a site for a *pa*, or village. At all times the *pipi* (cockles) or mussel-beds were available, and provided a never-failing supply of food, whilst in the season the fishing boats were launched forth with great ceremony to the tribal fishing grounds; and those keen sportsmen and close observers of nature rarely ever failed to harvest a plentiful supply of the Maori's greatest delicacy.

The fortified *pa* seems to have been a very ancient institution in New Zealand, and especially on the Taranaki Coast. We learn from reliable tradition that the real *tangata-whenua*, or original inhabitants of the country, who were found in occupation on the arrival of the *te-huatahi* from Eastern Polynesia in the middle of the twelfth century, were in the habit of building fortified *pas*; indeed, they seem to have introduced the fashion and put it in practice soon after their arrival on this coast. This ancient people, who came, no doubt, from

the Western Pacific, are said to have first made the land at or near Nga-Motu (the Sugar-loaf Islands), and made their first settlement in the neighbourhood of the Urenui River. They are accredited with the building of the following old *pas*, which are still in good preservation, having no doubt been kept in repair until their abandonment in the early years of the nineteenth century: Maru-wehi, Poho-kura, Okoki, and others, all on the banks of the Urenui River.

In the "History of the Taranaki Coast," recently appearing in these pages, allusion has been made to many such *pas* whilst dealing with the history of the various tribes. It is now proposed to describe in detail, so far as we are able, a typical ancient fort, and for this purpose have selected the O-tumatua *pa*, a stronghold of the fighting Ngati-Tama tribe of Northern Taranaki. This *pa*, a plan of which accompanies this article, is situated on the sea-coast about one mile south of Puke-aruhe—thirty-five miles north of New Plymouth—and was the advance post to the south of the tribe, as was the Kawau *pa*, so often alluded to in this JOURNAL, to the north. But, unlike that more celebrated fort, its position did not command and completely dominate the great highway of the West Coast, as by skirting the foothills, a mile distant, an advancing or retreating *tawa* could ignore the inmates of O-tumatua. On the other hand, the *tiki* or *toi* (summit) of this *pa* commanded the most comprehensive view of the coast line of any of the numerous *pas* along the coastal belt. From Mokau in the north, twenty miles, to the Waitara and Puke-rangiora in the south, twenty-five miles, all the coastal *pas* in detail, and many of the inland positions also, were clearly discernable; and consequently from this centre the signal fires from the Kawau, warning the tribe of a threatened raid of the northern enemy, were repeated to the numerous forts and villages southward, enabling precautions to be taken for meeting the enemy or for sending reinforcements to assist at the front.

The *pa* of O-tumatua (which, by the way, must not be confounded with another celebrated *pa* of the same name, situated on the sea-coast six miles south of Opunake, in the country of the Taranaki tribe) is situated on an isolated hill or dyke, rising from the sea-cliffs, which here drop sheer into deep water, to a height of about two hundred and twenty feet above sea level, and eighty to one hundred feet above the general level of the surrounding country, from which it is separated by a shallow valley (see plan attached). The hill has been scarped out as usual, with terraces, on which were built the houses—the principal chief and his family occupying the summit (*tiki* or *toi*)—and which was the stronghold or keep of the *pa*. It is possible that on the flat summit, which measures about fifty yards by twenty yards, was also situated the *marae*, or open plaza or square of the town, where meetings of the tribe were held to discuss important questions; where guests were received and the returning war-parties welcomed; and all important

unctions held. It is more likely, however, that the *marae*, in this case, was situated at the head of the shallow valley, already alluded to, the gentle slopes rising on either side forming a natural amphitheatre, and lending itself to the purpose, from which situation the whole people could enjoy an uninterrupted view of the various ceremonies. We now know that the *marae* of many great *pas* was situated outside the fort itself.

Each terrace was protected by wooden palisades, made of the stems of trees of a considerable size firmly secured together by cross beams by means of lashings made of the *aka* vines of the forests, with here and there larger posts, named *tumu*, prepared with more care and which projected above the line of palisades, being carved with conventionalised human figures of the ordinary kind, hideous in appearance and intended to instil fear into the beholders. Instances are known where a human victim was buried at the foot of each of these main posts—usually slaves taken in battle—but it is not known whether this custom obtained in the case of O-tumatua.*

On the outside line of palisades there were gateways here and there, called *waharoa*, which could be closed at will, and were so arranged that no direct attack could be made on them, for they were defended by short outside, semi-detached lines of palisading directly in front of the gateway, obliging anyone entering to approach the gate from right or left, and thus exposing them to the spear thrusts of those inside the main palisading. The main gateway and entrance to O-tumatua was at its north-east angle, and at the lowest point of the outworks of the *pa*, and close to the edge of the sea-cliff near to the spot marked "100 feet above sea" on plan, the approach being between the curved outlying double bank and trench (palisaded), as shown on sketch. It will be seen at once that the site selected for the main gateway was well chosen, as being most difficult for an assaulting party to gain an entrance from here to the *tiki*, or citadel, and as lending itself for defence at many points along the line of passage-way up to the *tiki*. This passage-way skirted along the bottom of the northern face of the *pa*, a very steep, almost perpendicular hillside, forty to fifty feet high, and the edge of the sheer sea-cliff. Projecting over and commanding this passage-way from above would be the *taumaihi*, or fighting stages, well stored with stones of various sizes for hurling down upon the head of the enemy should they succeed in gaining an entrance through the main gateway. These *taumaihi* were also built at suitable angles and projections of the outworks of the *pa*, and were a special feature of the great fighting *pas* of the mid-Taranaki tribes.†

* See Journal Polynesian Society, Vol. XX., p. 15.

† See Journal Polynesian Society, Vol. XII., p. 211, for an illustration of such towers built by these North Taranaki tribes during their inter-tribal wars at the

The inner palisades were provided with openings for passage, which were barred with a low line of palisades—*pua-kainga*—over which the inhabitants passed by means of notched logs placed on the slant like ladders.

In nearly all *pas* the water supply was usually a matter of difficulty, and it was the first aim of the besiegers to cut off this supply and thus reduce the besieged *pas* to terms. Many a tale is told of the extremities to which *pas* have been reduced on this account. A very romantic story in connection with the siege of the Whakarewa *pa*, near Cape Egmont, will be found in "The Taranaki Coast," p. 245, which hinges on the suffering of the people from thirst. In the case of O-tumatua, however, the people luckily possessed a never-failing spring of beautiful, cool water running out of the seaward slope of the hill within the *pa*, just above the "flat fishing terrace" shown on plan. The water was led into and collected in basins hewn out of the hard sandstone rock, upon which the *pa* rests.

The terraces—*maioro*—on the top of which the palisades were erected are of varying heights, ranging from about fifteen to twenty feet in the main walls, to from six to ten feet in those of minor importance lying within the greater outworks, and were originally almost perpendicular. Outside the principal lines of palisades, at the base of the *maioro*, deep ditches were dug, which added immensely to the strength of the defences. In some well-known *pas*, these fosses are of enormous size, causing wonder at the amount of work executed by aid of the old wooden *ko*, or spade, often in a soil so hard that Europeans would be obliged to use pick-axes in excavating them. The palisades themselves were frequently built on a bank a few feet high, running along the top of the terraces.

On the upper terrace would be the *Whare-runanga*, or Council-house, used also as a guests' house, besides the houses of the principal families of the *pa*. There is no occasion to describe the nature of these houses, for full descriptions of the better class of these are to be found in this Journal, Vol. V., p. 145, by the Rev. H. W. Williams. The closely related families lived together, usually within a sub-enclosure within the *pa*, in which were frequently several houses. Near each families' quarters were the underground *ruas*, or pits, in which the *kumara* and other stores were preserved. These *ruas* are a prominent feature in all Taranaki *pas*. They were usually six to eight feet deep and eight to ten feet wide at the bottom, but narrowing upwards to the entrance, which was about two feet square, lined with slabs of the fibrous matter cut from the *Whaki* tree-fern, which would last certainly over one hundred years. It was only the square upper part of the *rua* that was

Chatham Islands in 1839. These, of course, were used for musket firing, but did not differ materially from the original type.

so lined to a depth of eighteen inches or two feet. The *rua* mouth was covered over with slabs of the same tree-fern. Sometimes the store-houses were sunk in the ground three or four feet, and the whole covered with a V-shaped roof made of slabs, and outside them a covering of earth. Again, there would be other kinds of store-houses (*patakas*) built on piles, sometimes on tree trunks twenty feet in the air, frequently very handsomely carved and painted red with *kokowai*, or oxide of iron. In these were stored arms, utensils, fishing-nets, and other valuable property. The people of the Taranaki Coast, however, did not excel in house carving, like the tribes of the East Coast and Bay of Plenty, of whose handiwork two beautiful examples are to be seen in the *patakas* in the Auckland Museum.

On the lower terraces of the *pa*, near the sea, would be seen long lines of stages (*whata-mango*), on which were dried the shark, *mango*, to serve as winter provisions, and to be given in exchange with the inland or bush-dwellers for the *tuna* (eel).

It is somewhat difficult to estimate what the population of a *pa* of this size would be. If we say from five to seven hundred it would probably be about the mark. This number would, of course, be greatly increased in time of war, when all those who lived at their distant cultivations would be gathered into the fort.

With regard to the canoes (*waka*) which were such an essential in the life of the Maori, it is hard to say now where these were "docked," situated as O-tumatua was. It was impossible that they could be hauled up from the sea-level to the lower terraces of the *pa*, excepting possibly the smallest of *waka*. It is highly probable that in this case they would be accommodated at the excellent landing place and canoe shelter at the mouth of the Papa-tiki stream, overlooked and protected by the great Puke-aruhe *pa*, occupied by their fellow-tribesmen, a short distance to the north, or at the Whakarewa *pa*, at the north end of the Wai-iti beach, a mile to the south.

All signs of houses, palisading, or other woodwork having disappeared from O-tumatua, it is impossible now to give the sites of certain particular parts of a *pa*, such as obtained in all of them; but we give below a description of a few features that were common to all *pas* formerly.

The main gateway (*waharoa*) of a *pa* was, of course, in the outer line of palisades and was usually handsomely carved. From it a main street or way, often very narrow, led through the *pa*, and this was called the *riuroa*. There were narrow crossways leading from the *riuroa* to give access to other parts, which were called *riuroa-mataiti*, and from these access to the different divisions of the *pa* where the family groups lived, was secured through the sub-palisading by stiles, called *pua-kaiinga*, with steps cut in inclined logs. The double palisading often found, especially in modern times, on the outside defences, was

called *aparua*, and the outside and lowest of all the lines of palisading was called *pekorangi*; the inside one in the double line was the *kiri-tangata*. The wall was called *paropari* (*maioro* in the older form of *pa*), and the narrow space between the *kiri-tangata* and *paropari* was the *taitai*. The usual slope or glacis outside the *pekorangi* was called *tahitahi*. In modern fortifications where the double line of palisades was used, the latter were pierced for firing through, and these apertures were called *whakarua-kotare*. The top of the *paropari*, or bank, on which the two lines of palisades stood, was called the *kuta*. The gateways were supported by huge posts, carved and painted, called *tukuaru*, and the tall posts projecting above the palisades, and generally carved with grotesque heads, were called *tumu*.

The *ariki*, or head chief of a *pa*, was, of course, very *tapu*, as was all belonging to him. He had a small *pataka* erected near his house, called a *pu*, in which were kept preserved birds, human flesh, etc., etc., only to be eaten by him. This kind of storehouse had only one post, on which it was stuck like our pigeon-houses. In the same manner all pertaining to the priest (*tohunga*) was equally sacred. His storehouse was named an *ipu*, but had two supports. Near his residence was a small enclosure fenced around with high posts, in which was an erection called *Te-pou-tapu*, in the form of a canoe-end fixed in the ground. This was the sacred place of the *pa*, the *tuahu-tapatai*, sacred altar; into this enclosure only the priest entered, except when for any purpose some one of the people desired the aid of the priest; under such circumstances he was allowed within whilst the incantations (*karakia*, or ceremonies) were going on. This sacred spot or pillar was also called *pou-whakatipua*, or *pou-whakakikiwa*. When, however, the sacred spot or pillar, the *pou-tapu*, is situated near the *waharoa*, or main gateway, as it should be, then near it was kept the *waka*, or receptacle (usually a wooden box), in which the emblem of the particular god (*atua*) of the tribe or *pa* was kept. And it was from this sacred enclosure that the priest addressed the people when the will of the gods required to be made known. There was a particular kind of receptacle called *kawiu*, a *pataka* on a pole, where the *waka* of the god was kept. (An excellent specimen elaborately carved in spirals, of the *waka* referred to, is now in the New Plymouth Museum.)

There was also a latrine provided in a *pa*, usually called the *paepae-whakariro*, or *paepae-hamuti*, also *paepae-o-whaitiri*, etc., with which were concerned some important ceremonies of initiations. A tree projecting out over an out-of-the-way corner of the fortification, or over the edge of the cliff on which the fort stood, was often selected or used as the latrine.

In many *pas*, particularly those situated in more or less flat country, there was a high tower of wood erected near the main entrance, called a *taumaihi*, from which the watchman could observe the approach of

anyone. These towers had two or three, sometimes more, stories floored with poles, and large quantities of stones were stored in them to cast down on an enemy, as already described.

The *pa* was likened to the human body in its names of parts; as for instance: the part near the main entrance, the *waharoa*, was named the *upoko*, or head; the main way through the *pa* was the *iwi-tuaroa*, or back bone; the flanks, *kaokao*, were the right and left-hand sides of the body, etc.

The cooking houses were kept quite separate from the living houses, for all food was considered contaminating and a defilement to the *tapu* of the dwellings. These cooking houses were called *kauta*, and were roofed sheds with open sides, but as the firewood was stored along the open parts, they formed rough walls when the place was fully stocked with wood. As a rule, these houses stood on the lower terraces, or even outside the defences. Within them were one or more Maori ovens (or *hangi*), with heaps of stones, which, when heated, cooked the food.

NOTE.—After this paper was written, a copy of "The Dominion Museum--Bulletin," No. 3, was received, and this describes very fully a *pa* built for the International Exhibition held at Christchurch in 1906, which article describes very fully that particular *pa*, and, gives much information about the ancient *pas*. The article is very fully illustrated. It was written by Mr. A. Hamilton, the director of the Dominion Museum, and by Mr. James Cowan, with supplements by Dr. Te Rangihira, all members of this Society.

NOTE 2.—It is stated above that the receptacle in which the emblem of the god was kept is called *waka*. Now *waka* also means a canoe, a vessel (a ship in some parts). Compare the following from Prof. A. H. Sayce's "Fresh Light from the Ancient Monuments," p. 35: "It must, however, be noticed that the shrines in which the images of the gods were carried in Babylon were called 'ships,' and that these ships corresponded with the ark of the Hebrew Tabernacle."

NGATI-WHATUA TRADITIONS.

No. 1.

NGA KOBERO O MAHANGA.

I tuhia e TAMATI WHAKATARA, i Dargaville.
21st October, 1892.

(He mea tuku mai na Revd. Hauraki Paora.)

KO tenei tangata ko Mahanga, no Wai-mamaku; ko tona kainga tena, a puta noa mai ki tenei takiwa katoa, ki Te Wairoa nei. Ko te tane tuatahi tenei a Wai-heke-ao i moe nei i a Hau-moe-warangi nei. I noho a Mahanga ki Maunga-nui, a, me Tutaki hoki i a ia e noho ana. Ko te mea hoki i noho ai a Tutaki i a ia, e moe raka tana tamahine—a Wai-heke-ao i a ia i a Mahanga. A, i muri, i etahi wa ka haere mai a Tutaki, noho rawa mai i Ao-roa. Ka timata e ia te noho i taua pa i huaina ai nona, tena i muri i tena wa ka haere ano a Tutaki i a Mahanga e noho rawa atu i Manga-nui. Ka noho na i reira a, tae atu ki teteahi wa, ka haere mai a Tutaki raua ko tona tamahine ko Wai-heke-ao kua wahinetia ra hoki ma Mahanga. Te take i riro ai i a ia, i a Tutaki, tona tamahine, koia tenei: I to Tutaki haerenga atu kia kite i tona hunaonga me tana kotiro, i a ia e noho ana i reira i teteahi ahiahi ka tonu atu a Mahanga i a ia kia haere ki te tiki wahie. Ka haere ia; a no reira ka whakaaro a Tutaki he mahi hē tenei na tona hunaonga ki a ia, he whakaiti. Kahore i roa i muri iho i tena na, ka mea atu a Tutaki ki tana tamahine, “Hoatu! ka haere taua, ki te mau atu i oku kakahu.” Hua noa te whakaaro a Mahanga he haere noa ano taihoa ano ka hoki mai. A haere mai nei raua ka tae mai ki Horehore; ka ki atu te kaumatua nei ki te tamahine, “Hoatu taua, kua e hoki.” Na ko te rironga rawatanga atu tena o Wai-heke-ao, te mahuetanga i a Mahanga.

Ka whakawhiti tonu mai raua i te awa o Te Wairoa, a tae tonu mai kia haere tonu atu whakararo te haere ki Maunga-nui, a noho rawa atu i Moeatoa. Ko Tutaki anake tenei raua ko tana tamahine, ko Wai-heke-ao. Ko Mahanga kua hoki kua mahue atu ra ano kei Manga-nui. I a Tutaki e noho ana ki Moeatoa, katahi ka puta atu nga tangata o te pa, o Moeatoa—o te pa o Tutaki—ki tatahi ki te one,

me te wahine nei, me Wai-heke-ao. Ka ahu ake te haere whakarunga nei, ki te takiwa ki to Hau-moe-warangi nei pa. Ka puta atu ano hoki nga tangata o tera pa; katahi ka kite i te tira tangata raka e haere ake ana. Ka tutakitaki enei ki era; katahi ra hoki ka matakita nga tangata o to Hau-moe-warangi nei pa ki tera. Ko Mahutu te ingoa o to Hau-moe-warangi nei pa.

Katahi ka korerotia e te iwi o Hau-moe-warangi to ratou kitenga i tetei wahine i roto i te iwi o Tutaki i kite ra ratou i te one i Ripiro, koia ano te pai o tena wahine, kahore he wahine hei rite mo te pai. Katahi ka whakaaro a Hau-moe-warangi, kowai ranei tera wahine. Katahi ka whakaaro te ngakau, ki tana mohio ko te tamahine a Tutaki. A, i muri, i etehi ra katahi ka whakaaro a Hau-moe-warangi me haere ia ki Moeatoa, ki te pa o Tutaki raua ko tana tamahine ko Wai-heke-ao. Katahi ia ka haere, a, ka tae ki te pa nei, ki Moeatoa. Ka noho i reira, a, ahiahi noa; ka whakatika a Wai-heke-ao ki te whariki i te whare; e rua nga moenga i whakapaia e ia kotahi i tetei taha o te whare, kotahi i tetei taha. Ka noho nei a Hau-moe-warangi i waho, a, ano ka tino ahiahi noa. Katahi te tangata nei ka haere atu ki te whare. No te tatanga atu katahi ia ka titiro atu, a, e rua nga moenga a. Katahi ka puta ake te whakaaro o te tangata nei, a, mona pu ano etehi o nga moenga. No te urunga atu ki roto i te whare, ka tohungia mai "Tera te moenga mou." Ka moe a Hau-moe-warangi, a, ka aaranga ake, a, ka mea "Ka mate wai hoki au!" Ka rongo atu a Tutaki ka mea atu ki te tamahine, "Tikina he wai mo te tangata nei." Katahi ka tikina e Wai-heke-ao he wai. A, i muri tata ano i te ahine ra, ka whakatika a Hau-moe-warangi; ka puta atu i te whare, a tutaki i te wahine ra e hoki mai ana me te wai. Ka inu atu te tangata nei i te wai, he mea kokohurangi te inu, me te neke haere te tangata nei, me te tuku hoki i te wai kia rere ana, kaore e inumia ana. Ka tawhiti noa ano, ka tahi ka hopu atu ki te wahine ra, ka mauria, a, ae tonu atu ki tona pa, ki Mahutu, a, ka moe i a ia a Wai-heke-ao.

A, no te rongonga a Mahanga kua riro i a Hau-moe-warangi taua wahine, katahi ka whakataka mai i tana ope rapu utu mo taua wahine. Te homaitanga o te ope a Mahanga, ka horo ko Aoroa, ko te pa tuatahi o Tutaki. Ka patua nga mea i patua, ka hopuhopukia oratia nga mea i whakaorangia hei tau-rekareka.

Te rongonga o Hau-moe-warangi i te parekura o te pa nei, o Aoroa, katahi ka whakataka tana ope, ka haere mai ano i tona pa i Mahutu, a whiti i te awa o Te Wairoa. Ko te pa o Mahanga i tenei wa kei Maunga-raho; katahi nei ka hoatu te ope a Hau-moe-warangi, a, ka apa, ka hinga te ope a Hau-moe-warangi i a Mahanga; na te kakenga na ki runga ki te rakau i ora ai a Hau', a, no te whakararuraru o raro etehi take i ora ai ia. Ka hoki nga oranga o te ope a Hau' me ia tahi oki. Tae atu ki te kainga ka tahi a Hau' ka ui atu ki a Wai-heke-ao. He aha ra te mana o Mahanga i kaha ai ia?" Ka whakahokia atu

e te wahine ra, "Kahore he māna ona ake. Engari kei āna toa te o tona toa." Katahi te wahine ra ka tohutohu i te ahua o aua tang he mangu tetahi, he whero tetahi, a, ka mea atu ia, "Mehemea mate aua tangata kua kore noa iho he tikanga ona, o Mahanga."

Na! i muri iho ano ka hoatu ano e Hau' tana ope. I tenei wa Horehore te pa o Mahanga me tona iwi. Te hoatutanga nei e l ratou ko tona ope, ka hinga nga toa a Mahanga me te iwi ona; ora ko Mahanga me tona iwi e rua rau, kotahi o taua rua rau no whakarau i mau mai raka i a ia i te pa o Tutaki, i Aoroa.

Katahi a Mahanga ka rere, noho rawa atu i Hukarere, me te rau i ora tahi atu raka me ia. Ka noho nei i reira ratou ko tona a, i tetahi wa ka puta ake te hiahia o te ngohi, ika, i roto o te moa Kaipara. Tae atu, katahi nei ka hao-ika ratou ko etahi o nga whak i maua mai i Aoroa. E hao ana, e hao ana, nawai a, ka pari te ka kite a Mahanga kua nui mai te tai, ka whakahau atu ki whakarau kia nekenekia mai nga waka. Te taenga atu nei o whakarau ki nga waka ra, tokotokona haeretia ana ki waho, a, tonu atu era me nga waka. Karanga noa atu ana a Mahanga—rawa kia hoki mai, hoe tonu atu, ora tonu atu. Na wai a, e par mai ana te tai, a ka ngaro te tahuna e hao nei ratou. Katahi ka te ki te whakapūpū i a ratou kupenga hei oranga mo ratou, ka pek runga noho ai; otira e pari tonu ana te tai, a, ka ngaro te whal kupenga, a, ka kauhoehoe nga tangata. Ka mate a Mahanga me iwi ki reira.

No kona i huaina ai taua tahuna ko "Te Wai-a-Mahanga"—waho atu i te puaha o te kokoru nei, a Okaro, te tau-ritenga o tahuna, ki ta Tamati; ki ta Hemi Parata kei waho atu o Te Tau nei, i Poutu.

Ko te whakanohonoho i nga tamariki a Hau-moe-warangi rau Wai-heke-ao, kora tenei. (Ki tana ki no Nga-Puhi a Hau):—

1 Makawe,	i puta i tenei	Te Taou hapu
2 Whiti	„ „	Nga-Whiti hapu
3 Rongo	„ „	Ngati-Rongo hapu
4 Mauku	„ „	Ngati-Mauku hapu
5 Riunga	„ „	Ngati-Riunga hapu
6 Weka	„ „	Ngati-Weka hapu
7 Haki-puta-tomuri,	„ „	Te Uri-o-Hau hapu

Nei ra te whakapapa mai i a Hau-moe-warangi:—

Hau-moe-warangi	=Wai-heke-ao
3 Rongo	=Tarawa-moa
Moe-rangaranga	=Pokopoko
Marino-tere	=Arero (wahine tuarua)

Pou-tapu-aka	=Korako
Whakapa	=Tiheru
Tarahau	=Korangi
Wae-rakau	=Wai-mapuna
Paora Kawharu	=Rahera Uruamo
Hauraki Paora	=Te Mihinga
W. T. Paora	

No. 1.

THE STORY OF MAHANGA.

By TAMATI WHAKATARA, of Dargaville.

Translated by S. PERCY SMITH.

[The Rev. Hauraki Paora of Kaipara, who died in July, 1910, sent us the following account of events which took place in the Northern Wairoa somewhere about the middle of the seventeenth century—just prior to the time, in fact, that the Northern Ngati-Whatua tribe came down and conquered their present homes in the Kaipara District, fuller particulars of which will be found in this Journal, Vol. VI, Supplement, p. 64. Hau-moe-warangi, mentioned in this narrative, is one of the great heroes of Ngati-Whatua, from whom most of the existing *hapus* of the tribe are proved to claim descent. In 1904 some of his descendants spent £150 in erecting a marble monument to him, which was unveiled by His Excellency the Earl of Ranfurly, at Poutu, on the north head of Kaipara, in that year.]

TRANSLATION.

THIS man, Mahanga, was from Wai-mamaku (a river four miles south of Hokianga Heads); that was his home, whilst his authority extended to the Wairoa River. He was the first husband of Wai-heke-ao, who was afterwards married to Hau-moe-warangi. Mahanga used also to live at Maunga-nui Bluff (twenty miles south of Hokianga), and staying with him sometimes was Tutaki; the occasion of the latter's doing so was the fact of his daughter Wai-heke-ao having married Mahanga. After a time, Tutaki occasionally went on south and dwelt at Aoroa. About the time he commenced to live at that place, which is said to belong to him (and was situated close to Dargaville, and is now called Mt. Wesley), Mahanga took him to Manga-nui to dwell with him (Manga-nui is a large branch of the Wairoa, coming in from the east, ten miles above Dargaville). Here they lived together until a certain time, when Tutaki and his daughter Wai-heke-ao, who was married to Mahanga, left that place for good.

The reason he took away his daughter was this: When Tutaki went to visit his son-in-law and his daughter, and whilst staying with them, one evening Mahanga told his father-in-law to go and fetch some firewood. Tutaki went; but he considered this was improper conduct on Mahanga's part, for it was depreciatory of his rank. Not long after this, Tutaki said to his daughter, "Let us go! together, so you may

carry my clothing." Mahanga did not think anything of this; in fact, he expected they would soon come back. So the two came on to Horehore (on the Wairoa River, four miles south of Dargaville), where Tutaki said to his daughter, "I think, in reference to we two, we will not go back at all." Now this was the final separation of Wai-heke-ao from Mahanga.

They then crossed the river and proceeded north in the direction of Maunga-nui, but stayed at Moeatoa (which is a place near the coast due west from Dargaville). There were only Tutaki and his daughter there at that time (besides the people of the *pa*), for Mahanga had been left at Manga-nui.

Whilst Tutaki was living at Moeatoa, the people of the *pa*, which belonged to Tutaki, went down to the beach together with Wai-heke-ao. They travelled on towards the south to that part where dwelt Hau-moe-warangi and his people in his *pa*. At the same time some of the latter people were travelling along the beach and met the other party, and stopped to have a look at them. Mahutu was the name of the *pa* of Hau-moe-warangi; it is situated close to the Ripiro beach, where the *toheroa* preserving works are now.

When the second party reached home they told Hau-moe-warangi of a woman they had seen amongst Tutaki's people on the beach of Ripiro,* who was beautiful beyond any other. Hau-moe-warangi wondered who this fine woman could be. At last he felt sure it must be the daughter of Tutaki. After a time he decided to go to Moeatoa, to the *pa* of Tutaki and his daughter Wai-heke-ao; so he went there and remained until evening, when Wai-heke-ao arose to lay down the sleeping mats in one of the houses. There were two sleeping places prepared by her, one on each side of the house. Hau' remained outside until it began to get dark, when he went to the house, and on drawing near saw that two sleeping places had been prepared. He thought to himself one of these must be for him, and when he entered, one was pointed out to him, "There is thy sleeping place." So Hau' went to sleep, but after a time awoke and said, "I am thirsty." When Tutaki heard this he said to his daughter, "Fetch some water for this man." So Wai-heke-ao arose to go for the water. Shortly after she had gone, Hau' arose and followed her, meeting her on the way back with the water, so he drank some of the water, but did so in old Maori fashion, by having the water poured out of the calabash into his hand held before

* Ripiro is the long beach that extends in one straight line from Maunga-nui Bluff to Kaipara Heads, a distance of over fifty miles. It is hard and firm, and would make a delightful place for motor cars or bicycles. Here the celebrated *toke-roa* shell-fish is found in profusion, a great article of diet with the local people. Nearly opposite Te Kopuru saw-mills on the Wairoa, and about half way along this beach, was wrecked in the fifties of last century the French frigate named the "Brillante."

his mouth, at the same time moving away as he allowed the water to waste, for he was not drinking (only pretending). When they had got some distance from the *pa*, he seized the woman and carried her off all the way to his *pa* at Mahutu, and so Wai-heke-ao became his wife.

Now when Mahanga heard that Hau' had abducted this lady, he immediately raised a war-party to secure payment for her. The result was that Aoroa, the first *pa* of Tutaki, fell, when many were killed, and those who were saved were made slaves of.

[It may here be remarked that to European ideas Mahanga's attack on his father-in-law's *pa* seems a peculiar way of venting his feelings at the loss of his wife through another man, for Tutaki and his people had nothing to do with the abduction. Yet, for all that, it was according to Maori law and precedent. The argument on Mahanga's side would be much as follows: My wife was staying with her father. He ought to have looked after her better than to have allowed another man to carry her off; hence he must be punished.]

When Hau-moe-warangi heard of the fall of Aoroa, he also raised a war-party, and started away from his *pa* at Mahutu to attack Mahanga, and to do so he had to cross the Wairoa River, for at this time Mahanga was at his *pa* Maunga-raho (that picturesque rock seven hundred and twenty feet above sea-level, situated on the east side of the Wairoa River, eight miles S.E. of Dargaville, and which, as a *pa*, was absolutely impregnable to assault; to thirst alone would it succumb). The place was attacked by Hau', and his party defeated by Mahanga, he himself only escaping by climbing into a tree, the confusion reigning below prevented his being seen. He and the remainder of his party then returned home. On his arrival he asked Wai-heke-ao, "What is it that gives power to Mahanga?" She replied, "He has no power of his own; but his success is due to his braves." And then she explained that two of them in particular were noted—the one very dark, the other reddish in complexion—adding, "If those two are killed, Mahanga would be done for."

Now, after this, Hau' again went forth to battle against Mahanga, who was at that time at Horehore (on the east side of the Wairoa, about five miles below Dargaville). In the attack made on him and his people Mahanga was defeated, and many of his people were killed, he himself escaping with two hundred of his people, one hundred of whom were the prisoners taken at the fall of Aoroa, Tutaki's *pa*.

Mahanga and his people now fled from that part of the country and settled down at Hukatere (a pretty little bay on the east side of the Wairoa River, four miles N.W. of the junction of O-tamatea River with the Wairoa). Here they lived for a length of time; when one day the desire for fish from the sea of Kaipara decided them to proceed



**Maunga-raho Hill and *Pa*,
Northern Wairoa.**

to one of the sand banks in the Kaipara Harbour* to drag their nets, for which purpose a number of the prisoners caught at Aoroa were taken along. They continued drawing the net for a long time, and then the tide commenced to rise. When Mahanga saw that the waters were rising fast, he sent the prisoners to bring the canoes nearer. When these people got there, instead of doing what they were told, they poled the canoes out over the shallows, and then, taking to their paddles, made off. In vain Mahanga called after them to return; they paddled away and escaped. All the time the tide was fast rising, and soon the sand bank was covered with water. The people then turned to to make their nets into a heap, on to which they jumped. But the tide still rose, and soon the heap of nets was covered with water. They then commenced swimming, but all in vain, for Mahanga and all his people were drowned. Hence is this sand bank called "Te Wai-a-Mahanga" (the water of Mahanga) to this day—it is outside the bay of Okaro, according to Tamati, but off Tauhara, according to Hemi Parata (Tauhara is a mile inside the Poutu pilot station, on the west side of the Wairoa River).

Hau-moe-warangi is said by Tamati to have come from Nga-Puhi, and the following are the names of his sons and the *hapus* who descend from him. (See the original Maori for the names of the sons and the *hapus* opposite them, together with the descent from Hau' to the present day.)

* I think the author is wrong in calling this part Kaipara; it should be Wairoa, or the former name, according to my informants, in the sixties of last century is confined to the southern branch of the harbour.

No. 2.

NGA KORERO O TE HANA, TAMAHINE O MARU-PATUA
RAUA KO HOU-PIPITO.

NA HEMI PARATA RAUKATAURI.

October 29th, 1892.

KO tenei wahine, ko Te Hana, i mua o te moenga i a Rangi-whakapa, ka taka mai te haere raka na nga tangata o tera taha o Kaipara ki Okahu-kura ki te marangai; i whakawhiti mai i te awa o Kaipara ki tenei taha ki Ripiro. Te taenga mai o te iwi nei, he aha te mahi, he aha te mahi, he haka, he aha! Katahi ka haka; katahi ka whakaputa te rangatira o tana iwi raka. Ko Te Rangi-tau-marewa. Koia ano! Arara! Ka rawe! Katahi ka titiro te wahine nei, a Te Hana, ki te tangata raka, me te nui o tona moemiti ki te pai.

[Ka whakaurua i konei etahi kupu whakamarama na Paora Kawharu, mo te mahi a Te Rangi-tau-marewa ki a Te Hana ara: Ko te take i kaha ai te hiahia a Te Hana ki taua tangata he mea mahi ki te umu-atahu, ara, he mea mahi nanakia nana i runga i te tikanga o taua tu karakia atahu kia tahuri ai te wahine ki a ia. No te haerenga o Te Hana ki te koraha katahi ka whai atu a Te Rangi-tau-marewa i muri, a, ka tutaki ki a Te Hana e haere mai ana. No te pahuretanga i a ia ka totoro atu tona ringa a, ka mau ki te huka o te kakahu o Te Hana, ka motu mai i tona ringa te huka na. Ano ka oti ta tona ngakau i mahara ai, te hokinga mai, ka mea atu ki tona iwi, "E! ka haere tatou, heoi ano te painga o te moana." Kahore! kua matau ke tona whakaaro ki tana makutu. Heoi ano ko te haerenga o te iwi hoki tonu atu ki to ratou kainga. I muri kau ano ka pa te ahuatanga o te mahi a te tangata ra ki te wahine nei, ka mea ia ki tona pononga wahine nei kia haere raua ki te tapahi harakeke; te rongonga atu o te tokomahatanga o nga wahine, katahi ka mea atu, "Tatou tahi e haere." Ka haere tahi te iwi-wahine nei i a Te Hana, ka tae ki te repo ka mea atu te pononga "He repo korari tenei!" Ka ki atu a Te Hana, "Hoatu taua!" A pera tonu te mahi a Te Hana, a, nawai a ka heke noa ki Te Tauhara, ki te puaha o te awa, i te tumu-kohatu i te taha raro o taua puaha.]

No te hokinga o te iwi nei ki to ratou kainga ki Okahu-kura, i muri

i te iwi ra, katahi te wahine nei, a Te Hana, ka whakaaro, me pehea ra tana hiahia ki te tangata ra ka puta ai. Ka kitea te whakaaro, ka mea atu ki tana pononga kia haere raua. A, no te taenga iho ki Te Tauhara katahi te wahine nei ka maka i te ara mo raua ko tana pononga, e kau ai i taua moana, e whiti ai ki te one o tena taha, ki Manu-kapua. Ka oti te karakia a te wahine nei, ka mea atu ki tana pononga, "Hoatu taua! Ka kau taua! Engari kaus koe e titiro mai whakamuri i a taua e kau ana. Hoatu! Hoatu! Ko koe ki mua."

I muri i reira ka unuunu i o raua kakahu, ka waihotia iho te huru o te wahine nei, a Te Hana, i te wahi i kau atu ai raua ko tana pononga ra. Ka kau nei, a, ka noho waenganui te kaunga, katahi te pononga ra ka titiro whakamuri mai ki tona rangatira e kau atu nei i muri i a ia. Heoi ano, ko te hēnga i hē ai—ko te totohutanga tena o te pononga nei, paremo tonu atu. Katahi ano ka mahi ano a Te Hana i a ia ano; ko te tino kaunga i kau ai, a, tae atu ana ki tera taha o te moana o Kaipara, ki Manu-kapua. U atu, ka hopuhopu patiki te wahine nei māna.

Na wai a, ka kitea e te iwi o te kainga; ka kiia he tohora, a, no te tatanga atu ka matauria mai he wahine. Heoi, kahore i tata mai te aro o te wahine raka; katahi ka hoki atu, ka korerotia atu ki te pa, "E! He wahine tenei kei te taha o te moana nei e noho mai ana." Matau tonu mai a Te Rangi-tau-marewa—te rangatira o te iwi nei—ko Te Hana, i whai atu ki a ia. Katahi ka haere iho ka mauria mai he kakahu, a, ka arahina hoki ki te kainga.

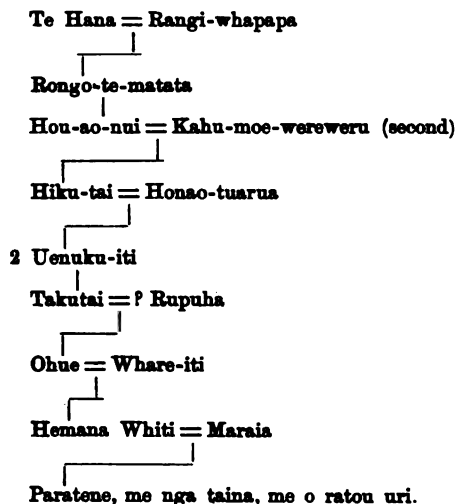
Heoi ano, moe tonu iho a Te Hana i taua rangatira hei tāne māna. Ko tana tāne mataati tonu tenei, ko Te Rangi-tau-marewa; ko Te Ati-Awa te ingoa o tenei iwi.

I muri nei i te wahine nei, raua ko tana pononga, katahi ka rapua e te iwi a Te Hana, a, puta ana ki nga wahi katoa o te whenua. Na wai a, i uta anake te rapunga, a, ka tata, ka haere iho ki te taha ki te moana, a ka tae mai te rapu ki te wahi i mahuetia iho ai tona huru. Ka kitea, katahi ka mohiotia, e, kua āru a Te Hana i muri i ngi iwi o Okahu-kura i tae mai nei, a, kua hoki ra. Heoi ano, ko te hokinga o te iwi ki te kainga; tae atu, ka korerotia te korero, "E, kua whiti a Te Hana ki tera taha!" I tenei ka taka te whakaaro i a Rangi-whapapa—no te mea ko tera wahine kua oti te puhi māna i mua noa atu ano i te wa i oma nei ia, a, e puhi tonu ana māna.

Ko taua iwi ko Te Ati-Awa he iwi nui, he iwi kaha hoki. I kapi katoa nga pukepuke o tera whenua o Okahu-kura i a ratou, me o ratou nei pa. Hei aha ma Rangi-whapapa? Ka whakaaro tonu ia me rapu utu ia mo tana wahine. Katahi nei ka hoatu e i a ratou ko tona iwi, katoa atu i tenei taha o te moana o Kaipara, ka whiti ki tena taha ki Okahu-kura. Te hoatutanga, katahi ka whawhai nei, a, ka roa e whawhai ana, ka titiro tera te rangatira o nga pa raka, ē, kei te nui

haere te kaha o te ope a Rangi-whapapa. Katahi ka puta te kupu a taua rangatira ki tona iwi, "Riria! riria! e te iwi; kia mahia ake nga mahi o te ao!" Ka tahi ka hopu atu te tangata nei kei tana wahine kei a Te Hana, e mahimahia ana. I a ia e pera ana me te karanga "Riria! riria!" A, ka mutu noa ana tana peratanga ka mau ki te wahine ka whakairia ake ki runga o te whare, engari kahore i whakamatea. Me te whawhai tonu, ā, ā, ka hinga te tangata whenua i te ope; a, ka whati. Ko te tino whatinga tena o tena iwi i runga i te whenua i te kaha o te taua a Rangi-whapapa.

Na! ko te moenga tena o Te Hana i a Rangi-whapapa, a, ko te tupuna tenei o tenei iwi o Ngati-Te-Hana, o Rupuha, me Hemana Whiti ma; ara te tahuu mai i a raua:—



Etahi whakamaramatanga enei na Paora Kawharu: Ka tae iho a Te Hana raua ko tona pononga ki te papa kohatu i Te Tauhara, ka unuhia te huru āna, ka waiho iho i reira i te mea meake raua ka kau. Ka mea atu a Te Hana ki te pononga, "E muri, e kau taua, kua e uru te wai ki to mangai." Heoi, no te tatanga atu ki te tahuna tuatahi a Nuku-tahuna katahi ka uru te wai ki te mangai o te pononga nei. Heoi ano, ko te totohutanga tera o te kotiro ra. Ka u a Te Hana ki te tahuna tuatahi, ka haere, ka kau i te roma tuarua, i Te Waipana—ko Moe-tarau te ingoa o tera kua kauria mai raka. A, ka whiti i te tahuna tuarua, ka haere i tera, ka kau ano i te roma tuatoru, ko Te Rengarenga te ingoa. Na, ka whiti ki Manu-kapua. Ka haere, a ka tae ki pa.

A, i te whitinga atu o te ope a Rangi-whapapa ka whawhai nei, a i te mea ka tanpoki te riri a te taua me te iwi o Te Rangi-tau-marewa, katahi ka karanga ake "Riria! Riria! E te iwi! Kia mahia ake te

mahi a te ao." Katahi ka rangona atu e Hau-pae-whenua te reo o te tangata, katahi ka haerea tonutia atu e ia, rokohanga atu te tangata me te wahine, katahi ka patua, ka mate a Te Rangi-tau-marewa. Ka riro te whenua i a Hau-pae-whenua. Ko nga ingoa enei o nga pa i hinga i taua whawhai: O-poro-iti, O-poro-nui, Whakaahu-rangi, Maunga-nui, Tau-nuke-kai.

No. 2.

THE STORY OF TE HANA, DAUGHTER OF MARU-PATUA
AND HOU-PIPITO.

By HEMI PARATA RAUKATAURI.

October 29th, 1892.

[The following story is undoubtedly historical, and the incidents occurred about the middle of the sixteenth century. It is interesting as showing the period at which the Ngati-Awa (or Te Ati-Awa, as Hemi calls them—a name more appropriate to the Taranaki Ati-Awa) were driven from mid-Kaipara to southern-Kaipara, where they afterwards dwelt, until driven from there to the Auckland Isthmus, and finally to Taranaki, where, so far as we can now see, these people formed part of the migration of Takirau-o-Whiti, whose descendants are now amongst the Taranaki tribe. This Ngati-Awa tribe was driven from Hokianga originally, and then occupied Kaihu and the Wairoa River, Okahu-kura, etc., but Ngati-Whatus gradually drove them out and occupied their country (see "The Peopling of the North," this Journal, Supplement, Vol. VI., pp. 38, 64).

Te Hana's swim was a most daring undertaking, even if, as is probable, she took advantage of low water, and rested on some of the sand banks that encumber the Wairoa River where she crossed. From Tauhara, on the western shore, to Manu-kapua, on the eastern side, is fully five miles in distance, and the powerful tides often run at the rate of four knots in that part. But Polynesian women are the best swimmers in the world, as many an astonishing feat proves; they are better even than the men.]

THIS lady, before her marriage with Rangi-whapapa, lived near Ripiro, inland of Te Tauhara; and on one occasion there came from the other side of Kaipara, from Okahu-kura, on the east, a party of visitors. They crossed the river of Kaipara (Te Wairoa) and came over to Ripiro. On their arrival, what, indeed, was the entertainment? *Hakas* and other things! During the *haka* of the visitors, their chief excelled all others in the performance—his posture-dancing was splendid, excellent! Te Hana was looking on watching the man, and was lost in admiration of his performance.

[We insert here an explanation by Paora Kawharu of the means by which Te Rangi-tau-marewa secured the affections of Te Hana: The reason why the desire of Te Hana for this man was so strong was that he had used the *karakia*, or incantation, called an *umu-ātahu* (or spell to cause a woman to love a man). When Te Hana went out for a walk

Te Rangi-tau-marewa followed after her and met her coming back, and as she passed him he stretched forth his hand and pulled off one of the thumbs of her cloak (over which to say his spell). After he had finished what he considered necessary in the spell, on his return he said to his people, "Let us be gone; now is the time when the sea will be smooth." But really he now knew that his spell would be effective. So the people left for their own homes. Not long after their departure the woman felt the effect of the spell on her, so she said to her female servant that they would go and cut some flax (an excuse to get away from the village). When the many women of the village heard this, they said, "We will all go together!" So they all went with Te Hana, and when they got to a flax swamp the servant said, "Here is a good flax swamp!" But Te Hana replied, "Let us go further!" And this was repeated at each swamp they came to until they finally descended to Te Tauhara, to the mouth of that creek, and rested on the flat rocky point just to the north of where it joins the Wairoa River.]

When the visitors had returned to their homes at Okahu-kura, after a time this lady, Te Hana, began to consider how her desire for the chief of the visitors might be accomplished. She finally saw a way; so told her servant to accompany her, and they went down to Te Tauhara, on the banks of the Wairoa River, where she proceeded to explain her project to her servant, which was to swim across the estuary to the beach on the other side at Manu-kapua. After she had repeated the necessary *karakias* to preserve them from sharks and other dangers, she said to her servant, "Let us go! We will swim! But be careful you do not look back whilst we are swimming. Let us go! You go first!" After that they stripped off their clothing, and left the *huru* (or dog-skin cloak) of the lady in the place they started from to swim. So they started to swim, and about the middle stopped to rest, when the servant looked back at her mistress coming on behind. That was the serious mistake she made—she sunk and was drowned. Then Te Hana with fresh determination swam on, and this was the longest part, but she finally reached the sands on the other side of the estuary of Kaipara at Manu-kapua. On arrival she proceeded to catch some *patiki*, or flat-fish, to eat.

After a while she was seen by the people of the place, who, from the distance, thought she was a whale on the shore; but when they drew near to her they found it was a woman. They did not, however, come in front of her, but returned to the *pa* and told the people, saying, "O! There is a woman by the side of the water resting there." Te Rangi-tau-marewa, the chief of this people, knew at once that it was Te Hana, who had followed after him. He went down to the beach, taking with him some clothing, and then led the woman back to the *pa*.

After this, Te Hana took that chief as her husband. Te

Rangi-tau-marewa was her first husband; the name of his then dwelling there was Te Ati-Awa.

After the woman and her servant had disappeared from their place they were searched for by their people, and the search extended to a place near. For a long time the search was confined to the inland, and then it was continued by the side of the water, until finally the searchers reached the place Te Hana had left her *Awa*, or *Te Hana*. Directly the people saw it they divined at once that Te Hana had followed after those of Okahu-kura who had visited them and returned.

So the searchers returned home, and on their arrival told their people, saying, "Te Hana has crossed over to the other side." On this Rangihapapa began to consider; for that woman had been betrothed to him for a very long while, long before she fled, and was still betrothed.

Now that tribe, Te Ati-Awa, was a large and powerful one. The hills of that land at Okahu-kura had been covered by them for many years. What was this to Rangihapapa? He felt that he ought to obtain revenge for the loss of his betrothed. So he raised a war from his people, in which all the people on this side of the *Te Hana* joined, and then they crossed over to Okahu-kura. On this fighting commenced, which continued for a considerable time, at last the chief of those *pas* began to see that the party of Rangihapapa was getting the upper hand and would finally conquer. Then he addressed his people, saying, "Fight on! Fight on, O people! As the deeds of this world be seen!" He then went to Te Hana, and embracing her, placed her on top of one of the houses (where she could be seen when the *pa* was taken), all the time shouting out, "Fight! Fight on!" But he did not kill the woman. All this time the fighting was going on, but after some time the people of the *pa* were defeated and fled. This was the final flight of this tribe from the land, driven by the strength of the *taua* of Rangihapapa.

Now, after this, Te Hana married Rangihapapa, and they became the ancestors of the *hapu* called Ngati-Te-Hana, and of Ruahimana Whiti, and many others, as will be seen by the following (for which see the account in Maori).

[Some further explanations by Paora Kawharu: When Te Hana and her servant reached the rocky point at Te Tauhara, she took off her dog-skin mat and left it there before starting to swim. She said to her servant, "When we are swimming do not let the water get into your mouth." But when they drew near the first sand bank, near Nuku-tahuna, after swimming the first current, named Moe-tarau, she took some water into her mouth, and that was the occasion of the sinking. Te Hana reached the first sand bank, passed over it,

swam the second current, called Wai-pana; then the second bank, and swam the third current, named Te Rengarenga, and so reached Manu-kapua.

Now when the war-party of Rangi-whapapa crossed over to fight, and when the last *pa* was being assaulted, Te Rangi-tau-marewa, in the *pa*, was heard shouting, "Fight on! Fight on! O people! And let the deeds of the world be seen!" Hau-pae-whenua heard this and therefore engaged in the assault; he entered the *pa* and there found Te Rangi' and the woman, and immediately killed the former. The land was then all taken possession of by Hau-pae-whenua. The names of the *pas* taken in this war were: O-poro-iti, O-poro-nui, Whakaahu-rangi, Maunga-nui, and Tau-nuke-kai.]

TE ATUA RAUA KO HINGA-MAI-RANGI.

NA HAMI PARATA.

1892.

KO enei korero, mo Te Atua raua ko Hinga-mai-rangi; he tuakana, he teina enei tangata, ko Te Atua te tuakana. I tupu mai i roto i nga ra o nga tamariki a Hau-moe-warangi. I noho enei tangata ki te pa ki Poutu, i te puaha o Kaipara i te taha ki te raki. Ko Te Atua, he tangata tino nanakia rawa ki te tutu ki nga mahi tukino katoa ki te tangata. I tetahi wa ka taka te whakaaro i a Te Atua kia hanga to raua pa—kia kawawatia, ara, kia hanga ki te rakau. Ka hanga e Te Atua i tana taha, he tino mahi, kahore i hianga. Ko Hinga-mai-rangi ratou ko ona hoa, he mahi hianga noa iho; a, oti noa te pa.

I tera wa ka taka te haere a Hau-moe-warangi ka ahu ki Kaipara atu i te taha ki Te Wairoa, i haere kia kite i tana tamahine, i a Makawe. Ka tae ki reira ka noho; a, i te mea ano e noho ana ia i reira, ka tupu ake tetahi raruraru i reira i pouri ai te ngakau o Hau'. Katahi te kaumatua ka haere, tae noa ki O-mokoiti; he pa tera no nga iwi o reira i aua ra. (E ki ana a Raro ko te take o tana haere e tae atu ai ia ki O-mokoiti, he aroha nona ki nga kai a tana kotiro, a Makawe, he kore no nga tungāne i pai me uta ki runga i o ratou nei waka.) Kitea rawatia mai e tutū ana te puehu o te pa. No reira ka rapu nga tamariki i to ratou papa. Kahore i kitea. Katahi ka whakataua, ka kitea kua mate a Hau-moe-warangi.

Ka mauria mai e ana tamariki, e Rongo, e Whiti e Weka me Haki-puta-tomuri, ka ahu te haere, ka hoki ano ki Te Wairoa. Ka hoe nei, a ka tae ki Poutu; a, ka u ki reira katahi ka haere iho a Hinga-mai-rangi ki te whakatau iho i te iwi ka u atu nei. No reira ka maka iho tana ngakau, penei ana kupu, "E muri, e whakaakea te pa nei, me pakaru i taku nei taha, kahore te pa e tu iho nei e u ana, e tu noa iho ana." Ko te whakaaro o te tangata nei, mo tona tuakana, mo Te Atua, kia mate ai i runga i te kino o tera tangata ki tana whakaaro, i runga i ana mahi kino kua matauria i mua ra. Heoi ano, e moe, e huaki te ata katahi te iwi nei ka uta ki to ratou waka, ka hoe, ka ahu ano ki Te Wairoa, ara, ki etahi wahi o tera takiwa.

Ka momotu te waka o te iwi ra ki waho, katahi ka karanga iho a Te Atua, "Haere atu ra! me to tatou papa; mauria atu ki Te Wairoa." I rongō ano ratou katoa, i pera iho te karanga a Te Atua; a, ka hoe ratou, a, huri noa i Poutu, ka aro nui atu te hoe ki Wai-karetu. Katahi ka oho ake a Haki-puta-tomuri, "I rongō koutou i te karanga iho a te tangata ra?" Ka mea atu te nuinga "Ae!" "E pehea iho ana ki ta koutou nei whakarongo ake?" "E mea iho ana, 'Haere atu, mauria atu to tatou matua ki Te Wairoa.'" Katahi ka mea atu a Haki', "E he ana ta koutou nei whakarongo atu, e tino he ana. E pehea ana te whakarongo a o koutou nei taringa." Katahi ka mea etahi, "E pehea ana kōia ki tau nei whakarongo?" Katahi ka mea atu a Haki', "E penei ke iho ana ra, 'Haere! haere!' Mauria atu ta koutou kopaki ika ki Te Wairoa." I runga i tenei whakamaramatanga a Haki', ka tutohe ratou ko ona tuakana, a, i runga i te kaha o to ratou tautōhe, ka waiho tērā hei putake whakatakariri mo nga tuakana o Haki-puta-tomuri; ko te whakaaro o Haki' he mea ano kia pera ai i hanga ai e ia taua kōpu poroporoaki raka kia pera.

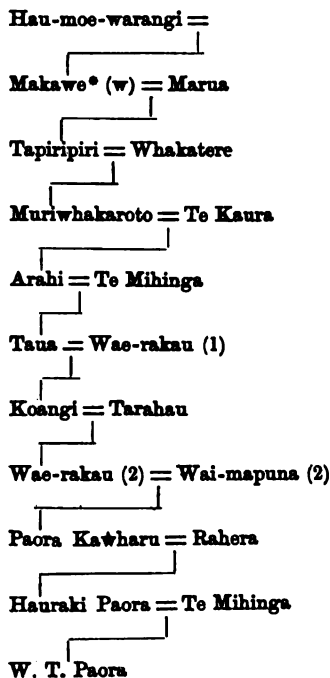
Heoi ano; i runga i tenei ahua, ka whakauria nga waka ki uta; ko te whakaekenga o te pa o Te Atua raua ko Hinga-mai-rangi. Te kitenga o te iwi o te pa i te taua kua whakaeke nei i to ratou pa, ka mahara i roto i a ratou ngakau, hei aha hoki tena taua te whakaeke noa ai i te mea e noho ana tenei ratou i roto i te pa kua oti te hanga hei oranga mo ratou i nga tikanga pera. Kahore i matau ratou, kua oti ke te whakaatu e Hinga-mai-rangi te wāhi ngoi-kore o te pa, i te wāhi kaore e u ana te hanga, i taua wāhi i hanga. No reira tika tonu e haere a te taua nei ki te wāhi kua kiia mai ra e Hinga', kaore i u te ia o nga pou. Te taenga atu o te taua ki reira, kua pakarua, kua puta te taua ki roto, kua papa tonu atu tetahi ki tetahi. Kua kite a Haki' i a Te Atua me Te Atua hoki i a Haki'; heoi, kua haere te tao a tetahi me tetahi. Te whakarerenga mai o te tao a Te Atua kua tu ki a Haki'—tu rawa ki te kopu; ko te mea, kahore i pakaru nga whekau. No te hinganga o Haki', katahi ka haurarotia ake e ia, ka tu tana tao ki te kanohi o Te Atua. Ko te hinganga tena o Te Atua, mate rawa atu i taua tūnga ra. Katahi ka tikina iho e nga tangata o te pa, no reira ano i mau ai te rongō.

Ko Haki', ahakoa i tu, kahore i mate rawa; i ora tonu ake ano i taua wa ano—na nga tohunga hoki e noho tata ana i whai i tona tu, koia i ora ai ia. Na! i te wa ano e whaia ana a Haki', ka timata te whakatu a nga tuakana ona, ka penei: "Tahi tonu ano taku tao ki a Te Atua—mate rawa!" Ka tu ko tetahi, "Naku ke! Tahi tonu taku tao ki a Te Atua—mate rawa!" No te rongonga iho o nga tangata o te pa ki te iwi nei e whakatu ana, ka pataia iho e tērā, "Kei tehea wahi te ūnga o tau patu e Rongō?" Ka utua e ia, kei te mea. Ka kiia iho ano, "Kahore!" Ka uia iho ki a Whiti, "Kei hea te ūnga

o tau nei patu?" Ka mea ake tera kei te mea. Ka kiia iho ano, "Kahore!" Ano ka poto katoa ratou te uiuia iho, na, kahore noa iho he tangata o ratou i tika te whāki ake ki te wahi i tu ai te patu i mate ai a Te Atua. Na! i te hanga nei ano e rupahu ana, ka rongo iti ake a Haki'. Katahi ka mea ake, "He aha ta te iwi nei e korero ana?" Ka meangatia iho e nga kai nāna i a ia, "Ko te iwi nei e whakatu ana ki te matenga o Te Atua na ratou." Katahi ka mea ake te turoro nei, "Na Te Atua ahau i tu ai, a naku hoki ia i mate ai, ko te tūnga o taku tao kei te kanohi." Te rongonga iho o nga tangata o te pa, katahi ka mea iho, "Katahi ano ka tika. Koia tena ko te tangata nana i mate ai a Te Atua." Heoi; te tukunga iho o te iwi e whakatu nei, hore he tikanga, whakama kau noa iho.

Katahi te hanga nei ka hoe ki to ratou nei whenua. Ka ora a Haki-puta-tomuri; nana a Pakopoko-here-taniwha. Ko enei tangata, ko Te Atua raua ko Hinga-mai-rangi, he tupuna ano ki nga tangata e noho nei i Kaipara ki Ripiro.

Ko te whakahēkenga iho o Makawe, wahine tuarua o Marua:—



*Mahawe, tuahine o Rongo, o Whiti, o Weka. Ko tona pepeha tenei: "Mahawe pehā mahue ki waenga," ara, mo te kaha o tana mahi kai. Koia te tupuna o Te Taou hapu.

(Teru atu te roanga.)

No. 3.

TE ATUA AND HINGA-MAI-RANGI.

By HAMI PARATA.

THIS narrative has to do with Te Atua and Hinga-mai-rangi, two brothers, of whom the first was the elder. They lived in the days of the sons of Hau-moe-warangi, and their *pa* was situated near Poutu, on the north head of the mouth of Kaipara Harbour. Te Atua was an evil man who maltreated his fellowman. On one occasion he conceived the idea of building a *pa* for himself and brother; it was to be a *pa-kawawa*, or built of palisades. So Te Atua built his portion of the *pa* very strongly and without any pretence; but Hinga-mai-rangi and his friends only went through the form of putting the posts in the ground.

About that time Hau-moe-warangi left Te Wairoa on a visit to his daughter, Makawe, who lived at Kaipara. After his arrival he stayed here some time, and then there arose some trouble amongst the local people which very much troubled Hau'. In consequence, the old man left for O-moko-iti—a place about four miles south of Okaka, the inner south head of Kaipara. (Raro says the reason of Hau's going there was on account of the affection he had for his daughter Makawe, whose brothers had objected to her making use of their canoes to carry her traps.) It was seen that the "dust was flying" in the *pa* at O-moko-iti, i.e., a row was going on. In consequence, his children went to look for their father, but could not find him. Finally, it was ascertained that Hau' was dead.

His body was taken by his sons, Rongo, Whiti, Weka, and Haki-puta-tomuri, towards their home on the Wairoa. They paddled across to Poutu, on the north head, and after they had landed there, Hinga-mai-rangi came down to see those who had just landed. He said to them, "Hereafter, when the *pa* (that he and his brother had built) is attacked, break down my side, because the posts of the *pa* which stands there are not firm." His idea was in reference to his brother Te Atua, that he should be killed on account of the evil deeds which he had committed formerly. So the party slept there, and at

dawn loaded their canoes and paddled off towards the Wairoa River to certain places in that district. The canoe had barely left the shore when Te Atua called out to the people, "Depart! with our parent; take him to the Wairoa" (to bury him). They all heard quite distinctly what Te Atua had said, which, indeed, was quite a proper thing to say. They paddled past Poutu, and when off Wai-karetu, Haki-puta-tomuri started up and said, "Did you all hear what that man said?" The majority of the men replied "Yes!" "What was it he said?" He said, "Depart! with our parent; take him to the Wairoa." To this Haki' replied, "You are quite wrong as to what you heard, very wrong. What could your ears have heard?" Some then said to Haki', "What was it that you heard?" Haki' replied, "This is what I heard: 'Depart! Depart! take away your parcel of fish to the Wairoa.'"^{*} In consequence of this explanation by Haki', there arose a dispute between him and his brothers which always remained a cause of strife amongst them. It was Haki's intention that the words should bear that meaning for ulterior reasons.

Through this dispute the canoes were paddled ashore at once, and an attack made on the *pa* of Te Atua and Hinga-mai-rangi. When the people in the *pa* saw the approaching attacking party, they thought it of no consequence because they were safely ensconced in a *pa* that had been specially built for such occasions. They did not know that Hinga-mai-rangi had disclosed the weak points in the defences where the posts of the palisades, had not been firmly fixed. It was in consequence of this knowledge that the attacking *taua* at once proceeded to the weak part disclosed to them by Hinga'. On arrival, the palisades were thrown down, the *taua* entered the *pa*, and the two parties were soon engaged in combat. Haki' and Te Atua met in battle and used their spears against one another. Te Atua made a lunge at Haki' and wounded him in the belly, but not seriously, for his entrails did not protrude. As Haki' fell he made an upward thrust with his spear and struck Te Atua in the face. This was the fall of Te Atua; he was killed right out by that thrust. He was taken away by the people of the *pa*, and then the fighting ceased.

Although Haki' was wounded he did not die; he recovered almost directly because the *tohungas*, or priests, with the party did *whai* (i.e., recite the appropriate *karakias*) him. Now whilst this ritual was being performed, the elder brothers of Haki' commenced the usual boasting (*whakatu*) common on such occasions; thus, "One thrust of my spear! and Te Atua was killed!" Another arose, "It was my deed! one thrust of my spear and Te Atua died!" When the people of the *pa* heard this boasting going on, they asked, "In which part did your spear hit him, O Rongo?" He replied, "In such and such a

^{*} This would be a deadly insult as applied to the old chief.

place." The people replied, "No! it was not there!" Then they asked Whiti the same question, and he replied as the other had done; to which the people again replied, "No! it was not there!" After asking everyone of the boasters the same question, it was soon seen that none of them were able to give the correct answer and explain where Te Atua had been wounded. Now, whilst these people were boasting and telling falsehoods, Haki' heard indistinctly what was going on, and he asked, "What are the people talking about?" His nurses replied, "It is the people boasting about the death of Te Atua, saying they killed him." So the sick man then said, "I was wounded by Te Atua, and I killed him by wounding him in the face." When the people of the *pa* heard this they said, "Now, indeed, it is correct. That is the man who killed Te Atua" (for they had the body in their keeping and knew where the wound was). Now the result of this was that the boasters were overwhelmed with shame.

After this the people paddled away to their homes. Haki-puta-tomuri recovered, and became the father of Pokopoko-the-*tanuwha*-binder (of great fame in the tribe). Te Atua and Hinga-mai-rangi became ancestors of many people who still live at Kaipara and Ripiro.

Here follows the descent from Makawe, second wife of Marua and daughter of Hau-moe-warangi (see the Maori part). She is one of the ancestresses of Te Taou *hapu* of Ngati-Whatua.

(To be continued.)



NOTES AND QUERIES.

[218] Did the Maoris know of Rice?

In one of the traditions lately acquired by the Society (which are to form our third volume of Memoirs) we find the following mention of a certain food used in the ancient fatherland—Hawaiki-nui—which was named "*Arai-toto-kore*," and this food is said to have been used in offering sacrifices to the gods, besides being used as the principal food on their long voyages after leaving the fatherland, because it could be eaten raw, or uncooked—an important point in times of stress, as during a gale, for instance, when fire to cook with would be difficult to obtain. On asking the scribe who wrote down these traditions from dictation many years ago, what he knew of this food "*Arai*," he replied that he was told by his old teacher that it was a small seed, but further than that he did not know any more than that the name had been handed down in the teaching of the Whare-wānanga for ages, and had been the subject of discussion by the old priests of that institution. "But," said my informant, "when our fathers first saw the rice introduced here by Europeans in the early part of the nineteenth century, they said, 'Why, this answers the description of the *arai* described by our ancestors!'"

Now this, taken in conjunction with the fact that the Rarotongans have retained in their traditions the name *vari* for a certain food, which under various forms is the Indian and Indonesian name for rice (for which see "*Hawaiki*," 3rd edition, p. 77), seems to indicate that the Maoris had at one time a knowledge of rice.

But why should it have been called "*Arai-toto-kore*," which means "bloodless-*arai*"? The traditions say that the *arai* was used as an offering to the gods "because it had no blood in it." I suggest that the meaning here is that it was in those ancient days considered improper to offer flesh or the blood of animals to the gods; it was not the custom to do so, because, perhaps, of an idea of impurity attaching to blood in like circumstances. Hence the descriptive "bloodless" became attached to the *arai* as being a ceremoniously "clean" food to offer. See in this connection "*Assyria*," p. 128 (Stories of the Nation series), where it is stated that cakes of rice and wheat were substituted in lieu of blood-sacrifices. It is a well-known fact that rice was the common offering to the gods in India in ancient days, and is so to the present day according to Mr. E. Thurstan* and others, and it was from there, I suggest, the Maoris brought with them their idea of the appropriateness of the "bloodless-*arai*" as a sacrifice to the gods. In this lies a profitable source of investigation for anyone who will take up the question. Can we say that herein is another instance of "Aryan and Polynesian points of contact?" Do not, however, let us forget that the rice-sacrifice was also a pre-Aryan custom in India.

S. PEMOY SMYTH.

* See his "Castes and Tribes of Southern India," seven vols., 1910.

[219] Easter Island Statue.

In Vol. XX., p. 464, "Bulletin de la Société Neuchâteloise de Géographie," is a representation and brief description of two of those strange statuettes from Easter Island, which are in the Ethnographical Museum at Neuchatel, Switzerland. The pictures are excellent and exhibit the peculiar anatomical features of Easter Island carvings admirably.

EDITOR.

[220] The Pump-drill.

On p. 224, Vol. XIX., of the number of the "Journal" for December, 1910, query No. 214, Mr. Elsdon Best describes a "pump-drill," and asks for information regarding its distribution.

A drill exactly similar to that described by Mr. Best is in common use among the Ifugao, a mountain tribe of Northern Luzon, which has been as much isolated from outside influence as any other tribe in the Philippines. The fly-wheel of the Ifugao drill is sometimes round, but more often consists merely of two straight bars of hard wood set at right angles through the spindle of the drill. The drill is used chiefly for making holes through discs of white marble and shell, used for girdles and ear-rings. The Ifugao have no knowledge of the origin of this drill, and I believe it to be of pre-historic introduction. *Baliyau* is the Ifugao name for the drill.

I presume that Mr. Best already knows that this type of drill is in common use by the Chinese, both in China and in the East Indies.

H. OTLEY BERGEZ,
Acting Chief, Division of Ethnology.

Philippine Museum, Manila, P.I.
April 24th, 1911.



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A Meeting of the Council was held at the Library on the 12th May, when the following members were present: The President, W. H. Skinner, W. L. Newman, and W. W. Smith.

Correspondence was read and dealt with, amongst others from the Rev. H. J. Fletcher *re* publishing his Index to Native names; from K. Hiersemann *re* price of "Journals," etc.

The deaths of Aporo Te Kumeroa, a corresponding member, and that of Mr. H. R. Benn (on the 27th March), were reported.

The following new members were elected:—

Dr. G. Antze, Museum f, Volkerkunde, Leipzig, Germany.

W. D. Lyman, Gisborne, New Zealand.

W. A. Barton, Gisborne, New Zealand.

The Rev. J. M. Vibaud, Hiruharama, Wanganui, New Zealand.

Jas. McLeod, o/o Heoker & Co., Devon Street, New Plymouth, New Zealand.

It was resolved, if it can be arranged, that a meeting of the Society shall be held in June or July to read and discuss papers, and the public be invited to attend.

NGATI-WHATUA TRADITIONS.

(CONTINUED FROM PAGE 99).

No. 4.

HE KORERO MO RONGO.

NA MATU TE ARANUI.

December, 1896.

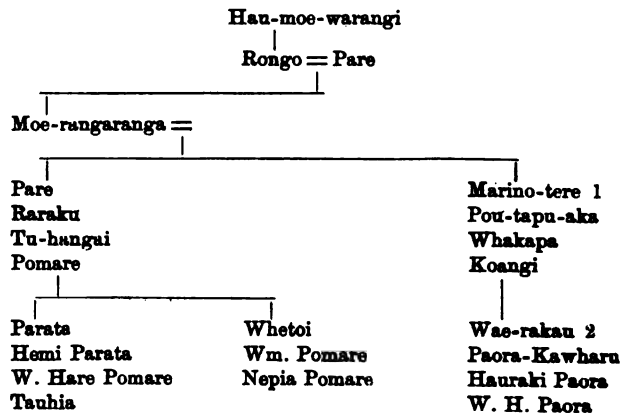
KO Rongo, koia tetahi o nga tama a Hau-moe-warangi. Ko tana mata-ara tenei i a ia e noho ana i tona pa, i Nga-rere-kura :—

Te parera, te parera e pakipaki ake ra,
E whai mai ra, e whai mai ra,
Ka tapatapahia to kiri ki te uru manuka,
E tu ki O-rere-kura, ka whai te riri.

Ko te rongo toa o Rongo ka tae ki nga wahi katoa o Nga-Puhi ; a, ka tae te rongo ki tera rangatira, ki a Tuā. Katahi a Tuā ka whakaaro kia haere mai ia ki te whakamatautau i a Rongo. Heoi, ka haere mai nei ia me tana ope, e 700 nga tangata. Ko te pa o Rongo i tena wa, ko Tau-matini, kei Kaihu, e tata ana ki te *teihana-rereue* o Marapiu. E 400 nga tangata o Rongo, nga kai hapai patu. Te taenga mai nei o te ope a Tuā, katahi ka whakaekea te pa ; na wai a, ka puta a Rongo ki waho o te pa ki te tu atu ki te hoa-riri, ara, ki te ope a Tuā. I te putanga nei o te pa ki waho, katahi ka ata hanga te riri a tetahi a tetahi ki a raua—ta Rongo ki ta Tuā. Ka roa e whawhai ana, ka timata te hinga o te ope ; ka puta te whakaaro o te ope kia manu-kawhakitia te riri. Ka ahu te manu-kawhaki ki te tai-uru ; eke noa ki Te Pare, ka tatu ki Te Patapata-ruawheke. No te taenga ki reira katahi ka mea a Tuā kia whakatupuria te riri, na, ka whawhai, a, tuturi noa ana, tuturi noa ana te ope. Heoi, kahore i taea, a, ka hinga te ope a Nga-Puhi ; ko te whatinga i whati ai, a, hoki tonu atu te ope a Tuā ki tona kainga.

Ka mahea tena wa o tena taua, katahi ka taka mai he ope ano, na Here-ure, na Nga-Puhi ano. Haere ake e 500 tangata. Ko Rongo, ko tona nui ano, e 400 tangata. Katahi ka whakapaea e Here-ure, a, kore noa ake a Rongo me tona iwi i puta ki waho i te pa. Katahi ka whakaekea te pa e te taua, a, katahi ano a Rongo ka puta ki waho ki te riri. Te hoatutanga, e hara ! ka hinga te ope ra, a Here-ure i a Rongo ; whati tonu atu a Here-ure ki tona kainga i taua wa.

A, ka roa e noho ana a Here-ure i tona kainga, ka puta te whakaaro kia tuaruatia mai ano e tana ope hei whakamatautau ano i a Rongo. I tena wa kua mahue i a Rongo te noho ki Nga-rere-kura, i te wahi i whawhaitia te ope a Here-ure i mua ra. I muri i taua ope, kua noho a Rongo ki tena wa ki Maunga-nui. Na! no tenei whakataunga mai ano e tenei ope ka whakaarohia e Here-ure me whakarite te maha o tana ope ki ta Rongo iwi, ara, kia 400 tangata. Ko te wa tenei i haere mai a Te Waha me Hawato. I mua o te taenga mai o tenei ope kua hoki mai ano a Rongo ki teteahi o ona pa, ko Motu-wheteke te ingoa. Koia na te pa i whawhaitia ai a Rongo. Otira he tokomaha te hunga mohio o te iwi o Rongo ki te hapai kotaha; na reira, hinga ana te taua i a ia. No te kitenga o te hoa-riri kua hinga ia, katahi ka puta te whakaaro a Here-ure me hohou te rongo, a, ka houhia te rongo. Na, katahi ka karanga ake a Here-ure ki te pa ra, "E Rongo e! kua mau te rongo. Tukua iho to mokopuna." Heoi, tukua iho ana e Rongo ko Pare, koia tona mokopuna kotiro nei. I te mea e heke iho ana te wahine nei katahi ka tikina atu e Te Waha, ka taria ake i te tatutanga iho ki raro. Tae iho te kotiri nei, hopukia tonutia atu e ia, mauria ana i a ia, riro atu ana i a ia. Te kitenga o Here-ure kua riri a Pare i a Te Waha, ka pouri ia. A, i te ata ka karanga ake ia, "E Rongo! Haere iho; kua ora to mokopuna." Ka whakaaro a Rongo he pono; a haere tonu iho ia. E haere iho ana, ka haere atu a Here-ure ka tiakina i te tatutanga ki raro o te pa. Ka tae iho a Rongo katahi ka peke atu a Here-ure ka patua atu i muri i te mea kua taka iho ia ki raro. No te mohiotanga o Rongo ka mate ia, katahi ka peke ake ki runga ki te ara tautekateka o te pa; otira, peke rawa ake, kua ma runga iho te haerenga iho o te patu a Here-ure, u tonu atu ki te muri kokai—mahura katoa te muri kokai, ahu atu ana ki muri, a hora iho ana ki te rae te wahi i mahura. Na ka mate a Rongo, ka moea hoki e Te Waha a Pare, a, hia puta ake ta raua ko Te Raraku, ara :—



No. 4.

THE STORY OF RONGO.

By MATIU TE ARANUI.

December, 1896.

TRANSLATION.

RONGO was the second son of Hau-moe-warangi and Wai-heke-ao. The following is his *mata-ara*, or sentinel's song, used at his *pa* Nga-rere-kura :—

The ducks, the ducks that are flapping there,
Follow this way, follow this way,
Your flesh will be cut by the bunch of *manuka*,
That stands at O-rere-kura,* and then the strife!

The fame of Rongo's courage and warlike qualities had spread to all parts of the Nga-Puhi country, where it reached a certain chief of those parts named Tuā. Tuā concluded that he would put Rongo's fame to the test. So he came down from the north with a party of seven hundred fighting men. At that time the *pa* of Rongo was at Tau-matini, on the Kaihu River, near the present Railway Station of Marapiu. Rongo had four hundred warriors at that time. When Tuā and his party arrived they proceeded to assault the *pa*. After a time, Rongo went forth with his men to give battle to the enemy—that is, the party of Tuā. When outside the *pa*, there commenced a great battle between the forces of Tuā and Rongo. After a considerable time, the former's party gave way, and they decided to fight a retreating fight (by ambushes). The retreat was towards the West Coast; they reached Te Pare, and then descended to Te Patapata-ruawheke (? on the beach), and on arrival there Tuā decided to renew the fight, which was done, and his people made strenuous exertions to overcome the enemy, but to no avail; the party of Nga-Puhi were badly beaten, and then commenced their flight, which ended only at Tuā's home.

After the trouble of that war-party had passed, another party under Here-ure of Nga-Puhi appeared. There were five hundred men in this party, whilst Rongo still had only his four hundred men. The *pa* of Nga-rere-kura was besieged by Here-ure, but Rongo and his people remained within their fortifications. Then the *pa* was assaulted by the war-party, and now Rongo came forth to give them battle. The result was, the besiegers were beaten, and the war-party of Here-ure fled back to their homes.

* O-rere-kura illustrates, when compared with Nga-rere-kura above, the common change in the north from *O* to *Nga* in place names. It is not usual elsewhere.

After this, Here-ure stayed a long time at his home; and then he decided to try conclusions with Rongo a second time. At this period Rongo had left his *pa* at Nga-rere-kura, where he was attacked by Here-ure previously, after which he had lived at Maunga-nui Bluff. On this expedition Here-ure decided to reduce his war-party to four hundred men, the same strength as that of Rongo. It was in this expedition that Te Waha and Hawato came also. Before the war-party arrived, however, Rongo and his people had removed to one of his other *pas*, named Motu-wheteke (which is an isolated hill on the west bank of the Wairoa River, nearly opposite the graceful mount of Tokatoka, and which is surrounded by swamps). It was in this *pa* that Rongo was besieged; but there were many of his people who were expert at casting the *kotaha* (sling-spear), consequently many of the war-party were killed.* When the enemy saw that he was getting the worst of it, Here-ure came to the conclusion it would be better to make peace, so overtures to that end were made. Here-ure called up to the *pa*, "Rongo, ahoy! Peace is made. Send down your granddaughter" (to cement the peace by her marriage with the leader of the besiegers). So Rongo consented and sent down Pare, who was his young granddaughter. As she descended from the *pa*, Te Waha went out and awaited her at the foot of the hill, and as the girl got down he seized her and carried her off (and she eventually became his wife). When Here-ure saw that the lady Pare had been taken by Te Waha he was grieved and angry. The next morning he called up to the *pa*, "O Rongo! Come down! Thy grandchild is safe!" Rongo thought this was the truth, so came down from his *pa*, and as he descended Here-ure went and awaited him at the bottom of the hill. When Rongo reached the bottom, Here-ure sprung upon him and struck him with his weapon. Seeing this, Rongo jumped up on to the ladder over the palisades of the *pa*, but as he did so, the weapon of Here-ure struck him on the back of the neck and stripped off the flesh from there right over his head to his forehead, and so Rongo died; and Pare, his

* It is not often the *kotaha* is mentioned in Maori warfare, but it was an effective weapon in sieges. A number of stout saplings of the hard *manuka* wood were prepared, about eight to ten feet long, roughly smoothed and pointed by aid of fire and the Maori adze. The hinder end of this dart was then stuck lightly in the ground inclined at an angle. The operator then took a short whip with a handle about two feet long and a lash of thin string about three feet long. This lash was wound round the dart in a peculiar manner so that it would readily come untwisted. The operator, standing a little in front of the lash, with a powerful jerk dragged the dart out of the ground, which then flew an enormous distance, and if falling at a high angle would pierce—it is said—two men standing together. The Otakanini *pa* in Southern Kaipara was thus subjected to a constant flight of such darts, until nearly all its inhabitants were killed, and the *pa* taken—the besiegers being the descendants of these same people. The hill from which the darts were thrown was at least three hundred and fifty yards distant from the *pa*.

granddaughter, became the wife of Te Waha. Their son was Te Raraku (a very noted free lance whose adventures took him so far as the Thames, and even right away to Waitara, Taranaki, where some of his descendants still live. For the descent see the Maori original.)

No. 5.

HE KORERO MO MEKE RAUA KO HAU-PAE-WHENUA.

NA HEMI PARATA RAUKATAURI.

KO Meke raua ko Hau-pae-whenua, no nga ra o Rangi-ta-whakarere raua ko Hau-tukia; i noho taua tokorua nei ki tetahi roto i uta atu o Okaro, ko Hunuhunu te ingoa o te roto. I a raua e noho ana i reira ka anga aua tangata nei ka tutū; ka muru i nga kai a enei tangata, a Rangi-ta-whakarere raua ko Hau-tukia ratou ko to raua iwi; a, ki te pei i nga tangata i runga i nga wahi e nohoia ana e ratou, a, puta atu te tangohanga ki te whenua nei ko Māhi-patua.

A, no tetahi wa ka taka te haere a Rangi-ta-whakarere raua ko Hau-tukia me to raua iwi ki te patu tangata i nga iwi o raro. A, ka momotu ki te huarahi, ka puta te mahara i a Hau-tukia ki nga mea i mahue iho ki te kainga—ki nga wahine me nga tamariki. Ka puta atu te kupu a Hau-tukia ki te iramutu, ki a Rangi-ta-whakarere, “Ka nui toku pouri i a tatou e haere nei. Engari e hoki ana te ritenga o toku pouri ki te hunga i mahue atu ki te kainga, ki te mahi a te tamariki, a te wahine, i runga i te tutū o era tangata, o te mangu raua ko te whero.” (Ara, o Meke raua ko Hau-pae-whenua.) Katahi ka whakarongo atu a Rangi, a ka mea atu, “Ae! e tika ana to whakaaro. Heoi, me hoki ahau—matou ko etahi o tatou.” Ka mea atu a Hau-tukia, “Ae! Engari me whakangarongaro noa iho te hokinga, he mea kei hoki katoa nga tangata.” A, whakaetia ana; a katahi ka hoki mai; hui katoa nga mea i hoki mai e whitu te kau. Ka uru mai a Pokai i roto i a ratou—no Ngati-Kura tena tangata.

Hoki mai nei, a, te taenga mai ki te kainga, e uhunga ana te mahi a te wahine, a te tamariki. Ka patai atu, “He aha tena?” “E! apopo huakina ai nga toenga o nga rua kai—e rua tonu nga toenga o nga rua e toe ana, he toenga murunga ano na aua tangata me to raua iwi.” Katahi ka patai atu te iwi i hoki mai raka, “Ahea tikina mai ai nga toenga o nga rua kai?” Katahi ka meangatia atu. “Apopo i te ata!” “Ae! e pai ana.”

A ka moe te whitu-te-kau raka, a, ka ao te ra. I te atatu ano ka whakaetia e te iwi nei ki nga rua kai raka. Te taenga atu ka whakakia nga rua ki te tangata, te maunga ki nga kuwha, hurihuri

ana, whawhaoia iho te whitu-te-kau nei ki roto, rite tonu te tokomaha ki roto ki te rua kotahi—a pera ano ki etahi. Tera te kupu kua whakaakona mai e Hau-tukia ki a Rangi, “A muri, e hopukia nga tangata raka, mehemea ka mau ko te whero anake kua e patua. Whaihoki, ki te mau ko te mangu anake, kua e patua, engari kia mau rurua raua, hei reira ka patu ai, kia kotahi matenga mo raua.” No enei tohutohu, noho mohio te whitu-te-kau nei koia tera te tikanga ma ratou mo aua tangata ina tae mai.

Kihai ano hoki i roa kua eke mai te taua a nga tangata raka, i haere atu i Hunuhunu—he motu kei waengauui i taua roto—i hoe atu i nga waka, a, ka u, katahi ka haere i uta e ahu atu ki te wahi i nga rua kai raka, e takoto mai ra hoki te whitu-te-kau nei i roto i nga rua. Ka haere atu te taua a Meke raua ko Hau-pae-whenua, a, ka tae atu; kua peke ki runga ki aua rua kai nei; ara, he mea hanga whare hoki; no te ekonga ki runga katahi ka pakarua; no te pakarutanga ake e noho ana tera iwi ra i roto i nga rua nei. Na! te ohonga a tera ko te mataika tonu. Ko tetahi o nga tangata nei ka mau tetahi, ko tetahi i oma, ka ahu whakararo ki te taha ki te pae-onepu kei raro atu i te wahi i nga rua i whakaekoa e ratou. Ka mahue mai te roto nei a Hunuhunu ki muri ka ahu te oma ki taua pae-onepu raka, e ahu ra ki te tu-a-uru. Tae rawa atu te whai ki taua pae-onepu raka, ka mau tera. Na Pokai i mau ai. Ka karangatia, kua mau te tangata nei, a uia atu, “Kua mau?” “Ae! kua mau!” Katahi ka maua e nga tangata o te whitu-te-kau nei, ki te mea kua mau wawe nei, ka patua, na ka mate. Ko te mutunga tena o te raruraru o nga iwi i mahue iho, ka rangimarire i te mea kua mate nei hoki nga kai-whakararuru.

Ko era tangata, ko Meke raua ko Hau-pae-whenua, ehara i te tangata ke, no taua iwi nei ano; a, e tupuna ana ki nga tangata e noho nei i roto o Kaipara. Heoi ano te mea i tangata ke ai na to raua nei nanakia; na reira i tangata ke ai. Whaihoki i to raua matenga nei, ko raua anake i whakamatea.

Na; ko Pokai, ko tera i hoki mai ra i te ara, ratou nei ko Rangi-ta-whakarere ma, ko to Ngati-Kura tangata, i runga i te maunga o tetahi o nga tangata nanakia ra, ka tae a Hau-tukia raua ko tona iramutu, a Rangi-ta-whakarere, ko tenei whenua ko Wai-keri—ahu atu ki Pari-o-tonga (ko te pa o Ihenga i whakaekoa e Nga-Puhi i ona ra), ka tukua mona, mo tana ringa-mautanga i tetahi o nga nanakia nei, kua korerotia ake ra.

Ka noho nei a Pokai i roto i a Te Uri-o-Hau, a ka hara ia ki tetahi wahine pononga o Te Uri-o-Hau. Katahi ka meangatia kia patua; Tupono iho ki te wa i tonoa mai e Te Hekeua tona iramutu, i a Te Peha, a, tupono tonu iho nei, kua rite te whakaaro a te iwi e noho ana ki Okaro kia patua a Pokai. No te rongonga kua tae atu te tangata i ahu atu nei i O-Tamatea, na, kahore rawa i taea mai te whakaaro mai te ki whakamate mo Pokai. Na reira ka ora ia. No te whakaaronga

o Pokai wahi iti ia mate ai i a Te Uri-o-Hau, katahi ia ka haere ka ahu te haere ki Kaipara. Katahi ka mau ki te whenua i tuku mai ra mona e Hau-tukia ma, ka tukua mo Te Peha—mo te tangata i ora ai ia.

Ko Te Peha, i moe i te tamahine a Pokai, puta ake ta raua ko Kerepe, na Kerepe ko Māta, ka moe i a Patoromu Te Akariri, whanau ake a raua ko Paerata, ko Ihapera, ko Kerei ma. Ko enei tamariki a Māta raua ko Patoromu i whai tamariki katoa i naianei, e ora nei.

No. 5.

THE STORY OF MEKE AND HAU-PAE-WHENUA.

By HEMI PARATA RAUKATAURI.

TRANSLATION.

MEKE and Hau-pae-whenua flourished in the days of Rangi-ta-whakarere and Hau-tukia; they dwelt at a lake inland of Okaro, named Hunuhunu. (Okaro is a sandy bay about five miles north of Poutu Pilot Station, north inner head of Kaipara Harbour, formerly a large Native settlement of the Uri-o-Hau sub-tribe). Whilst these two were living there they turned their attention to all kinds of mischief; they plundered the food of the people of Rangi-ta-whakarere and Hau-tukia, and drove off people from their own lands. Their depredations extended as far as Māhi-patua.

A time came when Rangi-ta-whakarere and Hau-tukia and their people went on a warlike expedition against the northern people. After they had proceeded some way, Hau-tukia began to think of those left behind at the village—the women and children; so he said to his nephew Rangi-ta-whakarere, “I am greatly troubled as we go along. My trouble refers to those left at home on account of the women and children and the mischievous behaviour of the black one and the red one” (*i.e.*, of Meke and Hau-pae-whenua). After Rangi’ had heard what the other said, he replied, “Yes, your thought is correct. Enough! I will return with some of our party.” Hau-tukia replied, “Yes! But let your return be secret, lest all the party want to return.” This was agreed to and then they returned; there were seventy men who went back. With this party came Pokai, who belonged to the Ngati-Kura hapu.

So the party came back, and when they reached the village they found the women and children bewailing. They were asked, “What is the matter?” “To-morrow will be taken the rest of the food in the food-stores—there are only two stores left owing to the plundering of those men and their people.” Then those who had returned asked,

"When will the remainder of the food in the stores be fetched?" The reply was, "To-morrow morning." "Yes! It will be well!"

Then the seventy men went to their rest, and then the day broke—at dawn the plunderers were to come for the food. When the seventy men got to the food-stores they occupied them with their own men, and then the doors were shut over them to conceal the men within; an equal number of men were placed in each underground store. This was the word that Hau-tukia had said to Rangi' before he returned: "When the time comes to catch those plunderers, if the red one only is caught do not kill him; also, if the black one alone is caught, do not kill him either. But when both are caught, then kill them, so there may be only one death for both." In consequence of these directions, the seventy men were aware of what they were to do when the robbers came.

It was not very long before the *taua* of robbers appeared; they came from Hunuhunu, which was an island in the lake of that name; they crossed in their canoes and then came on overland to the place where the store-houses were, and where also were posted the seventy men in the stores awaiting them. Thus the *taua* of Meke and Hau-pae-whenua came, and at once jumped on to the store-houses—which had been roofed over like houses—and directly they got on top down they came amongst those in waiting for them. The latter arose and soon caught the *mata-ika*, one of the chief robbers (or first slain, usually). One of the marked men was caught, but the other fled towards a sand-ridge situated to the north of the store-houses. The lake Hunuhunu was left behind and his course was directed towards the sand-ridge with the intention of making for the West Coast. He was followed in pursuit and was caught at the sand-ridge; it was Pokai who caught him. Then the shout was raised that he was caught, and after that the question, "Is he caught?" "Yes! he is caught!" Then was he brought along by the men of the seventy to where the other prisoner was, and then both were killed. This was the end of the troubles of those who had been left at the village, for peace reigned after the death of the men who had caused the trouble.

Meke and Hau-pae-whenua were not men of a different tribe, but of the same people who suffered by their depredations, and they are the ancestors of many who still live at Kaipara. The only reason they were looked on as a different people was on account of their evil deeds, for they were very mischievous; and also, when they were killed, none of their party were hurt.

Now as to Pokai who came back with the party of Rangi-ta-whakarere he belonged to Ngati-Kura; and on account of his having caught one of the robbers, Hau-tukia and his nephew Rangi-ta-whakarere made over to him the land of Wai-keri—right up to Pari-o-tonga (which was the *pa* of Ihenga at the time it was assaulted by Nga-Puhi), a place

reen Okaro and Te Tauhara, near Poutu (Pilot Station). It was n to him because he caught the robber, as explained above. Pokai lt here with Te Uri-o-Hau until, on one occasion, he misbehaved self with a slave woman of that *hapu*. It was then proposed to kill , but this was at the very time Te Heke-ua sent his nephew Te a to Okaro, and directly the Okaro people heard of his arrival from amatea they no longer were able to carry out their intention to kill ai; hence was his life saved. When Pokai learned what a narrow pe he had of being killed by Te Uri-o-Hau tribe, he left and dwelt outhern Kaipara, and then he presented the land he had received e Peha, through whom his life had been spared. Te Peha married ai's daughter; they had Kerepe, who had Māta, who married romu Te Akariri, and they had Paerata and others, who are still 1g.

No. 6.

HE KORERO MO TAOHO.

NA PEWA.

Mei 21, 1894.

MURI iho o te hīnganga o te parekura o Moremo-nui nei (1807), ka haere mai a Karawai raua ko Te Keha, noho rawa mai i unga-nui. Ka noho nga tangata nei i reira, a roa noa; katahi ka akaaro enei rangatira kia haere raua kia kite i a Taoho. Ko tona nga i noho ai ia i tenei wa kei Poutu, i te puaha o Kaipara ki te i. Ka haere mai nga tangata nei ki reira ki te whakatutaki i to a whakaaro; tae noa ki Poutu, kahore a Taoho i te kainga, kei tera a ke o te puaha o Kaipara, kei Okaka, i te taha tonga o taua puaha, te pakihi aruhe ratou ko ona tangata. I āna tangata ano e pakihi , ara, e kō aruhe ana, ka puta atu te kupu a te kaumatua nei, "Ka i tatou! He tangata kei te kainga." Heoi ano, ko te hokinga i i hoki mai ai; he tohu hoki kua pa mai ki tera hanga, ki te amatua. No te hoenga ka noho waenganui mai ki te moana, katahi kitea mai tetahi wahine ra e powhiri ana, i uta i Poutu. Ko te nine, no Taoho tonu tera e powhiri ra. Heoi ano, ko te tino hoenga e mai ai te waka ra, ā, ū noa mai ki te kainga. Tae mai, e uhunga ana tera a Taoho me tona nuinga i haere nei ki pakihi aruhe, e harihari mai ana te hunga i noho ki te kainga i te hi a te aruhe. E ka ana nga ahi, e noho ana nga kai-pakihi. Mutu ra ake te tangi, kua maea te roi, ka kai te manuhiri ra. A ka noho i ra e noho ana, ka puta a Karawai ki waho; kahore te tangata i

puta noa te matenga ki waho, ka rongo atu i te tangi e tangi mai ana i te moana. Tu tonu ake te tangata ra, whakarongo tonu atu, a, i muri ake ai ka puta atu ki waho ki te pī. Pī marire ana a ka mutu, katahi ka hoki ki roto ki te whare, ka puta te kupu, "Ka mea te moana e tangi mai nei." I reira kua puta katoa ki waho. Katahi a Te Keha ka mahi, a hoki noa ki roto ki te whare; katahi te tangata ra ka mea, "Kia penei apopo nei, he parekura; ka riro tenei moana i ahau—i a Nga-Puhi—e tangi mai nei hoki toku moana ki era." No reira ka puta te kupu a Taoho ki a Karawai, "Hoatu! kawea ahau ki toku kainga, ki Maunga-nui." Katahi ka mea a Karawai, "Kahore! Kaua koe e haere tahi i ahau. Engari i muri nei me haere teretere ake, kei meangatia he mea arahi koe naku, engari tukua ahau kia haere ki mua, mau e haere ake i muri."

Ka hoki tera hunga, a Te Keha raua ko Karawai; i muri ka haere atu a Taoho me tona iwi; ka tae ki Te Mamari (ko taua mea, ko Te Mamari, e rite ana ki te ahua waka, no tawahi mai). No reira ka peka te teretere nei ki uta, ka mahi i te pa, he mea hanga ki te to-korari, a, whakakīia ana a roto ki te korari. A, i taua wa ano ka keria e Taoho te puke i reira; puta atu ki tua haere tonu atu. He whakaaro nona, mehemea ka huakina e te taua, e whai huarāhi ana ia hei omanga mona ki taua ana i keria nei e ia.

Heoi, i runga i te taringa roa mai o nga tangata ra, o Karawai ma, katahi ka tukua mai tetahi tangata ki te whakatau mai i a Taoho ratou ko tona iwi me nga tutei i tukua mai raka e Karawai, ka tata atu te haere nei, ka puta atu te whakaaro i a Nga-Puhi kia whakamatautauria a Taoho te toa, ka mahia nga taura a, ki rite. Te taenga atu nei o te haere nei katahi ka turia tera e te tangata whenua. Na ko te whatinga mai o Taoho i whati mai ai. Ka hoki mai, katahi a Karawai ka tu ki te riri, ka mutu ka noho a Taoho i a ia ano e noho ana. Katahi ka hanga e Taoho tetahi pa mona ki waenganui o te repo. Te otinga, katahi ka purua te wai o te repo, na, noho mai ana ia i waenganui o te moana.

I muri i tenei wa ka hoki a Karawai raua ko Te Keha ki to raua nei kainga ki Tautoro. No te taenga ki reira ka taka te whakaaro i a raua kia tikina mai a Taoho kia kawea kia kite i a Hongi. I tena wa, kei Te Kerikeri a Hongi e noho ana. Ka haere a Taoho; te taenga atu ki reira haere tonu tae noa ki te Waimate, a, i te taenga ki reira ka whakatika a Nga-Puhi e wha rau, ki te kawea i a Taoho ki Te Kerikeri. Te taenga atu ka kite i tona hoa, i a Hongi, a, ka mau ta raua rongo i reira. I mua iho kahore a Taoho kia hoki noa ki tona kainga ki Maunga-nui, a taea noatia tona matenga; i mate ia ki reira i te mata turoro ano.

I mua, i te mea e noho ana a Karawai raua ko Te Keha i Maunga-nui, ka haere mai tetahi rangatira o Hokianga, ko Tokowha tona ingoa, he tupuna no Arama Karaka Pi; ko tona whakaaro, he

o kia whakawatea a reira kia tukua mai a Nga-Puhi ki reira, ki unga-nui noho ai. Heoi, kahore a Karawai i whakaae ki tena akaaro, na kona hoki na te whakaaro a Karawai i tutuki ai te unga-rongo a Taoho raua ko Hongi kua korerotia i runga ake nei. reira ano hoki te kupu i roto i te waiata a Taoho; ara nga kupu:—

Whakapiri noa ake taua
E nga rakau tuhaha i a Karawai ra e,
Hei hunanga atu mo Reremua ki reira na—ai.

, ta Karawai koha ki a ia kua korerotia ake nei.

Na ingoa o nga ra o te marama, i ta nga tupuna tataau.

NA TE WIKIRIWHI HEMANA.

(The days of the month according to the recitation of the ancestors.)

- | | |
|---------------------|-----------------------|
| 1. Whiro | 16. He Rakau-nui |
| 2. Tirea | 17. Matohi |
| 3. O-hoata | 18. Takerau |
| 4. Oūe | 19. O-iki |
| 5. O-koro | 20. Korekore-tutahi |
| 6. Tamatea-ngana | 21. Korekore-turua |
| 7. Tamatea | 22. Korekore-whakapau |
| 8. Tamatea-io | 23. Tangaroa-a-mua |
| 9. Tamatea-whakapau | 24. Tangaroa-a-roto |
| 10. Huna | 25. Tangaroa-kiokio |
| 11. Ari | 26. Tangaroa-whakapau |
| 12. Mawharu | 27. O-Tane |
| 13. Maure | 28. O-Rongonui |
| 15. He Atua | 29. He Mauri |
| | 30. He Mutu |

No. 6.

ABOUT TAOHO, CHIEF OF THE ROROA *HAPU* OF
NGATI-WHATUA.

By PEWA.

TRANSLATION.

AFTER the fall of the battle of Moremo-nui in 1827,* Karawai and Te Keha, chiefs of Nga-Puhi, came and dwelt at Maunga-nui

* For full account of which see this Journal, Vol. VIII., p. 152.

Bluff. They dwelt there for a considerable time, and then they conceived the idea of visiting Taoho (of the Roroa *hapu* of Ngati-Whatua), who at that time was living at Poutu, on Kaipara North inner head—the present Pilot Station. They came there to fulfil this desire, but on arrival found that Taoho was not there, but on the other side of the heads, at Okaka, which is the south-inner head of Kaipara, where he and his people were digging fern-root. Whilst his men were thus engaged, the old man said, “Let us return home. Some one has arrived at our village.” In consequence they returned, for a sign had come to the old man, as was frequently the case. After they were about half way across the Heads and were resting, they saw a woman inland at Poutu waving to them. It was Taoho’s own wife who was making the signal, so they hastened onward and soon reached the village.

On their arrival the usual greetings took place, whilst the fern-root was carried up to the village. The fires were burning, and the fern-root-diggers sat around. As soon as the *tangi* with the two strangers (Karawai and Te Keha) had ended, the food was cooked and the visitors were fed. They stayed there some days, and on one occasion Karawai went forth from the house, but barely had his head got outside when he noticed the sea making a peculiar noise. He stood there listening; then went outside. He then returned inside the house and said, “The sea is making a peculiar noise.” Then all went outside, where Te Keha went through some performance,* and on his return inside the house, said, “To-morrow (*i.e.*, shortly) there will be a battle fought; I (my tribe) will conquer this sea (or district of Kaipara)—Nga-Puhi will conquer it. My ocean is crying to these.” In consequence of this Taoho said to Karawai, “Let us go! Take me to my home at Maunga-nui.” But Karawai replied, “Not so! Do not you go with me, but follow after me with a party, lest it be said I led you away. Let me go first, you follow after.”

[We must break off this narrative here to explain. In 1807 Taoho of the Roroa *hapu* of Ngati-Whatua, closely related to Nga-Puhi, and Muru-paenga (the warrior chief of Ngati-Whatua) had fought a pitched battle with Nga-Puhi on the long, hard Ripiro beach at a place named Moremo-nui, and there defeated the northern tribe, whose losses were very serious. It is said two of Hongi’s brothers were killed there, and ever since that time—indeed, for long before—Nga-Puhi and Ngati-Whatua had constantly been at war. Hongi went to England in 1820 in order to procure arms to avenge the Nga-Puhi losses at Moremo-nui, and just before he left had arranged with Tareha to lead an expedition against the Kaipara people to commence the campaign

* The original merely says “he worked,” but evidently something more is meant—probably some form of incantation to enable him to read the omens connected with the queer sounds.

that Hongi looked forward to. Tareha's party created much devastation in the Kaipara district. He would naturally be anxious to kill Taoho, and hence that old man's wish to be taken to Maunga-nui to be under the protection of Karawai. I am so fully persuaded that the Maoris understood telepathy, that Taoho's desire to return across the Heads to Poutu, where, as he said, were visitors, is explainable by this means of communication; as is also, perhaps, though explainable otherwise, the sign that came to Karawai in the peculiar noise the waves made.]

After this, Te Keha and Karawai returned home; and not long after Taoho and his people also went north, as far as Te Mamari (which is a rock on the coast shaped like a canoe; it came from across the seas*). Here the migration turned inland and proceeded to build a *pa*, but they used only flax-stems. At the same time Taoho dug into a hill there and made a tunnel through it. He thought that if the *pa* was surprised by a hostile party he would possess a way of escape through that passage.

Now in consequence of the long waiting by Karawai at Maunga-nui he sent some men out to look for Taoho and his people (something omitted from the original here).

After this event Karawai and Te Keha returned to their home at Tautoro (five or six miles south of Kai-kohe on the road to Manga-kahia, and on the Punaki-tere branch of the Hokianga River). After settling down there it occurred to them to send for Taoho in order that an interview might be arranged with Hongi† (and peace be made). At this time Hongi was living at Te Kerikeri, Bay of Islands. So Taoho went, and on his arrival at Tau-toro went on to Te Waimate, from whence he was escorted by four hundred of Nga-Puhi to Te Kerikeri, where he saw his friend Hongi, and a peace was then made between them. Up to this time Taoho had never returned to his old home at Maunga-nui Bluff even up to the time of his death (but he did return after this), and died there of old age.

Formerly, when Karawai and Te Keha lived at Maunga-nui, there once came a chief of Hokianga named Tokowha, an ancestor of Arama Karaka Pi (formerly of Taheke, Hokianga), who wanted Nga-Puhi to have those parts at Maunga-nui as a dwelling place. But Karawai did not consent to this, and it was an outcome of this that he conceived the idea of the peace making with Hongi as explained above. Hence are the words in Taoho's song, which refer to this event (see the original).

* Mamari is on the coast eight miles south of Maunga-nui Bluff, and is said to be where the Hawaikian canoe of that name was wrecked, hence the name O-Mamari, the "place of Mamari."

† This must have been after Hongi returned from England in 1821.

EXTRACTS FROM PAPERS OF THE LATE
REV. W. WYATT GILL, LL.D.

A FEW years ago the late Rev. J. E. Newell, of Samoa (who died in Germany last year), Dr. Wyatt Gill's son-in-law, obtained from Dr. Macdonald (another son-in-law of Dr. Wyatt Gill), of Sydney, permission for the Society to make use of such of Dr. Wyatt Gill's papers as were suitable for our 'Journal.' This we propose to do, commencing with those now printed in this number of the 'Journal.' Unfortunately, most of the papers are untranslating from the Rarotonga dialect, which means delay, as some of them will have to be sent to Rarotonga for revision on account of the many words, the meanings of which are unknown to us.

The papers consist of :—

Account of the first settlement of Rurutu (in Tahitian)

Account of an early settlement of the Papuan people of New Guinea (in Rarotongan)

The Rev. J. Chalmer's copy of the MS. autobiography of Maretu, 76 foolscap pp. (in Rarotongan)

The same autobiography by Maretu himself, 288 pp. notepaper (in Rarotongan)

(These two contain the history of Rarotonga from 1821 to 1840, and the introduction of the Gospel to Mangaia and Manihiki Islands.)

A parcel of untranslated songs, letters, traditions, etc., from Mangaia and Rarotonga, etc. (in Rarotongan)

A parcel of papers marked "Myths and Songs (of considerable interest) to be translated. N. B. Rarotongan account of the origin of evil in the world."

A parcel containing—

Papeiha's account of the introduction of the Gospel to Rarotonga (in Rarotongan and Tahitian)

Taunga's account of his voyages to The Loyalty Isles, etc.; long letters written to Mr. Pitman, 1842 (in Rarotongan)

Letters from New Guinea, 1880, from Native missionaries

Further letters from Taunga as to proceedings in New Caledonia and Loyalty Isles, 1879.

Several accounts of the origin of the people of Manihiki Island (in Rarotongan)

Kainuku's stopping the sun in its course (in Rarotongan)

Taunga's account of his visit to Manu'a, Samoa, 1862 (in Rarotongan)

Origin of the people of Atiu Island, by Rupe (in Rarotongan)

Vocabulary of Pukapuka dialect, by a Rarotongan (in Rarotongan)

And a large number of other traditions, songs, stories, etc. (in Rarotongan).

Where the translator's name is not given, such translations were made by the Editor, who is responsible for any errors. It should be mentioned that many of these original documents in Native hand-writing present a good deal of difficulty to the translator, for they are badly expressed, badly written, and numerous words left out. Close adherence to the originals render the translations very uncouth and rough.

The papers are mostly short, but all are interesting as throwing light on Polynesian history, and will be most useful to the future historian of the race. The map which accompanies this will show the position of all the islands mentioned in Dr. Wyatt Gill's papers; also the route of Uenga's voyages.

EXTRACTS FROM DR. WYATT GILL'S PAPERS.

No. 1.

E KORERO TUPUNA NO PAPUA.*

NA MARU, OROMETUA I KIRITI.

TEIE tetai tuatua enua no Papua. Naau e kiriti atu ki te reo Papaa, ko te tuatua i toku oire ki Kerepunu.

Ko te tangata mua ki Nu Kini o to ratou tupuna, ina ra ka akakite ua au ki a koe: Tera oki te tangata mua i taua enua ra ko Hala-malubu, kua noo raua i te maunga ra i Tau-lama ma te teina. Kare oki e tangata i taua enua ra; e Kanitilu ua e te Puakaaoa tera rai, kare e tangata. Kua noo taua tangata ra ma te vaine e te teina i taua maunga ra, ki Tau-lama; kaore oki a ratou ai. Kua arumaki ratou i te Owagi, ko te ingoa ia o te Kani-tilu e Owagi. Kua kimi ratou i te ravenga e ka ei te ai i te tunu. Kua noo ua ratou i taua maunga ra, kua kite ratou i tetai pai te tere ra na tai i te moana. Kua akaa atura a Hala-mabubu i te Puakaaoa i taua pai ra; kua au atura i runga i taua pai ra, kua akara atu ra i te Tuku te tunu ra i te kai. Kua akara a ia i te ai i te tunu i ta ratou kai, kua kei'a mai i te ai no runga i taua pai ra, kua oua taua Puakaaoa ra ki raro ki te tai, kua kau atura ki uta i tona Pi (? Pu).

Kua akara te Tuku i te ai, kare, kua kei'a ia e taua Puakaaoa ra. Kua kimi a ia i te ravenga—kare, kua ngaro ki uta e taua puke tangata ra, no raro mai raua ki te moana; kare oki ratou kia kite i te ngai i aereia mai e taua nga tangata ra, ina ra kua manako a ia e, no Papauri e Papatea mai raua.

Kare oki to Papua i kite meitaki i to ratou tupuna i te aereanga mai ki Papua, i noo ratou i taua maunga ra. Kua tunu ratou i ta ratou kai i taua ai i kei'a mai e taua Puakaaoa ra. Kua kai ratou, e paia akera, kua tuatua te tuakana ki te teina, "Ka aere au i te tautai ika na tatou."

Aere atu ra taua tuakana ra, e taori i ta ratou kupenga i taua po ra; kua noo te teina e te vaine a te tuakana i te are. Aere atu ra a ia ki taua po ra i tetai ika na ratou; kua keia io ra te teina i te vaine a tona tuakana i taua po ra. E oki mai te tane a taua vaine ra, kua pati atu ra ki te pareu, "O mai taku pareu." Ua manako io ra taua vaine ra, kua ui atu ra, "Ko vai koe?" "Ko au teie, ko Hala-malubu," na,

* Expressed in the Rarotonga dialect.

kua tuatua atura a ia, "Kua rave mai oki koe ki aku, i teie nei, e rave akaou mai na koe ki aku." Kua manako iora a ia, e, kua keia te teina tana vaine, kua tuaru atu ra te tuakana i tona teina i te pae ki raro, i e opunga o te ra, ki Motumotu, kua tuā iora i ta raua kai, te akari, te ia, te uriia e te taro, te kape, te meika.

Kua aere atu ra te teina ma tana kai. Aere atu ra te tuakana ki te pae ki runga i te itinga o te ra; kua aere rava te tuakana i Marō-numa te maunga kerekere roa ki uta rava. Kua noo a ia ki Marō-numa; e Puakaaoa te manu maata ki reira. Kua rave a ia i tetai Puakaaoa ei vaine nana, kua moe a ia ki taua Puakaaoa ra, ka apu mai ra, ka anau nai e tangata rai te tu; e iku rai to taua tamaiti. Kua nui akaou taua Puakaaoa ra, e maanga ka anau mai, e tamaine, e ofi tetai. Kua moe ora te tungane i te tuaine, anau mai ra e. Kua ki taua maunga ra. Ko te roa o taua tupuna no ratou e ā tapuae te roa.

E taua ngai ra kare e iti mai te ra, e po ua rai, e marama mea ngiti ia. Ka noo rai ki reira e ki takiri taua maunga ra. Kua kimi ratou i tetai ngai marama, kua piki ratou ki tetai rakau roa; te ingoa o taua rakau ra e Ulia. Kua piki ratou, te anau a taua tangata ra, kua pou roa ki te aere ki runga i taua Ulia ra, kua kite ratou i te ngai marama ki tai, kua akara atura kua tapiki iora, e ma'ea te ra, te tuatua ra te netua, "A pou mai ki raro." Te aere ra te katoatoa o te anau, kua tapiki te metua, "A pou mai ki raro." Kare i rongo mai. Kua tipu iora te Ulia kua inga ki raro te tumu o taua Ulia ra. Kua eke maira ki raro kua rave ake ra i ta ratou kai, te taro, te au kai katoa. Kua aere atu ra ki Kamari, kua noo iora ki reira, kua anau te tangata, e ki ake ra te enua ki a ratou. Aere atu ra tetai pae ki te itinga o te ra, kua noo aere e ki akera te enua i a ratou e pini ua ake te enua o Kalo, Kerepunu, Hula, Kalava, Keakalo, Pelilubu, Puone (or Puene), Kumukolo Tomala, Ulelevai, Mailu-kolo, Paoni, Kevaia, Ponaponalua, Suau, Samalai, Sauisisepe tae atu ra ki te pae apatokerau, Vanuga, Beponu, Kolelaki Anopala Makukuluna, e Neoka.

Teie oki te au mataiapo i anau ia e taua Hala-mabupu (*sic*, see *ante*) na; teie to ratou au ingoa:—

- | | | | |
|--------------|----------------|------------------|---------------|
| 1. Oabalubu | 7. Villiva | 13. Poiolo | 19. Mokuliule |
| 2. Kabahana | 8. Aliava | 14. Ilaolo | 20. Ulemakuli |
| 3. (missing) | 9. Mameha | 15. Veleholo | 21. Kanabolo |
| 4. Ali | 10. Valobanaki | 16. Poloninaha | 22. Polokana |
| 5. Aliaba | 11. Ulevalo | 17. Rubanalinaha | 23. Kanaivina |
| 6. Apikelea | 12. Aliopi | 18. Ririvaule | 24. Alamabalu |
| | 25. Ivinabali | | |
| | 26. Panuakana | | |
| | 27. Kanapanuka | | |
| | 28. Koalbo | | |
| | 29. Kalokana | | |

Ko te uanga tena o taua tangata ra kua ki te enua i a ratou.

Nga ariki e noo mai nei e toru ia; tera tetai, Iameha, ko te atua itolo ia, nona oki te marae, ona te ariki maata. Tera oki te rua ko Kalokana, ko tetai ariki ia. Tera oki tetai ko Ulemakule, no ratou te au i tei reira enua ko ratou tei maata i taua anai enua ra.

O te maata o te tuatua enua tei taku puka i vao atu i Nu Kini.

Otira ua.

Na Maru i kiriti teie nei tuatua enua.

E orometua a ia no Papua.

[TRANSLATION OF No. 1.]

AN ACCOUNT OF THE ANCESTORS OF PAPUA.

(NEW GUINEA.)

By MARU, RAROTONGAN MISSIONARY.

THIS is an account of the land of Papua. You (Rev. Wyatt Gill) will translate it into English; it is the account of my village at Kerepunu.

The first man of New Guinea, their ancestor, behold, I will disclose the story to you: The first man (or people) of that land was Hala-malubu (? Hala and Lubu); those two dwelt on the mountain at Taulama* with the younger brother. There were no other people in that land (at that time), but a Kanitilu and the Puaka-aoa (dog) were there, but no men. So that man and his wife and younger brother dwelt in the mountain at Taulama; they had no fire. They followed after the Owagi, which was the name of the Kanitalu (*sic*). They sought for means to light a fire for cooking purposes. Whilst they dwelt at that mountain, they saw a canoe (*pāi*, large canoe or vessel) sailing along in the ocean. Hala-malubu sent the Puaka-aoa (or dog) to that canoe; he went on board that canoe and saw the Tuku cooking food. He saw the fire with which the food was cooked, and stole some of it from that canoe. Then that Puaka-aoa (or dog) did dive off into the sea and swam ashore to his master.

The Tuku looked for the fire, but it had been stolen by that Puaka-aoa. He sought what he should do, but without avail, for it had been taken ashore by those men, who had gone under the sea, nor did they (the Tuku) find the way (or place) by which those men came. Behold! He came to the conclusion they came by (way of) Papa-uri and Papa-tea†

* Taulama, or Taurama, is mentioned several times by Dr. Seligman in his "The Melanesians of British New Guinea," and apparently the Motu people claim to have come from there. Taurama is somewhere near Kenepuru.

† See these two names in the story about Rurutu Island *infra*.

The Papuans have no clear understanding about their first ancestors as to how they came there, when they dwelt on that mountain. So they used the fire stolen by that Puaka-aoa to cook with. They ate and were satisfied; then the elder brother said to the younger, "I will go and catch some fish for us!"

So the elder brother went off that night taking with him their fishing-net, whilst the younger brother and the elder's wife remained at their home. In the absence of the elder brother that night, the younger one took possession of the elder's wife. When the husband returned he asked for his *pareu*, or kilt, saying, "Give me my kilt." The woman thought [her husband was suspicious?], so she asked, "Who art thou?" "It is I, Hala-malubu," and then added, "Thou hast already taken me, and now thou must take me again." He had come to the conclusion that his younger brother had taken his wife, so he drove him away to the western part, to the sunset, to Motumotu,* after dividing out between them their food, consisting of coco-nuts, arrowroot, *urua*, *taros*, *kapes* (the giant *taro*), and bananas.

So the younger brother departed with his foods, whilst the elder brother went away to the east towards the rising sun, away as far as Marō-numa, to the very black mountain a long way inland. He settled down at Marō-numa, where there were great numbers of Puaka-aoa and birds (*manu*, which sometimes means animal). He took one of these Puaka-aoa as a wife, and dwelt with her; she conceived and a man was born, but the child had a tail.† The Puaka-aoa was pregnant again, and gave birth to twins—one was a girl, the other an *of*.‡ The brother cohabited with the sister and had offspring; and so that mountain became populated. The height of that ancestor (? Hala-malubu) was four footsteps (*i.e.*, say, ten to eleven feet).

In that place the sun did not shine; it was always dark, the light was very little. They dwelt there until the mountain was quite full of people. They then sought for some place where there was more light, and therefore climbed up a tall tree, the name of which was an *Ulia*. The whole of the offspring of that man (? Hala-malubu) climbed up the *Ulia*, from whence they saw a clear (or light) place on the sea-shore; they looked and were deceived, thinking that the sun was up. The parent then said, "The whole of you come down," but all the family went on; the parent again said, "All come down." But they would not listen. So the *Ulia* was felled. When they came down they took their food, *taros*, and all other kinds, and went off to Kamari and dwelt here, where many were born, and the land was filled by them. From

* Motumotu is about one hundred and forty miles along the coast to the west of Port Morebey.

† So it reads in the original, but it is unfortunately obscure.

‡ I think *Of* is a snake—it is not a Rarotongan word, probably.

there some departed to the east, and settled here and there, until all the lands were occupied—Kalo, Kerepunu, Hula, Kalava, Keakalo, Pelilubu, Iuone (or Iuene), Kumukolo, Tomala, Ulelevai, Mailukolo, Paoni, Kevaia, Ponaponalua, Suau, Samalai, Sauisisepe, right away to the north side (of New Guinea) to Vanuga, Beponu, Kolelaki, Anopala, Makukuluna, and Neoka.

Here follow the names of the chiefs born from that Hala-mabupu (*sic.*); here are their names. [See the original. Apparently these are descendants from father to son; if so, these people count twenty-nine or thirty generations that they think they have dwelt in New Guinea.]

The relatives (descendants) of that man (Hala-mabulu) have filled the land.

The *ariki*, or chiefs, who dwell there now are three: Iameha, which is the idol whose is the *marae*, with many of the *ariki*; the second is Kalokana; the third is Ulemakulu; and these three form the government and are the great ones of that land.

The greater part of the history is in my book which was left at New Guinea.

The end.

It was Maru who obtained this story of the land. He is a missionary of Papua.

No. 2.

E TUATUA ENUA TAITO,

I PAPUA.

30th December, 1871.

TERA te reo Rarotonga e tua; Aitutaki e tara-enua; Mangaia e tarana, Papua e kokiri (? koriri).

Tera e, nga tamariki kua mate nga metua; ko Viriki (ko Virikuto ainei) to te tuakana ingoa, ko Varakuto te teina. Kua noo vaine a Virikuto, tei te noo ua ra a Varakuto; kia tae i tetai ra kua aere a Virikuto ki te maunga (i te 'rapana' i te reo Papua) arumaki puaka, kua noo Varakuto e te vaine a te tuakana ki te ngutuare; kia tunu taua vaine i te kai, kare i angai i to raua teina. Kua pongi taua tamaiti; ei reira kua aere i uru arā i te maunga, kua kite a ia i tetai puruvea, ei reira kua kake a ia i taua pu ara, kua topa tai kauri ki raro, ei reira kua rongo te ovi i te aruru, ei reira kua kake taua ovi ki runga i te pu ara tei runga taua tamaiti ra. Kua kite taua ovi ra i taua tamaiti, kua ataitai taua ovi i taua tamaiti ki runga i taua pu ara.

Kare te tuakana i kite mai. Kia oki te tuakana ki te ngutu-are :ua ui, "E! Te ea ta taua teina?" Kua karanga te vaine, "Ka aere :oe, ka aru atu i a koe i muri i to tua." Kua tumatetenga a Virikuto te teina, ko te maara ko te taia e te Koiari, koia te noo i runga i te au maunga, ko te nonoo (? uouo) ia i te ngangaere. Na ra kia tae a ia i uta, kua aere a ia i te kimi aere, kia tae a ia i tetai ngai kua rongo a ia i te reo auē ma te pee. Ei reira kua kimi a ia kia waitata atu, kua rongo tikai a ia i tona reo, kua aru viviki a ia, kua kite tera tei unga i te pu ara, kua tapekaia e te ovi, kua waitata i te mate. Kua rave a ia, kua akaora i tona teina. Tei tona rima tona toki, kua tipu-pu a ia i taua ovi ra, kua mate te ovi, kua ora a Varakuto.

Kua oki mai raua ki te ngutuare; te noo ra taua vaine. Ei reira kua taia e te tane taua vaine, no te mea kua akakite a Varakuto kare taua vaine ra i angai i a Varakuto. Kua mate. Tera te pee a taua tamaiti :—

An pē kerekere tori nui,
Ka viri kutoe ka Varakuto e—
Tera i to tatou reo, kia kiriti io i taua pee ra.
Te rakan ra e ara
Tei reira au i reira
E taku tuakana,
Akaora i a au, akaora i a au,
E taku tuakana—e —

No. 3.

NO TE TAENGA O TE ĀI KI PAPUA.

I MUATANGANA kare te āi i kitea ki Papua, ka tauraki ua ta ratou manga ki te ra, e kia maro ei reira ka kai ai ratou. Kia tae ra ki tetai tuatau kua kitea tetai pakau, kia po kua marama te pae tangi, e kia ao kua ngaro. Pera ua rai i te ao ma te po. Te tuatua ua ra te tangata, "E aa ra teia apinga?" Ei reira te tangata ma te nanu kua apaoraa (? roa), "Ko ai to tatou ei aere ei kite no tatou e ua ra teia apinga." Kua karanga te au manu ko ratou te aere; kua here te puaka; kare i rauka, kua oki ua mai. Kua aru katoa te ovi, tare rai i rauka. Kua aere katoa te moko, te rupe, te makani, ko aua tu rai. Kua karanga te 'sidia'—koia oki te kuri—ko Pou-varu e ingoa, ko ia tei aere. Kua aere a ia e tae atura a ia, ina! e akatoi (Lakatoi in the Motu dialect of New Guinea)—koia oki te vai. Kua kite a ia i taua apinga, koia oki te āi; kia kite a ia ina! e pani tei runga i te āi. Kare a ia i kite e aa ra teia apinga, kua nanako a ia e toka. Kia rave ra te tamaine i taua apinga ra, kua akapae ki vao, kua akara matariki taua kuri, ina! e kai te raveia nai no roto i taua pani. Kua va (? eva) ua taua kuri i tona kiteanga

i te ravenga o te tunu kai. Kua riro tana i kite ei apii nana i te tangata.

E kia pou te kai, kua oki akaou, kua tunu akaou i taua pani ma te vai e taua kuri ki roto i taua pani. Kua akara tika taua kuri, kua mou rava i roto i tona ngakau. Na ra, kia aere taua tamaine i te pae ai kua tu taua kuri, kua opu i te komotu ai, kua rere ki raro i te tai, kua kau. Kia kite ra taua tamaine kua apanaia te ai, kua kapiki a ia, ki te metua vaine, "Kua peke te ai o te pai i te kuri!" Kua kite taua kuri i te ingoa o taua apinga e ai. Kua oki taua kuri ki uta i te enua ma te ai katoa i te apa katoaanga. Kia tae a ia ki uta kua ta'u i te ai, kua tunu i te kai, kua kai. Kua umere te tangata i taua pakau ra, i te mea kare ratou i kite ana; kua kite ratou i te meitaki o te ai, kua meitaki te kai, kua riro katoa mai te ai ei maanaana no ratou i te po ma te ao. Kia kite ratou i to te ai meitaki kua uipa katoa mai te tangata i te matakitaki i taua apinga ou i tupu i taua tuatau.

E kia tae i tetai popongi te putuputu ra te au manu i te pae ai; tei reira katoa taua kuri i te pae katoa o te ai. Kia kite ra te au manu katoa i te akama o taua uri (kuri) kua vai taakaua, kua maeva te au manu i te kata i te akama o taua uri (? kuri) mei tana moe tai te kata te katoatoa i a ia. Kua ui a ia, "E a'a ta kotou kata?" Kare tetai i aaki. Kia kite ra taua uri (? kuri) e te vai taka ua ra a ia, kua kite a ia e, nona ratou i kata ai. Kua tupu tona riri i a ratou, kua arumaki taua uri (? kuri) i te puaka e te au manu katoatoa. Kua oro te puaka i te maunga; te moko e te ovi kua oro ki roto i te puarakau, te au manu peau kua rere ki runga i te rakau. I noo ua ana te au manu katoa i te ngai okotai, kare e kino tetai ki tetai. Kia tupu ra taua kataanga i a te kuri, kua ke tetai ki tetai, mei te tuatua i a Adamu ka arai a ia, kua ke te au manu tetai ki tetai.

[TRANSLATION OF No. 2.]

AN ANCIENT STORY OF THE LAND OF PAPUA.

(NEW GUINEA.)

(Dated 30th December, 1871, but no writer's name.)

[It is evident that this story and the following were collected from the people of New Guinea by one of the Rarotongan missionaries, and sent to Dr. Wyatt Gill. No. 3, below, is evidently a variant of the latter part of No. 1—the account of the origin of fire. There are a few words in these stories that are probably Papuan, and sometimes the writer's * cannot be distinguished from his *.]

IN Rarotongan this (kind of story) is called a *tua*; in Aitutaki a *tara-enua*; in Mangaia a *tarana* (or *taraua*); in Papua a *koriri* (or *koriri*).

There were two children whose parents were dead; Virikuto was the name of the elder, Varakuto that of the younger. The elder brother had a wife, the younger none. There came a certain day when Virikuto went to the mountains (*rapana* in the Papuan dialect) to chase animals. Varakuto and the woman remained at home; and when that woman cooked for herself she did not feed their younger brother. That child became very hungry, and then he started off on the way to the mountains; there he saw a *puru vaa* (? some wild beast), so he climbed up to the stem of the pandanus. Then one of the fruit (*Kau* ? branch) fell to the ground, and a snake, hearing the sound, came and climbed up the tree where the boy was. Seeing the boy, he encircled him with its body on the pandanus tree.

The elder brother did not know of this. When he returned home and did not find the young lad, he asked, "O! Where is our younger brother?" The woman replied, "When you went, he proceeded after you behind your back." Virikuto was much troubled at this because he thought his brother might be killed by the Koiari people, who live in the mountains and in the forests. When the elder brother reached the island he proceeded to search, and at a certain place he heard someone railing and singing. He continued his search until he got closer and recognised his brother's voice, and he quickly followed up the sound, and then saw the younger brother up the pandanus tree, wound round by the snake and almost dead. He took him down and resuscitated him. He had in his hand his axe, and with it he slew the snake, which was killed, whilst Varakuto was saved.

They then returned home, where they found the woman. Then the husband killed the woman because Varakuto had told him that she did not give him food. She died. This is the song sung by the lad (see the original).

In our language it is thus translated :—

The tree there is a pandanus
I was there, O my brother,
Come and save me, come and save me,
O my elder brother!"

[The native writer then quotes Luke xix., 10: "For the Son of man came to seek and to save that which was lost."]

[TRANSLATION OF No. 3.]

THE ARRIVAL OF FIRE AT PAPUA.

IN former times no fire had been seen in Papua; the food of the people was hung in the sun, and when it was hard (or dry) it was

eaten. At a certain time a *pakau** came; in the night the edge of the heavens was clear, bright, and was lost as daylight appeared. It was the same both day and night. So men said, "What can this thing be?" Then men and birds consulted together, "Who of us will go and find out for us what this thing is?" The birds said they would go; the animals had gone and returned without success. Then the snake went; he did not succeed. After it the lizard, the dove, the *makini*, with the same result. Now said the "*sidia*"—which is the dog—whose name was Pou-varu, he would go. Off he went and arrived. Behold! a *Lakatoi* (the New Guinea sea-going canoe, three lashed together and decked. *Laka*=*vaka*=canoe; *toi*=*toru*=three), which means a *pāi*, or canoe. He there saw that thing which is the fire; and, behold, there was a cover over it, but he thought it was a rock (or stone). The young woman (? who was cooking) then took that thing on one side, and when the dog looked with astonishment, behold! there was food under the cover. The dog was delighted at having found out how to cook food. He took away the knowledge of the thing he had discovered to teach mankind.

After the food was eaten, they returned again and cooked more food in the *pāni* (cover: probably means one of the earthenware pots of Papua), and the dog left some in the pot. The dog looked carefully at the method and stored it in his heart. Now when the young woman went away from the fireside, the dog arose and seized a fire-stick and jumped over into the sea and swam off. When the young woman saw the disturbance of her fire she said to her mother, "The fire of the canoe has fled with the dog!" The dog discovered the name of that thing was fire. So the dog returned ashore with the whole of the fire. When he got ashore he lit a fire, cooked some food and ate it. So all men cheered on account of that *pakau*, because they did not then know what it was; but now saw how useful was the fire, the food was good, and the fire was often used to warm themselves both day and night. When they had seen how useful the fire was, all men gathered together to admire this new thing discovered at that period.

After a time, at early morning, all the birds gathered at the fire-side; the dog was there by the side of the fire. When all the birds saw the satisfaction he enjoyed from it and his comfortable sleep, they shouted with laughter. The dog asked, "What are you all laughing at?" Not one replied, at which he concluded they were laughing at him. Then he grew very angry and ran after all the animals and the birds. The animals (*puaka*, a pig; used also for all animals) fled to the mountains; the lizard and the snake to the scrub; the birds of flight

* I do not know this word, except in the expression, "*pakau-Tu, pakau-Rong*" —in Maori it means a wing, but that will not fit the text; it may mean a shade, or perhaps a comet.

into the tree-tops. Formerly all the birds dwelt in one place and never quarrelled. After the laughter at the dog, each kind was a stranger to the other, "Since the time of Adam all have been strangers to one another." [This last sentence is evidently added by the missionary.]

No. 4.

A FEMALE HERMIT OF THE SOUTH PACIFIC.

BY THE LATE REV. W. WYATT GILL, LL.D.

THE island Atiu, in the Cook Group, is famous for its caverns, the largest of which is called Anataketake. To enter this vast temple of nature, it is necessary to descend about twenty feet through a chasm in the rocks, at the bottom of which are several majestic openings. Innumerable small birds breed in this cave. With the aid of flambeaux, it is possible to travel a mile underground amid its almost interminable windings. Water continually drips from the arched roof, which is from ten to fifteen feet thick, and is supported by superb columns of stalactite. From the glittering floor, which presents a wavy appearance, rise less attractive stalagmites. The fretwork ceiling sparkling in the light of torches is a sight never to be forgotten. A lake abounding in eels and shrimps occupies the centre.

The story of the discovery of the cave Anataketake is very romantic. A woman named Inutoto, being cruelly beaten by her husband, wished effectually to hide herself away. In looking about for a place of concealment she came upon this wonderful cavern, and lived there in utter solitude for many years. She found no difficulty in sustaining life. Her now repentant husband sought for her in vain, and then mourned for her as dead. Eventually a man in chase of a bird—the woodpecker—discovered the cave and then the hermit, who was thus restored to her husband Paroro. Her song, composed in the cave, has been carefully handed down by tradition, I subjoin:—

SONG OF INUTOTO, THE HERMIT.

INTRODUCTION.

Patapu ei, patapu ei,	My person is sacred, very sacred,
Akariki i te matangi ;	Awake some favouring breeze ;
Te uaku nei i te tane !	I am sorrowing for my husband !

FIRST STANZA.

E utu matangi e,	Oh, for a steady breeze,
E mavake te kau,	Directed by the gods !
Kua akaipoi ra i te vaine	Great is the misery of her
Aru marama ki te tane !	Who counts her widowed moons !

Rai oti ei,
 Akariki i te matangi;
 Akariki i te matangi;
 Ki te marāngai tai;
 Kia ana mai ake a Paroro e,
 Ei rave ake i tona vaine,
 Te naku nei ki te tane ra.

In all thy might,
 Awake thou favouring wind;
 Yes; awake thou favouring wind;
 Some easterly breeze;
 So that Paroro may come
 And be reunited to the wife
 Who is sorrowing for her husband.

SECOND STANZA.

E utu matangi e,
 E mavake te kau,
 Kua akaipoi ra i te vaine
 Aru marama ki te tane!
 Rai no te ariki,
 E ngarue te au no te ariki,
 Ngarue te au. E tu
 Ki te tai vera oki o Kaukura,
 I te upoko o Inutoto,
 Te vaine pare ariki,
 Te naku nei ki te tane!

Oh, for a steady breeze,
 Directed by the gods!
 Great is the misery of her
 Who counts her widowed moons!
 May my chief! be famous!
 May his rule be prosperous!
 Aye; may he prosper.
 Stand thou on ocean's burning strand,
 Thou lord of Inutoto—
 Of her who once was crowned,
 But is now sorrowing for her husband.

1. Her husband Paroro was a renowned chief. The crown referred to in this stanza was made of parakeet feathers. Paroro is imagined to be on a visit to Mitiaro or Mauke, lying to the east of Atiu. Strangely enough, there is no reference to the surroundings of the "Hermit." It is impossible to fix a date for this song; in my own judgment it was, as the Natives of Atiu assert, composed many generations ago.

No. 5.

CONCERNING THE NAME *UNGA* FOR "SLAVE" AT
RAROTONGA, SOUTH PACIFIC.

BY THE LATE REV. W. WYATT GILL, LL.D.

THE indigenous arrow-root plant (*Tacca pinnatifida*) of the South Pacific has one or two large tuberous roots, surrounded by many smaller ones. To the highly-imaginative native mind the large tubers symbolize the chief or chiefs; the smaller ones the landed proprietors owning allegiance to, and by blood related to, the chief or chiefs. But besides these, there are a great number of tiny tubers called *unga*, representing the serfs, or "little people" (*tangata rikiriki*) as they are often called, i.e., people of no account whatever!

The correctness of this interpretation is evidenced by the Rarotongan phrase for 'dust'—*ungaungā*=*one*, literally "grains of earth." Again, in the Rarotongan Bible (Matt. XV., 29, and Mark VII., 28) for 'crumbs' we have *ungaungā kai*, literally "grains of food." In these phrases the plural is made by repeating the noun *unga*=grain. The underlying idea is that the slave (*unga*) is but an insignificant

grain or unit, that in the nature of things can never rise to anything great. And such is really the teaching and condemnation of heathenism—compelling the many to be slaves for ever; whilst the favoured few are to enjoy all good things. And this by a supposed divine appointment! In India this notion has, through the astute intellect of their sages, developed into the iron system of caste.

In the Pacific, as elsewhere, sometimes the offspring of a slave-woman married to a high chief inherits the father's titles and power.

The word *unga* in Rarotongan also signifies "hermit-crab." Some of the younger natives imagine when using the word *unga* in the sense of 'slave,' that there is a sly allusion to the well-known habits of the hermit-crab—the slave living in a home belonging to another! But the elder natives were too accurate observers to overlook the important circumstance that the hermit-crab appropriates the *forsaken* shell of another, whereas the slave enjoys the protection of the land owner, or chief, to whom he consequently owes allegiance and service. I regard this explanation as extremely modern, although very ingenious.

This explanation was many years ago authoritatively given me by Maretu, the clever and much respected pastor of Nga-tangiia, Rarotonga. He observed that the simile equally applies to the *Teev* plant (*Amorphophallus campanulatus*) of the islands. The 'chats' (*karoi*) of the *Teev* plant represent the serfs (*unga*).

[In Maori, *Turo-puia-nui*, a many-rooted *taro*, is applied to the numerous family of two parents, in which is embodied much the same idea as Dr. Gill illustrates. In Niue Island, *unga* is also the land crab, and the name was at one time applied to slaves. In Maori, *hunga* means the people.—EDITOR.]

No. 6.

A SONG FROM MANGAIA ISLAND, COOK GROUP.

BY DR. WYATT GILL.

A FAREWELL (*vee*) chanted at a reed-throwing match in memory of Vaiana. Composed by her husband Naupata, in 1824. Women only at this match.

Tou { Vaiana e, ukea mai tau umu;
Aore paa i maia e!
Te noo ua mai raua e!

Tou—Teipo i arire Vaiana ra i karanga i te metua ē!

Bue { Vaine Vaiana ua kanare i toia maki ē
Naai koe e uri?

Tou—Naai ra e uri ē!

Bue { Tāki takina ake au ;
Kua rai paa te maki tamana ē,
E vaine oki Maenga i ngaro rā.

Tou { E tāki ngaru e i Keia ē
Manui rava i to manava ka inga ē
Ka tuku te akarere—
To rongo takirua i i Mangaia ē !

Tou —Autaki aere i Tapoki aē !

Bue { Autaki aere i Tapoki.
E vaine oki tapinipini i te maki
Na Tepua mai, e aere i maera.

Tou —Eaa'i taua ?

Bue { E kave te riri i te enua ei reira mate ai
Ei runga ia aku, vai ake ai i reira.

Tou —Naai au e va'i ē ?

Bue —Ka apai na, aore i taka mai ra ē.

Tou —Eaa'i au nei ē ?

Bue { E anatu koe i te Atua,
Kia ana mai ia rave ē i tau maki,
Mii i te inangaro aore e okinga
Kua kai te koē ia au
Kua inga—kua inga rā
Otira te oki mai.

Tou { Otira i te oki mai, e Moengà i
Tau tangi e ! I opu te rā ē !

Tou —Naai te umu i mate ē !

Bue { Na Vaiana i te aiai, ingareka
Tu tere i raro. Kua tangi au e,
Kua ngaro oia ;
I toou enua ra ē, i akaopu atu.

Tou { Kua opu rai te mata o Vaianā i
Tau tangi e, i opu te rā e !

Tou —A mau ana ra akarongoia aē !

Bue { A mau ana akarongoia ua inga pāi Vaiana
Tei Kaiangarus po ia i mate ai.

Tou —Teia'i ua ngaro ē ?

Bue { Tei Avaiki e oro atu,
Kore e ariu tei te nii moana
Tei te opunga i te ra
Ka tangi i reira !

Tou —Ka tangi ana'i oki ra a kimi ra ae !

Bue { Tangi au ka tangi e
Tangi ki te vaine ua ngaro ra,
Aore koē tu e angairi.

Tou —Mai tu e angairi !

Bue { Ariu mai i te ao e
Oki maira iaku nei.
Akia koe ua motu ia tarereià au !

Tou { Mai tarere au e tei Avaiki,
Te enua mamao i oro atu na e !
Numanga vaine tei tangi atu ae !

Bue { Numanga vaine i tai e !
Kua ngaro rai koe i te niu rama,
Rama i te tai aiai !

Bue { Ka eke ra i te ngau, tei te veenga
I te papa, na rau ngangî e
Tangi te uru patapata i te aro piaki.

Bue { E vaine kua e te au tai
Tei nunga ra i Kauae takiria koe,
E pae ra i uta a veu te tautau.

Bue { Angiangi matangi i tai e,
Tei te moana to kare
Ka puapua uri ra e te ngaru,
Uriia mai e te ngaru e,
I te reroka i tangi.

TRANSLATION.

Solo { Vaiana, haste our evening meal,
Is not our food cooked ?
How pleasantly we ate together !

Solo—'Tis the voice, Vaiana, of thy parents calling thee.

All { Long indeed didst thou, Vaiana, endure pain,
Who lovingly nursed thee ?

Solo—Aye, thou wast lovingly cared for !

All { (Thou saidst) raise me gently
For my pain is great indeed,
And long have I been afflicted.

Solo { It was whispered everywhere
That thy spirit had fled,
Twice was it reported
All over Mangaia—she is gone !

Solo—Gently lead me to our home.

All { I will lead thee to our home ;
Long hast thou been in our hut
In the bush, vainly seeking health.

Solo—What wilt thou ?

All { I will crawl to our home, there to die
In thy (husband's) arms thou shalt gently breath thy last.

Solo—Who will wrap up my poor body ?

All —I will care for it. I tremble for the event.

Solo—Can I do anything more ?

All { Go to the priest of the shark-god ;
Ask him to cure me of my sickness.
Oh ! that I could live ! alas ! alas !
My divinity is devouring me !—
She is dying !—she is gone !
Ne'er to return to me !

Solo { Ne'er again wilt thou return,
Desire of mine eyes, thy sun has set !

Solo—Whose oven ceases to be lighted ?

All { Vaiana's at eventide. She gently fell asleep
And took her departure—alas—for the setting sun,
She is lost to our sight :
With the sun she has descended to spirit-land.

Solo { The eyes of Vaiana are closed.
Desire of my heart, thy sun has set !

Solo—Stay awhile and rest thyself.

All { Aye, stay and rest awhile, my Vaiana.
Ah ! no, she died at Kaiangarua.

Solo—Whither has she gone ?

All { She has sped to Avaiki ;
She disappeared to the edge of the horizon,
Where the sun drops through.
We weep, weep for thee.

Solo—Yes ! I will ever weep and seek for thee !

All { I will ever grieve for her—
And sorrow for the lost one ;
Ne'er to return to our midst.

Solo—Oh ! that she would come back !

All { Come back to the world !
Return to my embrace.
Thy days are as a bough snapped (prematurely off).

Solo { For ever separated ! She is now in Avaiki ;
She has, alas, reached that distant land !

Solo—Famous gatherer of fish, I weep for thee !

All { Leader of the band for fishing,
The merriest of the numerous throng,
Who delight in torch-light fishing !

All { Descending to the beach by the rugged path,
Threading her path through dwarf-bushes,
Over sharp-pointed pebbles to the sea.

All { She was oftentimes lost to sight in the spray ;
Yonder fishermen are beckoning this fearless one
To return, lest their sport be spoiled.

All { Regardless of bad weather she still goes ;
A tempest is driving over the ocean,
Hoary billows are rushing on to the reef,
'Tis a hurricane that is rising,
Still, love, thou art on the reef !

It is pleasing to reflect that the composer of this "farewell" came a devoted disciple of the Lord Jesus, and after many years of consistent profession died in the faith. Her son died about two years after a long profession of the name of Christ. The references to the state of the dead are interesting, and very in proof that the heathen fully believed in the grand doctrine of immortality of the soul.

About ninety years ago a grand funereal dramatic representation was performed for a warrior named Tuapapa, in which an allusion was made to this tragedy, which took place many generations before.

TAURU.

E karo mai koe iaku,
E tara ra, e Ngauta, i tai naau tara.

WARRIOR CHIEF NGAUTA.

Eaa taku tara ka tara 'i ?
Kua tara atu uao—
Tera naau, o tau rae ra.
E ariki mana koe,
Te oro, ukea mai tei Kumekume,
E taea ra oa ?

TAURU (foaming now with rage).

Eaa to reira ?
Tena au ; tena au ;
Aore e pa, aore e arai i to rae kere ?
E manga koe na te ara'a.

TRANSLATION.

TAURU.*

Pray, have some respect for me,
Oh, Ngauta, make some peaceful settlements.

WARRIOR CHIEF NGAUTA.

What can I say to please thee ?
Say what I may, still thou wilt plot
To cleave this poor skull of mine.
If thou be a mighty warrior,
Be revenged for those miserably buried in yonder taro patch—
(literally, Kumekume)
Darest thou attempt that ?

TAURU (foaming now with rage).

To me, that were but child's play ?
Here am I ; here am I ;
Who dare stop me ? Who shall save thy black skull ?
My club shall bespatter thy brains !

* Descendant of those buried in the taro patch, slain by the uncles, etc.,
Ngauta.

Notwithstanding all Tiauru's boastings, he and his clan were miserably slain by Ngauta, and their bodies trampled down in a neighbouring swamp, where excellent eels are caught. This was doubtless an imitation of the prowess of Oue and Pauoko not many years previously.

No. 7.

E TUATUA NO TE TUPUANGA O MAUKE.

November 4th, 1882.

KO Atea te katiri o te au mea katoatoa. Ko Atea ka noo i te vaine, i a Pāpāroa-i-te-itinga; anau ta raua ko Te Tumu:—

32 Atea = Pāpāroa-i-te-itinga

31 Te Tumu = Pāpā-i-te-opunga

E Te Tumu e! neke mai,

Kare au e neke atu,

Ko Te Tumu au no te enua.

Ko Te Tumu ka noo i te vaine i a Pāpā-i-te-opunga, anau ta raua ko Tumu-te-nekeneke.

E Papa e! neke mai,

Kare au e neke atu,

E Papa au no te enua.

30 Tumu-te-nekeneke = Tumu-te-oioi

29 Tumu-tikei = Tumu-arō

28 Toka-rukuruku = Toka-eaea

27 Uke = Te Puai-angauta

Uke-umu o te vaarua kino. Kua tae mai ki te ao nei, kua tangata. Kua noo a Uke i te vaine, i a Te Puai-angauta, anau ta raua ko:—

26 Tara-matie-toro = Tura

Na raua i katiri te tangata i Mauke e Atiu. E tangata Atiu a Tura, e kua aere mai a ia ki Mauke nei e rave i tetai tamaine a Uke, i a Tara-matie-toro. Anau ta raua ko:—

25 Pūrea = Tarangi-enua-manu

24 Kura = Vai-koukou i te Kauariki

23 Tiutiu = Tūakau

‘Ona-ariki = Rangi-marie

Patu-kura = To‘ere

20 Tū-ariki = Te Tau

Te Ao-maruma = Te Kura-i-te-ata

‘Ona-kai-kino = Oa

Ra‘iri = Tiamata-o-Te-Rongo

Tona = Nga-vaine-mei-te-ra

15	Tamaiva	=	Tu-korora
	Pures	=	Matarua
	Ruaau	=	Vai-tunga
	Te Ariki-'ape'ape	=	Ko'u-ata
	Te Atua-te-io	=	Maeva
10	Vāia	=	Arutonga
	Rangi-nui	=	Aketūke
	Kopati	=	Aro'i
	Kai-moko	=	Karo-pae-rangi
	Ka'u	=	Mae'va
5	Tura	=	'Ina
	Te Ariki-tākkā-i-rāngi	=	Mauturi
	Parepora		
		
		

toko-ono to te pō mai; e 25 pāpā-uki tangata mei i a Uke mai
ua mai ki a Pare-pora.

[TRANSLATION OF No. 7.]

A WORD ABOUT THE GROWTH (HISTORY) OF
MAUKE ISLAND.

November 4th, 1882.

do not know who this brief history was written by, but it is one of the papers
Dr. Wyatt Gill's collection, and was probably due to one of the teachers on the
id. Mauke is one of the Cook Group of islands, situated about one hundred
fifty miles N.E. by East from Rarotonga. The following is a brief history,
which shows that the island was first occupied by Tara-matie-toro and her
band Tura twenty-six generations ago, or about the year 1250 (i.e., by
wing twenty-five years to a generation). It is, however, scarcely safe to
set to only one line for a date. This was an important period in Polynesian
history, for, if the genealogical table is correct, Tura would have been a
temporary of Tangiia-nui and Karika, under whom Rarotonga received large
accessions to its population from Samoa and Tahiti; and it was at this time Iro
airo in New Zealand (Maori) also flourished and made some of his noted
ages in the Pacific, on one of which Tura was his companion to the island of
Vau (either the island of that name in the Tonga Group, or Porapora of the
Tety Group, the old name of which was Vavau—probably the former). It is
at present certain if this Tura is the same as mentioned in New Zealand and
Tongan histories, though the period agrees well. It was at this period also
that a great unrest appears to have overtaken the Eastern Polynesians, which
induced them to extend their settlements to many new islands, and a century
orwards brought large accessions to the population of New Zealand.
The dialect in which this short history is expressed is Rarotongan.]

TEA was the "spreader" (or creator) of all things. Atea dwelt
with a woman named Pāpāroa-i-te-itinga (Paparoa of the sunrise)
where was born to them Te Tumu; thus:—

Taparahi ihora i te ari'i e pau a'era, haere atura i Huahine, fa'afanau ihora i te tamaiti, vaiho ihora i reira. Patu ihora i te marae, mairi ihora i te i'oa o Mau'a-tapu. Taparahi ihora i te ari'i, e pau a'era, hi'o atu i te rā; a'ita i au te hitira'a mai o te mahana.

Ua haere atura i Tahiti, patu ihora i te marae o Mahai-atea; fa'afanau ihora i te tamaiti, vaiho ihora i reira. Taparahi ihora i te ari'i e pau a'era. Haere atura ra i Pa'umotu e Ma'areva (Mangareva), Rapa-rahi (Rapa-nui), Rai-vavae, Tama'i. Aita ana'e ia mau fenua i au ia ora.

Haere atura i Rurutu, hi'o atura i tai i te Hau-o-te-matea, ua hiti mai te mahana na tai mau i te ava; itea ihora te teina i reira. Ua patu ihora i te marae, ia Taura'a-arii.

Haere atura oia i ni'a i te mou'a, e mairi ihora i te i'ora o taua mou'a ra, o Manu-reva. Ua parau ihora, "O ta'u fenua teie, ei onei au." Taparahi ihora i te ari'i, e pau a'era, faaea ihora oia i reira, faafanau ihora i te ta'ata e i a'era te fenua, ia Amari-te-ra'i. Fa'aea ihora i reira e pohe atura i reira.

Aita atura e parau no to matou fenua, area te rahi o te parau tupuna, te vai atura ia i te feia i ha'api'ihia i te parau tahito.

[In Rarotongan dialect.] Na koe e Gilirua (Dr. Wyatt Gill) e akataka meitaki i tena tuatua o mua, kare oki i taka meitaki ki aku. Me tae au ki te enua ki Rurutu a kiritia e au i tetai tuatua enua mau.

[TRANSLATION OF NO. 8 BY MISS TEUIRA HENRY.]

ANCESTRAL RECORDS CONCERNING OUR ISLAND RURUTU.

[Miss Teuira Henry, of Tahiti, has been kind enough to translate the foregoing for us. It is the account of the doings of some people in ancient times, who finally settled in Rurutu Island. Miss Henry justly points out that the boastful alleged conquest of parts of Ra'iata, Huahine, and Tahiti, is unlikely, and not corroborated by the people of those islands. But for all that the story points to a migration from Avai'i (probably Savai'i) to the eastern islands, and their final settlement on Rurutu.]

Miss Henry also points out that Mau'a-tapu, at Huahine Island, is not a *marae*, but a hill—as indeed the name indicates. She says, "Maha'i-atea on the western side of Tahiti, was one of the oldest *maraes* on the island, the chief corner-stone having been laid, it is said in old traditions, by Rua-hatu, the Tahitian Neptune, just after the flood, and it was dedicated to the god Ta'aroa before Tane and Oro came into power here. . . ." Both places are mentioned in the narrative below.

The position of Rurutu island will be seen on our chart. Moerenhout says it is about fifteen miles in circuit, and can be seen at twenty-five miles distant. It is very difficult to land on, and affords no shelter for vessels. The Admiralty chart says it is 1,300 feet in height.]

32 Atea = Pāpāroa-i-te-itinga
 31 Te Tumu = Paparua-i-te-opunga
 "Oh Te Tumu, O! Draw near!
 I will not approach thee,
 For I am Te Tumu (the origin) of the land."

Te Tumu dwelt with the woman Pāpāroa-i-te-opunga (Paparua at the sunset), and there was born to them Tumu-te-nekeneke, whose song, or "saying", is:—

"Oh Papa, O! Draw near!
 I will not approach thee,
 For I am the Papa (foundation) of the land."
 30 Tumu-te-nekeneke = Tumu-te-oioi
 29 Tumu-tikei = Tumu-arō
 28 Toka-rukuruku = Toka-eaea
 27 Uke = Te Puai-angauta

This was Uke-umu of the "evil pit" (? Hades). He came to this world, and became a man. Uke dwelt with the woman Puai-angauta, and there was born to them:—

26 Tara-matie-toro = Tura

It was these two who spread the population of Mauke and Atiu Islands. Tura was a man from Atiu who came to Mauke to take one of Uke's daughters, Tara-matie-toro, as a wife. They had:—

25 Pūrea = Tarangi-enua-manu
 (See the original for their descendants.)

"There are six of these names from the Po (or ages of darkness—ages of the gods), and twenty-five generations from Uke down to Parepora" (to which two are added to bring the table down to the year 1900).

No. 8.

E PARAU TUPUNA NO TO MATOU FENUA, NO RURUTU.*

EIAHA ra oe e inoino mai i a'u aita i hope ia a'u te parau i nia i to matou fenua.

O vau, o Maru, tei iriti i teie nei parau tupuna, no Papatea, o Papa-uri. No Avaii mai raua, i imi mai i to raua teina, Te-Ahiri. Ua rave a'era o Tute i te ra'au faaite-fenua, ua puto ihora i te va'a, Tautara, i raro i te tai, e imi ia Te-Ahiri i Aunu'u, i Manureva, e i Aomai-te-ra'i, te imira'a i taua teina ra.

Mai Avai'i mai, haere atu rai ô ia e te va'a mataeinaa ra i Ra'iatea, i te outu ra i Opoa, patu ihora i te marae, mairi ihora i te i'oa o Torea, ua ta'i te manu i te outu, i Torea, e tore tea.

* Expressed in Tahitian.

BUT do not feel vexed with me for not completing the history of our island.

I, Maru (Shade), am compiling this history of our ancestors, concerning Papa-tea (White rock), and Papa-uri (Dark-rock), who came from Avai'i, in search of their younger brother Te-Ahiri (Over-shadowed).

Tute (Push-away) took rollers and launched the canoe, Tau-tara (Enchantments) to go in search of Te-Ahiri. They sought for him at Aunu'u, Manu-reva, and at Ao-mai-te-ra'i.

Hailing from Avai'i, they went to the clans of Ra'iatea, to the point of Opoa, and there they built a *marae* and named it Torea (Plover). The birds sang at Torea—they had light stripes.

They slew the king, and when that was done, they went to Huahine, and there was born to them a son, whom they left there. They built a *marae* and named it Maua-tapu (Sacred-mountain). Then they slew the king, and when that was done, they looked towards the east, and found that the sun had not risen to where they wished it.

They went to Tahiti, and built the *marae* Maha'iatea (Extensive mitigation), and there was born to them a son, whom they left there. They slew the king, and when that was done, they went to the Pa'umotu, to Ma'areva (the Tahitian for Mangareva), to Rapa-rahi (Rapa-nui), and to Ra'ivavae. They fought, and none of those islands were allowed to escape.

Then they went to Rurutu, and looked over the sea, Te-hau-o-te-matea, just as the sun was rising outside of the harbour, and there they found the younger brother; and they built the *marae* Tauraa-ari'i (Alighting-of-the-king).

They went up on to a mountain, and named it Manu-reva (Bird-of-space); and they exclaimed, "This is my land, I shall stay here." Then they slew the king, and when that was done, they remained there.

Then were people born, and the land was filled (with inhabitants); and they lived and died there.

There is nothing more to say about our island, but the most of the history of our ancestors remain with those who have been taught ancient history.

No. 9.

ATTEMPT OF A TUPUA'I WARRIOR TO CAPTURE RURUTU ISLAND.

WRITTEN BY TIAARA.

THE Mataura was a warrior of Tupua'i island, and Ututoa was a brave of Rurutu island. Mataura came to Rurutu to have a

look at the kind of men that lived there, but he saw no one who had the appearance of a warrior. He asked, 'Are all the people of Rurutu now here?' The people replied, 'Not so! There is one man named Uturoa who is absent. He is the warrior.'

So Mataura returned home to Tupua'i, where he arranged for a war-party to accompany him, and then returned to Rurutu, with the purpose of making war on the people, his desire being to take possession of the island. On their arrival, and whilst on the beach, the Rurutu warrior heard of their coming, so he seized his weapon and came to meet the foe from Tupua'i. He came on and on until he reached the place where the warrior from Tupua'i stood, out in an open place. As soon as the warrior from Tupua'i saw him he said, '*E poaraa ra na Te Inauri*,' who was his mother (this is apparently expressed in Tahitian, and seems to mean, 'He is covered with Hinauris' scales').* He likened that Rurutu warrior to a fish of the sea; it was a deprecatory remark of his.

"They commenced a combat, but the warrior of Tupua'i did not succeed in overcoming his enemy. Uturoa, the Rurutu warrior, then returned to his mother, who asked, 'Have you overcome that warrior?' He replied, 'I was not able to do so.' So his mother explained to him a method by which the Tupua'i warrior might be conquered. He was to make a pit, and when finished he was to take ropes and make a net like a spider's web, and spread it over the mouth of the pit, then cover the pit with bushes so the warrior should not see it. When this was done, two men were sent to invite the Tupua'i warrior to come inland.

So he came on and on till near the pit where the two men occupied the warrior's attention so that he should not see the pit; then the warrior's legs slipped into the pit, he was caught in the net, and there he died. This man, Te Mataura, was two fathoms high! *i.e.*, twelve feet!"

(Tupua'i island is about 110 miles S.E. of Rurutu island, and forms one of a group of four islands—Tupua'i, Rurutu, Rimatara, and Ravavae (or Vavitaio)—forming the Austral Group, south-east of Rarotonga—see chart.)

No. 10.

KO TE TERE A UENGA KI TE PA-ENUA.

NA TOARUA I TATA.

KO Uenga te tangata i aere na te pa-enua; no Avaiki taua tangata ra; e ariki taua tangata ra. Ko Tauira-ariki-te-aio tona metua.

* Hinauri (Maori), Inauri (Rarotongan) is the lady who swam over the ocean to become Tinirau's wife. See many legends on this subject.

Tera te tu o tona aerenga na te pa-enua; mei Avaiki atu, ki Tonga; mei Tonga ki Vavau; mei Vavau te oki atu ra ki Avaiki, kare i tae, kua rokoia e te matangi ki te moana; i na raro mai te matangi. Pua atu ra te vaka, kare e enua i kitea.

E, kia akara nga atua i te rangi—a Rongo-ma-Tane—te tangi nga atua ki te ariki e te vaka tangata i reira. Kua aere mai a Tonga-iti kua arataki ki te enua. Mei reira kua aere atura ki Tonga-reva; mei Tonga-reva ki Rima-tara; mei Rima-tara ki Otu-koia a Rurutu; mei Otu ki Tupuai. Kua pu te ai ki reira; mei Tupuai ki Akaau ki Te Pau-motu; mei reira ki Tahiti; kua noo ki te tapere ko Puna-āuia, kua anau te pa tangata ki reira.

E, kia noo taua ariki ra, a Uenga, ki Tahiti i Puna-āuia, kua topaia tona ingoa ko Ruatea. Anau ta Ruatea ko Tangiia-ariki, kua aere a ia i nga tamaine a Te Ika-moe-ava. Anau ta Tangiia ko Kau-kura, anau ta Kau-kura ko Pou-vananga-roa, anau ta Pou-vananga-roa ko Tangiia; ko taua Tangiia tei tae mai ki Rarotonga nei. E Tangiia ko Tangiia-a-Ruatea, e ko Tangiia-a-Pou-vananga-roa ko tei tae mai ia ki Rarotonga nei, no te tamaki a raua ko te tuakana, ma Tu-tapu. Ko Tangiia tei mua e tona au tangata ra ki te enua nei. Kua tae mai a Tu-tapu i reira, kua tamaki, ta raua tamakianga kua mate a Tu-tapu i a Tangiia.

E, kia oti taua tamaki ra, kua akatu a Tangiia i te raua, aus ei tamaki; ko te au rai ia e tae ua mai ki a Runanga; e tama nana a Rongo-oi. I tupu i a ia te tamaki i Rarotonga nei e tae ua mai ki te mataiti 1823, ko te tuatau ia i peke ei te au o Satani; e mei reira mai te tupuanga o te evangeria o Iesu e teia noa ai.

Ki a Tamati

Kia ora ana koe.

Na Toarua (or Toorus).

[TRANSLATION OF No. 10.]

THE VOYAGE OF UENGA TO SEVERAL ISLANDS.

WRITTEN BY TOARUA.

UENGA was a man who went to many islands; he was from Avaiki (in this case, Savai'i of the Samoan Group); he was a high chief there. Tauira-ariki-te-aio was his father.

The following is the description of his voyages: From Avaiki to Tonga (480 miles* S.S.E.), from there to Vavau (in the Tonga Group, 150 miles N.N.E.), from Vavau he was returning to Avaiki, but did not reach there, for he was overtaken by a gale on the ocean, which

* All distances are in nautical miles and in direct lines.

blew from the west. The canoe was blown away before it, and they saw no land.

Now when the gods in the heavens—Rongo-ma-Tane and others—saw this, they felt compassion for the chief and the crew of the canoe. Tongaiti came down and led them to the land (probably Savai'i is meant, if so, this would be, say, perhaps, 400 miles). From there he sailed to Tongareva (Penrhyn Island, about 900 miles N.E.); from there he went to Rimatara (780 miles S.S.E.), and from there he sailed to Otu, or Rurutu Island (70 miles E.N.E.); from Otu he went to Tupuai (120 miles S.E.); from Tupuai he sailed to Akaau (or Fakaau,* or Niau, or Greig Island of the Paumotu Group, 480 miles N.N.E.); from Akaau to the Paumotu Islands, (as the particular names are not given the distance cannot be stated); from Paumotu he went to Tahiti (the distance from Fakaau to Tahiti is 195 miles W.S.W.); and there he settled in the district of Puna-āuia (on the extreme west side of Tahiti), where many descendants were born to them.

When that chief, Uenga, lived at Puna-āuia in Tahiti, his name was changed to Ruatea.† Ruatea's son was Tangiia-ariki, who went (to the Paumotu, to Fakaau) to marry the daughters of Te Ika-moe-ava.‡ Tangiia's son was Kau-kura, whose son was Tangiia-nui. One Tangiia was a son of Ruatea, the other a son of Pou-vananga-roa, and it was the second one who came to Rarotonga on account of the war with his cousin Tu-tapu. Tangiia and his people arrived first to this country, and when Tu-tapu followed him they fought their battles, in which Tu-tapu was killed by Tangiia.

After this war, Tangiia promulgated an edict (against further war); and this peace lasted down to the times of Runanga, whose son was Rongo-oi. Under him wars again commenced in Rarotonga, and continued down to 1823; which was the period that the kingdom of Satan departed, and from then grew the Gospel of Jesus Christ down to the present time.

To Tamati (Rev. Thos. Chalmers)

By Toarua (? Toorua).

May you live!

(It will be seen from our Chart, on which the route is shown, that

* The Rarotongans do not pronounce the "f," or the "h," or "wh."

† In all probability this is the same Ruatea that is mentioned in the Maori history of Toi-te-huatahi as having accompanied that chief on his way to New Zealand, but stopped at Rarotonga. According to the genealogical tables of Te Ariki-tara-are (see table at end of "Hawaiki, 3rd edition) Ruatea flourished thirty-two generations ago, whilst Toi lived thirty-one generations back from the year 1900. The Ruatea who came to New Zealand on the second voyage of the "Kurahaupo" canoe is apparently a different man.

‡ See the long story of Tangiia-ariki and the hero Ono-kura in the Rarotongan MSS. with the Society; and also the story of Hono-ura from the Tahitian version, *Journal Polynesian Society*, Vol. IV., p. 257.

the total length of this voyage, or voyages, for probably Uenga stayed at the several islands for some time to refresh himself and crew and make the necessary repairs to the canoe, is 3,575 miles without counting in that part of his voyage through the Paumotu Group, for which there are no particulars. This shows the extent of the voyages made by these able navigators; but it is exceeded by that of Tangiia-nui, who, so far as can be made out, sailed from the Eastern Pacific back to Indonesia, and returned by way of Uea and the Fiji Group. Uenga's voyage occurred in the twelfth, and Tangiia's in the thirteenth century. The descent from Uenga or Ruatea, as given above, does not agree with that of Te Ariki-tara-are's account, though many of the names are found in both histories. Probably the latter is the more correct of the two.

The account given above is addressed to the Rev. Thos. Chalmers—whose Rarotongan name was Tamati, *i.e.*, Thomas—and as he went to New Guinea in 1877, the paper is prior to that date.)

For historical purposes we may as well give another genealogical table relating to Uenga, also to be found in Dr. Wyatt Gill's papers, of which the following is the translation: "This is a genealogical account back from Avaiki (Savai'i Samoa); the first man (of those times) was:—

Te Amaru-ariki
Te Uenga
Vai-iti
Ka'ukura

The latter's home was at Tongareva (Peurhyn Island), where he had a *maras* named Tuarea, and hence is the name Tuarea in Rarotonga. The meaning of the name Tuarea is from two men, one (the first) of whom made a food-oven, and when he had cooked the food he invited the second man to partake. After this the second man cooked some food and invited the first man to partake of his food, and from that time the name Tuarea originated, in the Rarotonga dialect. (It is not very obvious what the connection is.)

Ka'ukura had:

Kau-mango
Rira (or Riri)
Pou-ananga-roa-i-Tahiti
Maono
Tangiia-nui, who settled in Rarotonga."

(Comparison with the table at the end of "Hawaiki" will show that it agrees very nearly with the above, except that Maono is not

there shown to be the father of Tangiia-nui, whilst Pou-ananga-roa is, or, rather, is his adopted father.)

The following is translated from the same papers in reference to Tangiia-nui's son Mоторo, who is an ancestor of the Mangaia people as shown by Dr. Wyatt Gill in his "Savage Life."*

"This is the account of Mоторo as explained by Te Ariki-tara-are : Mоторo was a son of Tangiia-nui, his mother being Moe-tuma, the second wife—the first wife being Aki-tope-ara. The first wife's son was Pou-te-anuanua ; the third wife of Tangiia was Puatara, whose son was Te Rei ; Tangiia had three wives and three sons.

The first wife, Aki-tope-ara, was from Tahiti ; the second, Moe-tuma, was from Mauke Island ; and the third, Pua-tara, was the younger sister of Moe-tuma, by the same father. Tangiia came from Tahiti to Mauke and there married Moe-tuma and her sister. He then voyaged to Mangaia Island and stayed there some time with his son Mоторo. After a time Tangiia left Mangaia and came to Rarotonga, leaving Mоторo at Mangaia. Later on, Tangiia grieved for his son, and he therefore sent messengers to fetch Mоторo ; one was a *pepe*,* the other a *Mu'u*,† or a *Iriano*, according to the Mangaiaans. The *pepe* was a real *pepe* ; and those two birds (*manu*, which also means an insect) brought Mоторo to Rarotonga. Hence is the chiefly name of Tinomana,‡ so given on account of the *mana* (or super-human power) of those two birds (? insects) in bringing Mоторo through the space (*reva*, the atmosphere ; space between the sky and the earth). Mоторo was not brought here in a canoe, but through the space above.

Mоторo's sons were Tama-iva, the eldest ; Uanuku, the youngest. Tama-iva had Tupu-ariki, and Uanuku's son was Tino-mana."

(In all of these ancient traditions we must expect to find them coloured by the marvellous ; but generally the true historical part can be separated. We may suggest, perhaps, that the origin of the flight of the *Pepe* and the *Mu'u* is that they were blown away from Rarotonga to Mangaia, and being recognised as strangers to Mangaia, their arrival was considered as a message from the father to the son. The belief in the supernatural pervaded all Polynesian life.)

* At the same time, Dr. Gill, in "Myths and Songs," says that Mоторo was thrown overboard and drowned on the passage from Rarotonga to Mangaia, and subsequently became deified as one of the Mangaian gods.

† *Pepe* is a butterfly, but we don't know the meaning of *Mu'u*.

‡ One of the high chief's names of an *ariki* family in Rarotonga.

No. 11.

TUANAKI, THE LOST ISLAND.

IN Maretu's autobiography with Dr. Wyatt Gill's papers, is an account by a native named Soma of his visit to the sunken island of Tuanaki.

The first notice of this island in print is, we think, the brief mention in the Rev. Wm. Gill's "Gems of the Coral Islands," Vol. II., p. 73. Mr. Gill (who is not to be confounded with Dr. Wyatt Gill) says: "Early in 1844, a little schooner came (to Rarotonga) from Rurutu, an island in the Tahitian (read Austral) Group. Under the direction of the Rev. G. Platt, it had been sent in search of an island called Tuanaki, known by tradition in all the islands of our group, but yet undiscovered (by Europeans). It is asserted to be situated not more than two hundred miles to the south or south-west of Rarotonga, and is said to consist of three low islands, within one reef, and to be thickly inhabited. Prior to the arrival of the Rurutu vessel, we had heard much of this island, and had taken a voyage of a week hoping to have seen it.* Two native sailors had seen the island at different times, when on board whaling vessels, one of whom had intercourse with the people. He said, that 'they exactly resembled the Mangaians in person, dress, and customs; that they had heard of the overthrow of idolatry on Rarotonga and Mangaia, and that they were waiting, with expectation, some foreign teachers to visit them.' That such an island exists, there seems to be no doubt, and that it is comparatively near to the Hervy (now called Cook) Group is confirmed by all reports, but of its exact position we can gain no certain information. The natives are, however, quite sure it will be found, and often pray for means to commence a voyage of discovery." This was written in 1865.

When at Rarotonga in 1897, we learnt from old Tamarua, of Nga-Tangiia, that in ancient times communication was not infrequent between Rarotonga and Tuanaki. He mentioned in reply to questions that about the time the fleet of canoes called in at Rarotonga on their way to New Zealand (*circa* 1350), that "A canoe named 'Raupo' also left this island, but she went in another direction, (to New Zealand) to Tuanaki. Kaka-tu-ariki was the captain of the 'Raupo.' His friend Tiare stole ten bundles of *ataroroi* (coco-nut, cooked in a certain fashion), and hence he left for Tuanaki"—see 'Hawaiki,' 3rd edition, p. 277. Again the old man said to us when asked about the 'Mamari' canoe, in which the ancestors of the Nga-Puhi tribe of North New Zealand migrated thither, "Yes, I know the name of 'Mamari' as that of a canoe which left these shores long, long ago. She went to

* As described by Maretu, *infra*.

some place in the direction of Tuanaki, and did not come back so far as I ever heard. I know nothing more about her." (*Loc. cit.*, p. 279.) We learnt from Tamarua that Tuanaki was supposed to lie south from Rarotonga, and that their ancestors used to visit the island. It took them two days and a night to reach it. The late Judge J. A. Wilson told the writer that "a trading vessel from Auckland used, at one time in the forties, to visit an island, the exact position of which was kept secret. But on a subsequent visit it had disappeared"—probably this was Tuanaki.

There is no such island anywhere in the localities indicated, so that it is no doubt correct to say that the island has disappeared, due, probably, to some volcanic disturbance; but there is a shoal in latitude $27^{\circ} 30''$, which is about three hundred and sixty miles south of Rarotonga (see our chart), a distance their canoes would sail over in about the time mentioned. Lieut. Coln. Gudgeon, C.M.G., late Government Resident at Rarotonga, tells us that "Old John Mana-a-rangi had seen some of the people of Tuanaki. I do not think it disappeared more than seventy years ago."

We now come to the translation of part of Maretu's autobiography:—"When the ship of Williams, junior (son of Rev. John Williams), came to Rarotonga, Katuke and Ngatae were appointed to go with the ship to search for Tuanaki Island. I told Messrs. Buzacott and Pitman that I wished to go with them to carry the Gospel to the island. Mr. Bazacott replied, 'Do not think of it. Go direct to Mangaia, and when you arrive the ship will go on to search for Tuanaki.'

"The ship sailed for Aitutaki, and on our arrival we found there a man named Soma,* who had been ashore three months from a ship. He told us he had seen Tuanaki. The Missionaries and the captain were sent for to meet Soma, who said, 'Two years have passed since I saw that island. We went thither by way of Rurutu Island, and when we found it, our captain searched for the entrance (*ava*, a channel into the lagoon, or through the reef), and then lowered a boat into which he descended—there were six of us, the captain making seven. When we got ashore we found no one about on the beach, so the captain said to me, 'Go inland and search for the people. If you find them return here.' The captain then gave me a sword to take with me. When I reached some way inland, I saw a house which was full of men—it was the house of the *ariki*, or high chief. The chief asked me, 'Whence do you come? From Araura?'† I replied, 'Yes!' 'Come inside the house!' So I went inside; there were none but men there, no women, as they have a separate house. After

* ? Toma, the writing is so bad it is difficult to make out.

† Araura is the ancient name of Aitutaki.

I had sat down, the chief asked again, 'Do you come from Araura,' to which I replied, 'I came from Araura'—for that is their name for Aitutaki. 'A! Where is the captain of your ship?' I told him he was with the boat. 'He is afraid, lest you should kill him!' 'We do not kill men; we only know how to dance (*ura*) and sing; we know nothing of war.'

"I then returned to the captain who asked, 'How is it?' 'They are all there in a house.' 'Why do they stay there?' I replied, 'I do not know.' The captain now went inland (with me) taking with him some scissors, axes, and head-dresses, and then entered the house, and presented the articles to the chief. The captain asked the chief his name; he replied, 'Maeva-rua; Tuikura is my name from Rarotonga.' The captain and I slept there that night, whilst the boat returned to the ship, taking some food, fowls, pigs, yams and bananas. We were six days ashore there."

Mr. Gill asked Soma, "What are the people like?" "They are exactly like us (Soma was an Aitutakian). Their water is scraped up in a bowl, or in a leaf of the giant *taro*. Their dialect is that of Mangaia, and they wear the *tiputa* (or poncho), and use the same kind of fans as at Mangaia. . . . It takes only one night (and day) to reach Tuanaki from Mangaia."

After leaving Aitutaki the vessel of Williams, junr., went to Mangaia, where Maretu was seized with a serious illness, but he persisted in his determination to visit Tuanaki, with the intention of introducing the Gospel to its people. Mr. and Mrs. Gill sailed in the vessel with Maretu towards Tuanaki. Maretu says, "When evening came on the boom of our vessel was broken in two; it was brought in board, and at midnight the after mast broke. During that night my illness much increased, and the next day Mr. Gill said to me, 'You are indeed very ill! We are now not far from Rarotonga and we will return there.' But on the following day we made Mangaia, &c., &c."

Thus their attempt to find Tuanaki failed, through a gale no doubt, though Maretu does not mention the wind. As far as can be made out this voyage in Williams junior's ship was made in 1844. But Maretu, like most Maori writers, is very sparing in his quotation of the years, though the months and days are frequently mentioned—this is a characteristic feature of Polynesian narratives. Trifling as this notice of Tuanaki is, it is the only information we know about the lost island.

No. 12.

KO TE TERE I A TE ERUI E MATAREKA KI TE
PA-ENUA I RARO.

NA RUPE I TATA.

TERA tetai tuatua no te kapuaanga ia o Aitutaki e tona uanga tangata, tona tupuna :—

I te tuatau i tae mai ei a Te Erui e Matareka mei Avaiki mai, kua aere raua e tā aere i te pa-enua. E toa raua ; kua tā raua i te Atu-Iti e te Atu-Tonga ; kua tā raua i Te Tai-kura e Te Tai-toto, kua tā raua i a Puto-kura e Avaava-rāi. Kua aravei raua e to raua atua, e Te Rongo, ki tetai enua ; te kapiki aere uara i te moana e, “ E Aitutaki ! e Araura ! ” Kia rongo a Te Rongo i te reo kapiki o te enua, kua akakite a ia ki ona taura, “ E Te Erui ! e Matareka ! E enua to tatou, teia e tuoro ua nei te reo. ” Kua ui raua ki a ia, “ E Akapeea ? ” Tera ta to raua atua, “ E noo korua i konei kia ano au kia akamouia te pito ki Vaerota e Avaiki. ” Aere atura a Te Rongo ki Avaiki ; e kia mou te pito, kua oki mai a ia ; kua tuki te ava ; kua ngaa, kua tapā i te ingoa ko Te Avatapu i Rua-kakau i Avaiki.

Kua uru te pāi ki uta, kua ki te enua i te taae a Tangaroa. Te karakia ra a Te Rongo ki a Tangaroa, te akatopa maira a Tangaroa i te ua ei tatai i te taae ki tua. Kia uru maira te pāi, teia mai te taae, te tāia maira e te vai. Kua tā raua, e mata ia ; tera tona ingoa ko Mokoroa—e moko ia taae.

Tae atu ki roto teia mai tetai taae, ko Katotiae. Kua mate ia ; tae atu ki uta teia a Uika, tetai taae ia, e veritara. Kua mate ia, kua tae ki runga i te enua, kua anga i te kainga noo ko Pariki—tera te aiteanga ko te tupati-ariki mei i a Te Erui mai e tae uaatu ki te au uki ravarai. Kua anga i te vai-inu ko Vai-maru—tera te aiteanga, ko te maru o Te Rongo.

Tera te anauanga mei Avaiki mai e tae ua mai ki Aitutaki e teia noa'i ; To Avaiki mai :—

- 64 Te Eva-pu-metua-kore-o-Avaiki
- Te Eva-ariki-kore-o-Avaiki
- Te Papa-tumu-enua-o-Avaiki
- Te Makitu-enua-o-Avaiki
- 60 Te Papa-tu-enua
- Tumu-nui
- Tumu-rai
- Tumu-tina
- Tumu-mou

55 Tumu-nia
 Tumu-katoa
 Tumu-tina
 Tumu-tikei
 Tumu-aro

Kua aro ki te ao mei Avaiki :—

50 Te Araro-mai
 Te Arunga (i anau i Avaiki)
 Te Tumu-enua-o-Avaiki = Te Papa
 Tangaroa
 Te Rongo
 45 Te Tupu-ariki-o-Avaiki
 Te Kao-enua
 Te Tireo-enua
 Te Tokaroa-enua
 Te Makitu
 40 Te Pakavi-enua
 Te Uia-enua
 Tumu-pu
 Te Pou-o-Avaiki
 Te Po-nui
 35 Te Po-rai
 Te Po-o-Avaiki
 Upaki-nui-raara
 Te Keu-totoro-i-Orovaru
 Tapakau-nui-tuavaru
 30 Te Erui-o-te-rangi e tona teina ko **Matareka**.

Kua tae ki Aitutaki i teia nei.

Anau ta Matareka ko :—

Tu-kiri
 Ao-kete
 Tamariki-takaia
 Ai-o-uri
 25 Ai-o-tea
 Peau-rango
 Auranga
 Tieva
 Tatapu
 20 Tapa
 Riunga
 Te Ra-tapaia-ravero
 Marutea-tunuku
 Koropanga
 15 Te Otutiri
 Tama-aro
 Te Kava-ara-nui
 Te Kihii-atua
 Tama-nui

- 10 Kii-matangi-roa
 Ngati
 Kii-ngati
 Tui-a-tara
 Ngaru-tai
 5 Ruatapu-arau-ira
 Make-puni
 Tara

Kua tae ki te oonuanga i te tuatua na Te Atua ki Aitutaki nei, mei te mataiti 1821 e tae ua mai nei ki te 1879 nei i te marama nei ko Julai, i te ra 7, 1879.

Mei a Te Eva mai e tae ki a Tapakau-nui-tuavaru e 33 uki tangata. Mei a Tapakau-nui-tuavaru mai e tae ki a Ekakea e 28 uki tangata, katoatoa e 61 uki. Tera ua ia uanga tangata.

[TRANSLATION OF No. 12.]

THE VOYAGES OF TE ERUI AND MATAREKA TO THE
 WESTERN ISLANDS, AND SETTLEMENT ON
 AITUTAKI ISLAND.

(WRITTEN BY RUPE, PASTOR OF AITUTAKI ISLAND.)

[Dr. Wyatt Gill notes that Rupe was a very intelligent man, who resided at Aitutaki Island in the times when the old "wise men" were alive. He considers this to be an important contribution to the history of Aitutaki Island. We are equally interested in the voyages made by the two brothers, which further illustrates the fact that these ancient Polynesians knew, and were in the habit of visiting, most of the islands of the Pacific south of the line.

A more detailed account of Te Erui's settlement on Aitutaki Island will be found in Vol. IV., p. 65, of the 'Journal of the Polynesian Society,' where his struggle with the original inhabitants is described. Again, Major J. T. Large, in Vol. XII., p. 144, of the same Journal, gives a fine genealogical table of the original inhabitants, which, however, of course, does not include Te Erui and his migration. If the foregoing table is correct, it makes Te Erui to have settled at Aitutaki about the year 1150, or in the period of Toi-te-huatahi, who came from Tahiti about that time and settled in New Zealand. As is usual, the marvellous enters into this story: as for instance the interview of Te Erui with his god Te Rongo. Vaerotā is some island north-west of the Fiji Group, but which one is not now known. The New Zealand Maoris say it was from here they got the *hue*, or calabash plant. Tai-toto, Tai-kura (if island names), Puto-kura, and Avaava-rai, are equally not now recognisable as names of islands. No doubt, these are their ancient names now replaced by others. The story seems rather to mix up the doings at Avaiki with the landing on Aitutaki.]

"**H**ERE is a history of Aitutaki, the ancestors of the people and their connection.

At the period at which Te Erui and his brother Matareka came to

Aitutaki from Avaiki (in this case, no doubt, Savai'i of the Samoan Group); they made a warlike expedition against the (western) islands. They were both warriors; they fought against the people of the Atu-Iti (Fiji Group) and the Atu-Tonga (Tonga Group); they also fought against the Tai-toto and the Tai-kura;* they also fought against Puto-kura and Avaava-rai.†

On one of these lands they met their god Te Rongo; they had been speaking as they went along, saying, 'O Aitutaki! O Araura!';‡ When Te Rongo heard the spoken language of that land, he proclaimed to his priests, 'O Te Erui! and Matareka! We have a (common) land; I heard the voices calling out.' So they asked the god, 'What shall we do?' To this their god replied, 'You two remain here whilst I go to Vaerota and Avaiki to affix (? to deposit) the navel-string.'§ So Te Rongo went away to Avaiki, and after he had placed the navel-string he returned and then broke out a passage (through the reef). When it was broken through, he gave the passage the name of Te Ava-tapu; it is at Rua-kakau, at Avaiki.

When the canoe (of the two chiefs) got to the land, they found it full of (or occupied by) the wild one of Tangaroa! Then Te Rongo invoked Tangaroa (the god), who caused a heavy rain to fall and sweep the monster away. As the canoe reached the shore they found the monster being destroyed by the water. They attacked and killed it; its name was Mokoroa; that monster was a *moko* (lizard—probably an alligator. See the story of Maui and the Mokoroa, Journal Polynesian Society, Vol. VIII., p. 72. Apparently this incident occurred in one of the islands north-west of Fiji, where alligators are found).

When they got to the lake they found another monster, named Katotiae; and inland again was another monster, named Uika, which was a *viritara* (or the dark-coloured Centipede, said to be venomous). After killing that they went on to the higher land and made a dwelling place, which was named Pariki—the meaning of which is the *tupati-ariki* (Major J. T. Large says this means the sequence, or order, or succession; it is at Aitutaki Island)—even from Te Erui down to all the succeeding generations. Then a drinking place was made and named Vai-maru—the meaning of which is the shade, or

* These two names mean the "bloody sea" and the 'red sea'—if names of islands, they are not now known by those names.

† These two names are not now known as islands; they may be people's names.

‡ Araura is the ancient name of Aitutaki.

§ One can only suggest that *akamouia te pito* has reference to some ceremony. It was customary to deposit the navel-string of a child at the *marae* of some god, who thus became guardian of that particular child.

protection of Te Rongo, the god. (? The protection afforded the voyagers by this god. It is the name of the spring at the back of the Court-house, Aitutaki, says Major Large.) Here is the descent even from Avaiki right down to the occupation of Aitutaki, and since then. There are the Avaiki ancestors:—

64 Te Eva-pu-matua-kore-o-Avaiki.

(See the original for the succeeding thirteen names down to Tumu-aro, who came forth to the world from Avaiki.) Then follows:

50 Te Araro-mai.

(Then follow twenty-one names, for which see original, down to Erui-o-te-rangi and his brother Matareka, who settled at Aitutaki. The descendants of Matareka are, as shown in the original, twenty-nine in number.) “This brings us to the time of the ‘Word of God’ in Aitutaki, from the year 1821 to the 7th July, 1879.”

(To be continued.)

"LES POLYNESEIENS ORIENTAUX."

By A. C. EUGENE CAILLOT (published by Ernest Leroux,
28 Rue Bonaparte, Paris, 1909).

A REVIEW.

THE above work does not tell us very much that is new about the Eastern Polynesians, but it gives us the impressions of a gentleman who saw a good deal of Tahiti, the Paumotu Group, and the Marquesas, and evidently kept his eyes open for Ethnological and Antiquarian facts. It is very profusely illustrated, and amongst these are some pictures of the Marquesan *marae*, which are interesting. They seem, so far as their ruins allow one to judge, to be more like the *heau* of Hawaii than the *marae* of Tahiti. The pictures of some of the *tikis*, or images, are almost exactly like the stone images found at Necker Island, to the north-west of the Hawaiian Group, and which were illustrated in this Journal, Vol. III., p. 153.

The author says that the people of Paumotu only know of Havaiki and Vavao as ancient habitats of the people. Clearly he had not seen the 'log-book' of these people which we published in Vol. XII., p. 236,* which enumerates a number of ancient lands.

The following extracts from M. Caillot's work will be of some interest to members of the Society:—

P. 8: "The Marquesans are the fairest of the Polynesians of the East. Their colour is not more brown than that of the people of the south of Europe. But half-castes are extremely rare at the Marquesas, whilst in Tahiti they constitute the majority of the population (? S.P.S.). The Marquesans have also the most regular features of any other islanders; their foreheads, noses, and chins, are all beautiful, and approach the type of the Asiatic Aryan. Later on I was in India, and I was greatly struck with the astonishing resemblance which certain Brahmins bore to the old men of the Marquesas. The women of that archipelago often possess a profile and a bodily-form worthy of the antique type. I have seen many female Marquesans of whom the beauty was such that they approached the ideal. They certainly surpass the Tahitian women, so often too much vaunted, to my thinking."

P. 30: "The diversity of human types that one still meets in the archipelagos of Eastern Polynesia is a fact that has struck me during

* Republished with notes in "Hawaiki," 3rd edition, p. 119.

my voyage in Oceania. In the different isles one meets physical characters the most dissimilar, from that of the Papuan negro to those of the white Semitic type, without at the same time finding a native veritably black nor one truly white. Thus I say that the inhabitants of the Tuamotu or Paumotu Archipelago contain a mixed crowd of all origins. In effect, it is incontestable that foreign elements form true colonies, and have come from one cause or another to juxtapose one another on the soil of these islands, and as opposed to the primitive population of the country, composed very probably of Papuans,* who belong to the black race."

"The little of tradition that remains agrees in saying that these 'lands' were at one time peopled by spirits, with whom the emigrant Maoris at first agreed, but whom they subsequently massacred, at least in part. After this, the remainder were assimilated by them. These 'spirits' were in all probability none other than the Papuans who were found as the former masters of the Archipelago. Of these first possessors of the soil very little is known. Tradition is limited to recounting that they went almost entirely naked; they lived in caverns or grottos, or under rocks or the bushes; they fed on roots, fruits, and fish, and also human flesh. In fact, they passed their lives in profound misery, and, indeed, they could not do otherwise on these lands so little favoured by nature.

"The foreign element which deprived them of the soil was the Maori race. But these elements were already mixed, since they were the Polynesians, a race essentially mixed, composed of three origins—the black, the yellow, and the white. At the same time the yellow seems to enter in a feeble degree in the formation, and generally the white element dominates greatly. Whence came these Maori emigrants? From Havaiki, still say the savages of the east of the Tuamotus, who are their descendants. But where was that Havaiki? A high, fruitful land with a humid climate, they reply. The god Pere has destroyed it (*emportées* = carried it off) and left them nothing but the low islands on which they now live. As to its situation they do not know anything; they can only indicate that it was towards the sunset. What is certain is, that one of the last countries they occupied before their arrival at Tuamotu was the Isle of Vavau of the Tonga Archipelago;† for that island is often mentioned in the chants of the Eastern Paumotuans. One part of the population of the Marquesas, as well as the Tuamotus, have come from the same island. The Tuamotus have also received emigrants from Tahiti and from Marquesas, and, moreover, have suffered invasions (warlike) from those same isles. One sees, by what has been said, how

* The author appears to include Melanesians in the term Papuan.

† Probably M. Caillot did not know that the ancient name of Porapora Island of the Society Group was Vavau, which is most likely the Vavau of the Paumotuans.

many are the origins of these people. But at what epoch did the Maori element establish itself in the Archipelago? The natives of the eastern part say that their fathers arrived from Havaiki about twenty generations ago. . . ."

P. 41 : "The natives of the western islands of Paumotu had, formerly, I am told, theatrical performances, partaking of the pantomimic, gymnastic, melodrama, and mythological order. In these pieces the god Pere (volcano) apparently enjoyed a great rôle. If that is the case, I would remark that this god is not properly a god of the Tuamotu people, because there is no volcano in their archipelago. This is an incontestable proof of their foreign origin." [The author does not appear to notice the connection of this name Pere with Pele, the Hawaiian goddess of the volcanoes, nor with Para-whenua-mea, for which see *Journal Polynesian Society*, Vol. XIX., p. 140. The theatrical performances are, perhaps, akin to those of Mangaia Island described by Dr. Wyatt Gill in his "Savage Life," or, maybe, to that of the 'Arioi societies of Tahiti.]

THE PERIOD OF RATA.

(No. 2.)

IN Vol. XIX., p. 195, we summarised some of the genealogies leading up to the Polynesian hero Rātā with the view of trying to fix his position in the history of the race. Mr. S. Savage, of Rarotonga Island, now sends us another line on which Rātā is shown, derived from the records of Mauke Island. He says, "The part I send is just half of the whole line, which is a very long one, and to me interesting. It will be noticed that Emā (Maori Hema) is here given as Tangapatoro-ariki, and is the father of Taaki (Tawhaki) and Karii (Karihi). My informant was named Tangata, the father of the present Tamuera Tangata-ariki, and one of the *ariki*s, or high chiefs, of Mauke, who was a very old man when I saw him, about eighty years of age or more. He remembered weathen days in Mauke, and he was one of the descendants of the few that escaped the massacre when the Atiu people raided Mauke. He gave me the descent down to Tararo at my request as well as his own. I now supply that of Tararo from the Mauke record because the same individual is shown in my paper on Rātā (J.P.S., Vol. XIX., p. 142). Tararo-Nooau is about forty to forty-two years old. When the late Tararo gave me his pedigree from Rātā, he was not quite sure of three names, which he left out—there thus should have been three more names in that table (*i.e.*, that on p. 156, Vol. XIX.), and by that line he was of the youngest branch, and generally in such cases here the eldest son would be a man, and might have one or two children when the youngest brother was born."

The above may be stated thus:—

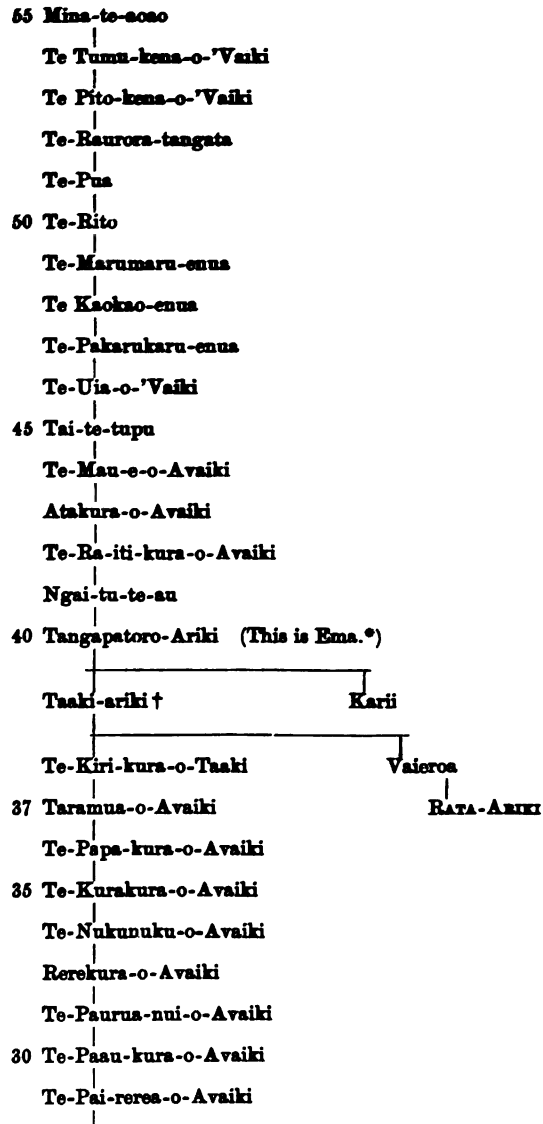
Period of Rata (Mauke account)	J.P.S., XIX., 156, 31*	generations from 1900
" " (Rarotongan account)	" " 157, 29	" " "
" " (Mauke account as follows)	" " 37	" " "

We want more information before we can decide on the real period of Rata, and hope that some of our Tahitian members will supply that hero's descent to Tahitians now living. It is important to note in the following table that Hema had other two names, *e.g.*, Tangapatoro and Taura-ariki.

* Corrected for three generations.

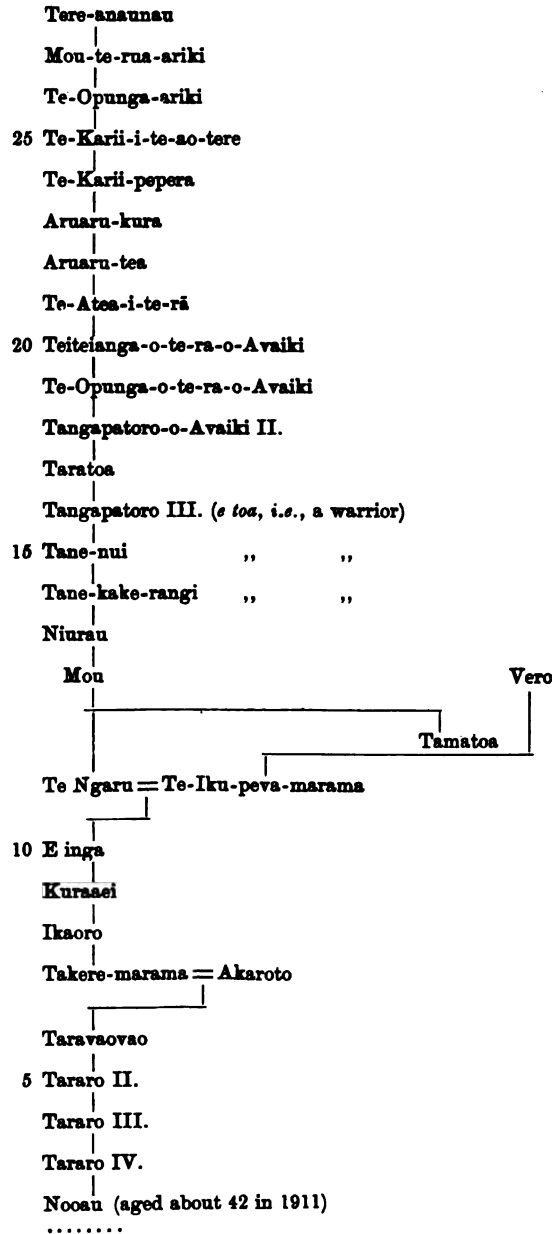
A GENEALOGY OF RATA.

From Mina-te-aoao.



* Tangapatoro-Ariki (or Ema) was also known as Taura-ariki, who was speared by another *ariki* named Tauri with a spear called a *memore*; Tangap caught the spear and bit it, and the spear fell into two halves.

† This is the Maori Tawhaki.



connection with this same Rātā, Miss Teuira Henry sends us the
 ing extension of the song given in Journal Polynesian Society,
 KIX., p. 194, according to the Tahitian version; that quoted above
 the Paumotu version as sent us by Mr. A. Leverd of Tahiti.

RATA'S SONG TO HIS MOTHER.

Aroha ore ô mau a !	There was no pity shown, indeed !
Nu'unu'u mai, ne'ene'e mai au,	Moving, moving hither, creeping, creeping hither, I,
Ia piri a tâtâ,	As I met obstruction struck,
E Tahiti-Toerau e !	O North Tahiti !
E tinâia to'u aroha,	My love is overflowing,
E aroha ra vau	And now I am greeting
I to'u metua vahine,	My mother,
Ia Tahiti-Toerau.	North Tahiti.
I te puau,	Through the baffling wind,
Araurau o te miti,	The long wave of the sea,
I'au hia e au,	Have I swum
E'oto ia 'oe,	To weep over thee,
E Tahiti-Toerau e,	O North Tahiti,
I tinâia e,	With overflowing
Tei te manava faariroriro,	Of mingled feelings,
Tei te manava faaroturotu,	Of deep anxiety,
To'u aroha ia oe,	In my love for thee,
E Tahiti-Toerau e !	O North Tahiti !

ENUA-MANU, THE LAND OF BIRDS.

IN the "Log-book" of the Rarotongan migration from Indonesia to their present home, Enuā-manu (Maori of New Zealand: Whenua-manu) is mentioned as one of their stopping places, away to the north of Fiji. In "Hawaiki," p. 113, third edition, it was suggested that this land was New Guinea; and in the story below we find that the Rarotongans have come to the same conclusion.

In one of the MSS. belonging to the late Dr. Wyatt Gill there is an account of some of the voyages of I-te-rangiora, who is probably the same as the noted voyager named Ui-te-rangiora in Te Ariki-Tara-are's MSS., and Hui-te-rangiora in Whatahoro's Maori MSS. (of New Zealand)—see "Hawaiki" for mention of his voyages. It says: "I-te-rangiora was a great man of the *tere* (migration) from Atia [the original Fatherland of the Rarotongans], a son of Tairi-tokerau and Vaieroa." The story of Rata's adventures much as is published in Journal Polynesian Society, Vol. XIX., p. 142, by Mr. S. Savage, is there given, but accredited to I-te-rangiora, which is possibly wrong, though in another Rarotongan document it is stated that I-te-rangiora was a brother of Rata's; if so, then the parents are right. It goes on to say that after the remains of the parents had been recovered (Journal, *loc. cit.*), "He (I-te-rangiora) then sailed his canoe to Enuā-manu, which is Manumanu in Papua that Rau* told us of. Enuā-manu of the ancestors, according to them, was a land full of birds. Another name for the same place, according to the ancestors, was Enuā-kura, so called on account of the red birds (*manu kurakura*) found there, and it was from there were brought the *uru-kura* of the ancestors of old, used as *pare*, or plumes for the *ariki*s, hence *pare-kura* (scarlet plume or head dress), and the *poe uru-kura* (? pearls and red feathers), used also as a god by the ancestors. . . ."

"When the expedition of I-te-rangiora was at Enuā-kura, the crew of the canoe was divided (*mavele*) into two companies, one of which had gods, the other had not. Rau* has told us about the men of Papua; the black men have idols for gods, whilst those people like the Rarotongans (*tangata Koiari*) have no gods. The people that live inland, the Koitapu people, have gods—the spirits of their dead fathers. When they see a vessel passing they say, there are their gods, the spirits of their fathers. The Koitapu people are black men, with *patatue* (? thick

* Rau was evidently one of the Rarotongan missionaries to New Guinea.

lips) and upturned nostrils and crisp (*mingi*) hair, and the heads are *kopa a tangaroa* (? black). The fair people are like the Maori half-castes. . . ."

"I-te-rangiora then sailed his canoe south-east (which is the correct course from New Guinea) (*runga*) to Avaiki, the old land, which is Savai'i in Samoa. Here he abandoned his old canoe, the *Ivi tangata** (men's bones), because it was rotten. He then cut down the tree Te Tamoko-o-te-rangi as a substitute for the old canoe. Then was it this canoe sailed to the islands in the south and to the north, and returned to Avaiki, Kuporu, Tutuira, and Manuka (all Samoan islands). The 'godless' men settled in Amoa (Samoa), which the ancestors of old called 'Amoa-atua-kore'—'Samoa the godless.'

"Those people who had gods sailed away to the windward islands, to Tongareva and Tahiti, and to the islands about Rarotonga.

"One of those of the party that stayed at Avaiki, a woman named Pori-o-kare, was ill-treated; she then took a *rau-utu*† as a means of transit, and departed for Koera. She returned to Enua-manu by way of Tara-are."

Although it may be a mistake to make Vahie-roa and Tairi-tokerau (Wahie-roa and Tawhiri-tokerau, according to New Zealand Maori traditions) parents of I-te-rangiora (or Ui-te-rangiora), it is nevertheless the case that the latter was a contemporary of Vahie-roa's grandfather, according to Te Ariki-tara-are's tables, and who flourished just fifty generations ago, or *circa* A.D. 650, when the Rarotongan ancestors were living in Fiji.

Ui-te-rangiora was, according to Rarotonga traditions, the first of the voyagers who went so far south on his exploring expeditions that he evidently came to the region of icebergs, to be followed in later generations by other voyagers to the same parts. In the above tradition we learn that he also made a voyage west-north-westerly to New Guinea (as it seems to us) to Enua-manu. The distance in a straight line from Savai'i to New Guinea is about two thousand three hundred nautical miles, and this, from what we know of the powers of navigation of the Polynesians, would present few difficulties, especially as there are numberless islands on the way that might be used as *whakaahuru* (as the account of Maori voyages terms them), or resting places.

It is interesting to note also that the Rarotongan native missionaries to New Guinea recognise some of the inhabitants of the latter country as

* This canoe in Te Ariki-Tara-are's (Rarotonga) history is "Te Ivi-o-Atea," and in New Zealand tradition it is called "Te Tuahiwi-o-Atea." The former account says the canoe was made of men's bones, hence the allusion above, which probably means that men's bones (enemies) were let into, or used, in some part of the canoe.

† Rau-utu means a leaf of the *Barringtonia* tree—probably Rau-utu was the name of the lady's canoe.—Koera is in New Guinea.

being racially like themselves, notwithstanding that Dr. C. G. Seligmann in his late work, "The Melanesians of British New Guinea," 1910, calls all the Eastern New Guinea people Melanesians. One cannot help thinking that the Rarotongan missionaries, with their knowledge of both races, are entitled to be heard on this subject of racial affinity.

It is abundantly clear that the Enua-manu of Ui-te-rangiora's voyage is not the little island of that name in the Cook Group.



NOTES AND QUERIES.

[221] Sculptures on Stone, New Caledonia.

In Volume X., 5th series, p. 516, of the "*Bulletins et Memoires de la Societ  D'Anthropologie de Paris*," we notice an interesting paper by M. Marius Archambault, of the Civil Service of New Caledonia, on the subject of his discovery of sculptured and engraved rocks in that island. These sculptures appear to be very numerous and of an extremely interesting nature, so far as we can judge from the description and without any drawings of them. The natives—who are Melanesian probably a good deal mixed with Polynesians—know nothing whatever of these sculptures, and have no traditions about them. The designs are very numerous, many of them geometrical, and apparently the first of their kind to be discovered in the South Seas. They do not appear to have anything in common with the stone work in any of the other islands. It is little use attempting to describe any of the figures until the author's drawings and photographs are published, which he states he has the intention of doing. But it may be mentioned as an extraordinary fact (if the author is not mistaken) that parts of the sculptures represent some kind of script, in which he recognises letters belonging to the Hymarite, Lybian, Phœnician, Greek, Aramaic, Hellenic, Sabaen, Cushite, and Palmyra alphabets. The author goes on to show that it is quite impossible these could have been cut out in modern times by Europeans. One would be induced to doubt the whole thing did not the paper appear in such an authoritative publication as the *Bulletin of the Paris Anthropological Society*. Let us hope that the author may prove his contention, and thus open a new chapter in the history of the Pacific.

EDINB.

CORRECTIONS.

Miss Teuira Henry asks us to make the following corrections in her paper, commencing on p. 4 of this volume:—P. 6, line 18 from bottom, read "Book III." not Chapter III. P. 6, line 16 from bottom, read "Pure Eree," not Pura Eri. P. 7, line 7 from top, read "Tahi-p ," not Tahi-h . P. 7, line 18 from bottom, insert "of" between boundaries and which. P. 9, line 24 from bottom, read "villages," not village.

By an oversight in this No. we have written on the first page of "Extracts from Dr. Wyatt Gill's Rarotonga MSS." "Dr. Macdonald" instead of Dr. J. Macdonald Gill, and "son-in-law" instead of son.—EDINB.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 21st July. Present: The President, and Messrs. Skinner, Newman, Parker, Fraser, and W. W. Smith.

Several letters were read and dealt with, and the following new members were elected:—

G. Heimbrod, F.R.A. Inst., London, Nandi P.O., via Lautoka, Fiji.
Chas. H. Drew, New Plymouth.

It was agreed to exchange publications with the Queensland Museum.

It was reported that the papers of the late Rev. W. Wyatt Gill, LL.D., were in process of translation for publication. They are mostly in the Rarotongan dialect.

It was also reported that the sales of Vol. I. of the "Memoirs" had not so far covered the expense of production by £22; and that Vol. II. of the "Memoirs" (the late Mr. Shand's Moriori papers) were in the hands of the Government Printer for binding, in accordance with the liberal concession made by the Government in that behalf. And further, that Vol. III., containing H. T. Whatahoro's extremely valuable papers on Maori history and traditions, etc., was about half translated. It is hoped to proceed with the printing very shortly. These are by far the most valuable papers relating to the Maori people that have ever come to light.

Mr. W. W. Smith was appointed acting Secretary during Mr. W. H. Skinner's absence.

Members are asked to persuade their friends to secure a copy of Vol. I. of our "Memoirs," being the "Maori History of the Taranaki Coast," containing 566 pp. with many illustrations and maps, price 10/6. post paid; on sale by Mr. T. Avery, New Plymouth, or the Secretaries.

A meeting of the Council was held at the Library on the 8th September. Present: The President, Messrs. Fraser, Corkill, Parker, Newman, and W. W. Smith.

Correspondence was dealt with, and the following new members elected:—

W. W. Bird, Inspector of Native Schools, Education Department, Wellington.

George Hows, F.E.S., 812, George Street, Dunedin.

J. W. Mackay, Box 826, Post Office, Wellington.

As corresponding member—

Sydney Herbert Ray, M.A., F.R.A. Inst., 218, Balfour Road, Ilford, Sussex, England.

Papers received:—

The Paumotu version of the Tafa'i (Maori, Tawhaki) legend. By A. Leverd. Ngutuanu. By Bishop W. L. Williams.

Ngaio Pa, Kawhia. By W. W. Smith.

Messrs. Angus and Robertson, Sydney, were appointed agents for the 'Journal.'

ORIGIN OF THE NAME OF TONGA ISLAND.

By JOSIAH MARTIN, F.G.S.

[In Major J. T. Large's paper on Ruatapu, published in Vol. XV. of this Journal at p. 214, it is said that Ruatapu, on one of his voyages from Rarotonga, visited Tonga Island, some thousand miles to the west. We asked Mr. Josiah Martin, who was then at Tonga, to make enquiries as to whether Ruatapu was known there, and the answer is given below. It is not very satisfactory; but the enquiries brought forth the Tongan account of the origin of the name of their island (Tonga-tapu), and this may probably be considered authentic seeing the source from whence it was obtained. The story is very ancient as its nature proclaims, and is akin to most of the Maui myths.]

In one of the MSS. in Dr. Wyatt Gill's collection, written by an Aitutaki man named Kaiapa, we find the following: "Ruatapu was a man of Tonga-tapu Island who came on a voyage to Rarotonga, but he was not allowed to stay there—he was driven off, and then went to Mauke Island (Cook Group), where he settled where his son Moemau had been living, but was then dead." This seems to confirm the Tongan story, and shows the extensive voyages undertaken by these people at that period. It is somewhat uncertain, however, if Ruatapu above is the son of Uenuku, for there was one of his name who flourished long before Uenuku.—EDITORS.]

IN reference to enquiry at Tonga as to the celebrated ancestor Ruatapu, I had several interviews with Fata-fehi, the king's father, who is the representative of the Tui-Tonga (or the sacred high priest of former days).

He says the name of Ruatapu is familiar in Tongan tradition, but he could not remember any particulars except that he is said to have carried the name of Tonga to Rarotonga—or Lalotonga, as he called it. He thinks that Lalo-tonga meant *under*-Tonga—that is to say, that the people gave the name Tonga to some elevation, hill, or mountain, under which they lived, on the sea-beach or on flats surrounding the hills.*

I incidentally obtained the following information:—The origination of the name Tonga is given in the following legendary reminiscence with which he favoured me. I give it in his own words as translated by the Rev. J. B. Watkin:—

* This account, however, does not at all agree with that of the Rarotongan.—
EDITORS.

The name Tonga is a personal name ; it was that of a great chief, Tui-Manuka ; that is, the chief named Tonga was *tui*, or king, of Manuka, a place in Samoa. (Hamoā he called it.)* This chief named Tonga was a great fisherman, and he had one celebrated hook in his collection by means of which he could fish up land.

Now Maui-kisikisi (Maui-tikitiki in Maori) was a chief among the spirits, and he said to his followers, " Let us go to Manuka and get a hook and fish for land." So they went to Manuka, which is Hamoa, and Maui-kisikisi went on shore ; here he met with a woman—she was the wife of Tui-Manuka, and her name was Tavatavai-Manuka. They embraced and " went wrong." The woman asked Maui where he was going. He told her that his party were going to see Tui-Manuka to get one of his hooks. The woman then directed him where to go ; there were lots of bright hooks in the house, but there was an inferior one hanging at the end of the house. This was the very particular one by which Tui-Manuka pulled up land. Then the party went in a canoe. They were really gods or spirits : and they went to Tui-Manuka and told him the object of their expedition, because they had heard such wonders worked by this celebrated hook of his.

Tui-Manuka said, " Here are plenty of hooks ; please yourselves." But they chose the inferior one as advised by the woman. Tui saw at once that they knew the virtues of this particular hook, and he immediately suspected his wife and named her as the one who must have told the secret to Maui ; therefore that passed into a proverb, because now *Tavatavai Manuka* means one who betrays a secret. They brought the hook to Maui, and with it he fished up the island of Tonga.

Tui-Manuka made a condition. His real personal name was Tonga Fusi Fonua ; and his condition was that the land raised by his hook was to be called after him by his name Tonga. Maui went to the western part of the new island and walked to and fro on it to make it a fixture. The middle part was trodden out by the spirits who formed his party. The long narrow part of the raised island was trodden out flat by Maui, and part of it was washed away (separated from the rest) and Maui upon it. This portion became Uvea (Wallis Island).

That is why it is called Tonga. It was Rustapu who carried the name with him to Lalo-tonga. Tradition is that it was a Tongan canoe manned by Tonga men who took the name Tonga with them, and, landing at the base of a hill, they called the spot Lalo-tonga.

* Of course this is Manu'a, the most eastern island of the Samoa Group.—
EDITOR.

THE ORIGIN OF TATTOOING.

AMONGST the papers sent to the Society by Mr. G. H. Davies is the following brief account of the origin of tattooing written, apparently, by an East Coast Maori. There is, perhaps, nothing very new in the note, nor does it explain why tattooing was introduced originally. It is worthy of note, however, that originally the women's tattooing was *he mea haehae*, which means, probably, that such tattooing was originally done by scratching the flesh (as with a shell or flint), and then the colouring matter rubbed in, not cut in with the *uhi*, or tattooing-tool, as at present.

Mr. Best supplies the following note: "Mataora* (who was the first man of the Maoris to be tattooed) married Niwareka, a daughter of Ue-tonga, who himself was a tattooer. She was of the Turehu race, who ate raw food. She was beaten by her husband and fled to her home, where she was followed by her husband, who there saw the real tattooing for the first time. This event appears to have taken place near Rarohenga (a name for Hades, situated in the ancient Fatherland, Hawaiki-nui), at a spot named Taranaki. Mataora came from *runga* (either the skies or the south) to Taranaki, where he was tattooed. Before his time the tattooing of the 'upper world' was mere painting, termed *kowaiwai* or *hopara-makaurangi*."

Now, according to an East Coast genealogical table, Ue-tonga (the tattooer above and his daughter Niwareka) flourished seven generations before the great Māui, and the latter thirty-four generations before Porou-rangi, eponymous ancestor of Ngati-Porou, who flourished about the year 1350 (see Journal Polynesian Society, Vol. XV., p. 93), that is, Ue-tonga flourished sixty-three generations ago, or about the commencement of the fourth century; in other words, at the period that the Polynesians were still in Indonesia, if not in the Fatherland. Of course it is unsafe to take a single genealogical line like this to fix a date so far back, and other lines would probably differ widely from this. There is, however, something to be said in its favour, for we must clearly trace the contact with the Turehu or fair people at least as far back as when the Polynesians were in Indonesia, or even living in the ancient Fatherland.

* We propose, later on, to give the full story of Mataora, which is very interesting from many points of view, but too long to insert here.—EDMON.

The names of the various patterns on the *moko*, or face tattooing, may be traced on the illustration of a Maori head, given at p. 109, Vol. XIII., of this Journal.

With reference to the word tattoo; this is Sir Joseph Banks' and Captain Cook's rendering of the Tahitian word *tataw*: "to mark the skin," "to tattoo." And therefore some European ethnologists are quite wrong in attempting to convert tattoo into *tatu*, for there is no such word in Polynesian with that meaning.

Here follows the Maori note:—

TE TIMATANGA MAI O TE TA-MOKO.

He korero tenei mo te tangata nana i timata te ta-moko: Tona ingoa ko Mataora; nana tenei moko e mau nei i o matou kanohi nei, i nga ngutu, i te rae, i nga paparinga, i nga papa. Ko tona ingoa o tera i nga papa he "Rape na Mataora." Ko te ingoa o te moko ko te "Titi, Tiwhana, Paepae, Korowaha, Pihere, Kauwae, Hupe, Poniania, Ngu." Ko te Titi kei waenganui o te rae. Ko nga Tiwhana i runga ake o nga tukemata, ko te Paepae kei te A kei raro iho i nga kanohi. Ko nga Korowaha i nga paparinga, ko te Putaka i te putake o nga taringa, ko te Pihere i te taha o nga pi o nga ngutu. Ko te Kauwae he kauwae ano, ko nga Ngutu, he ngutu ano (e rua nga ingoa o te moko i nga ngutu, he ngutu-purua tetahi; he ngutu-poroporotetahi. Ko te Hupe i raro iho i te poro o te ihu. Ko nga Poniania i te poro o te ihu. Ko nga Ngu kei te tinana o te ihu. Na Mataora tenei mahi, te ta moko; ko tana mea hei ta he iwi Toroa; ko tona ingoa o taua mea ta he "uhi a Mataora."

Ko te moko o te wahine o taua wa he mea haehae, e hara i te mea ta. No te taenga mai ki tenei motu katahi ka taia; no konei tenei moko te "Pu-kauwae." Ko te ahua o te moko o te wahine o taua wa o mua he penei x x ki te rae ki nga paparinga anake.

TRANSLATION.

"This has reference to the man who originated the *ta-moko* (or tattoo). His name was Mataora; his was the *moko* (face-tattoo) which is found on our faces, lips, foreheads, cheeks, and buttocks—that on the latter is called the '*rape* of Mataora' (i.e., the great spirals on the buttocks). The names of the *moko* are:—

Titi, in the centre of the forehead.	Putaka, at the root of the ear.
Tiwhana, above the eyebrows.	Pihere, at the corner of the lips
Paepae, on the A* below the eyes.	Kauwae, on the chin.
Korowaha, on the cheeks.	Ngutu, on the lips.
Te Hupe, below the end of the nose.	Poniania, on the end of the nose.
Ngu, on the body of the nose.	

* The meaning of A here is not known to translator.

There are two names for the tattooing on the lips: Ngutu-purua and Ngutu-poroporo. Mataora was the originator of the *ta-moko* (or tattooing), and the implement he used was an Albatross bone (the chisel is) named 'Uhi-a-Mataora.*

"The tattooing of the women of that date was *hashas*, scratched; it was not *ta* (or done with the tattooing chisel). It was on our arrival at this island that the *ta* was used; and hence is the *pu-kauwas* (on the women's chins). The *moko* of the women at that ancient period was like this: x x x on the forehead and the cheeks."

There would seem to be an opening here for someone to study the tattoos of the Indonesians and ascertain which among the various ethnical elements of that great archipelago at any time used painting instead of the *moko*, or face tattooing. It should be noticed in this connection that a system of face tattooing not unlike the spirals of the Maori is still in use amongst the Angami tribes of the Naga hills, east of Assam, India, and which people may possibly be the descendants of the Polynesians left in India when the great migration from the Fatherland took place.

* Uhi is the name of the tattooing chisel—see an illustration at p. 166, Vol. XIII., of this Journal.

ARYAN AND POLYNESIAN POINTS OF CONTACT.

No. 3.

By S. PERCY SMITH.

IT is now well known that in Tahiti and the adjacent groups it was an ancient custom when a new *marae*, or temple, was built to lay a foundation stone brought from some old and well-known *marae*, generally from the celebrated one of Taputapu-atea at Ra'iatea Island. This was done, it is said, to form a connecting link with the most ancient *marae* in the Eastern Pacific, and to secure to the new *marae* some of the *māna*, or prestige, of the ancient one. In the same manner it is related in Maori tradition that the migrations from Tahiti to New Zealand in the twelfth and fourteenth centuries brought with them a small quantity of earth from there to form a connecting link with the old home. It is not, however, said that the earth came from the *marae*, or from the *tūahu*, or altars, but the inference is that it was so. The main idea appears to have been in either case to ensure to the new sites a part of the sacredness and prestige of the original ones. It is not likely that this was a new custom peculiar to Tahiti and its neighbouring groups, but rather a very ancient one brought with the people from the original Fatherland.

That this idea was not peculiarly a Polynesian one is shown from the following, wherein it is clear that the custom was very ancient and accompanied the Western Aryans in Europe, for, of course, the Icelanders are Aryans. In Herr Jon Stefanson's "Iceland, its History and Inhabitants" (Transactions, Victoria Institute, 1902, Vol. XXXIV., pp. 164-178, 1906, Vol. XXXVIII., pp. 54-63, as quoted in the Annual Report, Smithsonian Institution, 1906, p. 287) we find the following:—"For sixty years the men of the best blood in Norway flocked to Iceland; each chieftain took with him earth from below his temple altar in the Motherland, built a new temple in the new land, and took possession of the country by going round it with a burning brand in his hand."*

This was in the latter half of the ninth century; in fact, about the time some of the earliest Polynesian migrations were finding their way

* This is the Maori custom of *takahi*, but it is doubtful if the fire-brand was used.

to New Zealand. Unless it can be shown that this was a custom of other branches of the human race, we claim it in the meantime as another connecting link between the Aryan and Polynesian peoples.

Another custom common to Polynesians and the Scandinavians will be seen in the following: It was a well-known Maori custom that in a battle, a siege, or other occasion when one man desired to save the life of another man, or a woman, or a child, he threw his cloak over him, or made him sit on it, which invariably had the intended result, for no other person would dare to insult the owner of the cloak by interfering. Numerous instances of this might be given. It would appear also to have been a Danish custom. In Archdeacon Trollope's "History of Sleaford" (county of Lincoln), p. 90, he says, referring to the destruction of Croydon Abbey in South Lincolnshire by the Danes in the tenth century, and after referring to the death of the monks, "Of the other inmates, one boy alone escaped, named Tugar, saved by the younger Sidroe, who threw a Danish cloak over him as a token of protection."

With regard to the great and sacred *maras* of Taputapu-atea at Ra'iatea Island mentioned above, it is suggested that the following note abstracted from Maori traditions shows who it was that founded this *maras*. Perhaps our good friend Miss Teuira Henry can throw some light on the subject from the Tahitian point of view.

The Maori story is as follows: After describing one of the migrations from the Fatherland, it goes on to refer to Hui-te-rangiora, the celebrated navigator, about whom much will be seen in "Hawaiki," pp. 43, 167, 169, 174,* under his Rarotongan name Ui-te-rangiora. This man's brother was named Tu-te-rangi-atea, also known as Tu-te-rangi-ariki, and he grew up to be a famous ship-builder, house-builder, and navigator. He came down to Tahiti from Hawaiki (? either Hawaii or Savaii, it is not certain which) in a great canoe he had built, named "Ao-kapua," and built a temple for the priests and *ariki*, or high-chiefs, which he named Rangi-atea, "and from that name comes the name of an island, Rangi-atea (Ra'iatea), in the neighbourhood of Hawaiki (Tahiti), whither in later days Tu-rahui and Whatonga were driven by storm from Tahiti. This was a long time before the migration of Tamatea-ariki-nui to New Zealand" (in *circa* 1350). There is no doubt as to this island being the Ra'iatea one hundred and twenty miles W.N.W. of Tahiti, which will be obvious when we come to publish the story of Whatonga's involuntary voyage thither from Tahiti. It is here suggested that the temple built by Tu-te-rangi-atea was the original of the famous *maras*, Taputapua-atea in Ra'iatea Island.

* 3rd edition, Whitcombe and Tombs, Christchurch, 1910.

THE PAUMOTUAN VERSION OF TAFa'I.

BY AIFI OF RAIROA.

(TRANSLATED BY A. LEVERD.)

[There are many versions of the story of Tafa'i (or, as the Maoris call him, Tawhaki; Rarotongans, Taaki; Samoans, Tafai; Hawaiians, Kahai), and the following from the Paumotu Group, contributed by Mr. Leverd, is interesting as showing considerable divergence from the others. Like most of the versions, it appears to include two separate traditions, which in process of time have coalesced. But they can still be separated. The first part into which Rona and Hina are introduced, is an innovation not known to other versions, in quite the same form, and seems to indicate that part of an astronomical myth has become incorporated therein; for Rona is the 'woman in the moon,' and Hinā is a name for the Moon with most branches of the Polynesians, which in Samoa becomes Sina, also the Hindu name for the Moon.

We hope some time to work out these traditions of Tawhaki in complete form, and shall then be able to show that the legend was known to the ancient Sanskrit-speaking Aryans of India, as well as to the Scandinavians, North Germans, Greeks, and the ancient Irish. To assist in this discussion, we quote below from "Paradise of the Pacific," Honolulu, for August last, p. 12, a brief account of Tawhaki (or Kahai) given in the Rev. W. D. Westervelt's very interesting "Life of Kamehameha the First," King of Hawaii. In referring to 'The battle hill of Kauwiki,' on Maui Island, he says: "Another legend gives Hinā a long name which means, 'Hina-cared-for-by-the-moon.' There may be a confusion of names in these legends, and a Hinā, or Moon story united to the story of the noted sea-rovers of Polynesia, Hema, Puna (Maori Punga), and Kahai (Maori Tawhaki). The legend says that Hina came from Ulupaupau, a place in a far off foreign country where she had a husband named Makalii (Maori Matariki) who became the stars of the Pleiades. She settled in Kauwiki and found a new husband, a young chief named Ai-kanaka (Kai-tangata of Maori legend) or 'Man-eater.' He was the son of Heleipawa, and was born in the mysterious place Hulu-manu-i-lani—'The divinely gifted-feather in the Heavens.' They married and lived in Kauwiki. There their troublesome children Puna and Hema were born. There she tried to care for them but became weary of their filth and disobedience and mischief, and went away to the moon. It was in the bright night that she leaped up to the sky. Her husband saw her. He ran and caught one of her legs, trying to pull her back; but the leg broke and she escaped into the heavens and went up to dwell in the moon. Because her leg was thus injured as she left Kauwiki she was called Lono-moku. When she had ascended to the moon she met her first husband, Makalii, and they lived together in the heavens. Makalii by his supernatural powers had gathered 'all the things growing for food' in Hawaii into a bundle

crammed tightly together, and hung up with strong braided cords round the bundle. The people on the island were starving. Then Iole (Maori *kioro*, a rat) a rat-god, went up to the place where the bundle was hanging among the stars. He gnawed and cut the cords until the bundle fell with all its growing plants, and food was restored to Hawaii.

"Puna, Hina's eldest child, went to Oahu, but Hema kept the Kauwika home. He married a beautiful chieftess who had lived at Iao on the western side of the island of Maui. Her name was Lux-make-hoa. In a little while a child was conceived. Before it was born Hema sailed away to a foreign land from which Hina came, to get the family birth-presents for the coming child. There he met his grand-parents, the father and mother of Hina. The presents he wanted were the Ape-ula and the Apo-ula—whatever these were, they were the family inheritance.

"He went to the foreign land and met the parents and grandmother of Hina. Somewhere in that country dwelt a people called Aia-nuke-a-Kane, a people who fished with lines and used human eyes for bait. Their gods were Kane and Kanaloa (Tāne and Tangaroa). The people sought for captives and pulled out their eyes. They caught Hema, put out his eyes, and kept him in captivity.

"When his son Kahai (Tawhaki) grew up, he left his family at Kauwika and went in search of his father. The legends say he was killed in some foreign land. His grandson, Laka (Maori Rāta), by the aid of the Menehune (the fairy people of Hawaii) fashioned a canoe, left Kipahulu, a place near Kauwika, found the places to which his ancestors had gone, compelled the fishermen to restore the eyes of Hema, and then returned to his home."

Clearly in the above we have the same mixture of the astronomical myth—as in the mention of the Moon and the Pleiades—and the account of what is no doubt historical, in Tawhaki's and Rata's voyages. This is more evident in the Maori than in any other version, where the Samoan and Fijian islands are mentioned.—EDITOR.]

RONA^{1*} was a woman addicted to man-eating; in other words she was a cannibal. She begat a girl, whose name became Hina.

In the country inhabited by this ogress men became scarce, until none was left; it was Hina's lover, Manoihere. He lay concealed in a cave at Orofara,² in Haapape district, Tahiti.

When it was dark, Rona used to go to the reef to fish by torchlight or food for the girl and herself. As soon as Rona had started fishing Hina went to meet her sweetheart, Manoihere.

As she approached the rock in which was situated the cave inhabited by Manoihere, she chanted an incantation, thus:

"Manoihere is the man, Hina the woman, come out, 'thou base of that rock, open!'"

Manoihere then would ask: "Where is Rona?" There would come the usual answer: "On the long reef, on the short reef, in search of food for us, O my darling. Thou base of that rock, open!" Hereupon opened the rock and Manoihere came and met Hina. Then would Hina give the food she had concealed from Rona.

* Numbers refer to Tahitian text.

When Hina thought Rona was about to return home she would go and, standing outside the cave, would shout, "O thou rock, be closed!"

She then returned home before Rona did. Rona used to come a little while after and prepare the oven. The food she brought was composed of fishes, turtles, carallies, sharks, ~~was~~, and every kind of fish. When all was cooked, Rona would call for Hina to come and eat; then would Hina set apart the food she destined for Manoihere. Indeed, the ogress was much astonished at length at the quick disappearance of the food; all those fishes she had captured were eaten in a single meal! And to her naturally came the thought that Hina was setting apart some food. Next night she pretended to go fishing as usual. Really, she went away and waited for Hina, who soon went to the cave and chanted her incantation. Manoihere asked, "Where is Rona?" and was answered in the usual way.

Meanwhile Rona had followed Hina and hidden in the bush in the vicinity; she had heard all that had been said, had learned it so as to remember it. She then returned, saying within herself: "Aha! I have some food stored up now."

She paddled to the broad sea, fishing, and on her return kindled the oven. Again Hina set some food apart for Manoihere. Rona started for the cave, and having reached the spot where Hina chanted, she did so also: "Manoihere is the man . . ." As her voice imitated Hina's he thought it really was Hina's, and asked: "Where is Rona?" To which Rona herself, as Hina would do, replied: "She is at the long reef . . ."

The rock split open, and Manoihere, unaware, came out and he was caught, cut in pieces, and eaten raw entirely that night by the cannibal.

A little later Hina went to the rendezvous, but lo! the rock was open wide. She noticed traces of blood; she took that blood and put it on her head; then she fled away, and at daylight reached a certain valley.

When Rona noticed the flight of Hina she at once started in pursuit, saying, "My food has escaped!"

She followed the path taken by Hina. Now Hina is down in a valley, and Rona on the hill; she is now descending! Hina must inevitably be eaten! As she realised it, she met Noa,³ to whom she appealed in her despair: "O Noa! Here comes Rona to devour me; even you will not be spared, but be eaten too!" Rona cried: "Come, lest you should be my prey." Noa welcomed her (Hina) and said: "Night fell and day rose; when it pleases Noa he may eat man, too!"

This spell was hardly over when Rona said: "I shall soon be satisfied."

Rona's teeth grew longer; on the upper jaw and on the lower, on the chest, the neck, the belly; all her body was covered with teeth.

Then Noa lifted his spear, saying: "This spear, Tane-te-rau-aitu, has dealt with Te Ahua and Hina-te-aku-tama."

As Rona opened her mouth, the spear went in and stabbed her through the body. She died instantly.

Hina said gratefully to Noa: "Great is the happiness of my heart. Men were scarce in Tahiti; they were all destroyed by the ferocious Rona. Please now support me."

Not that Noa was a saint; he, too, had eaten men, but he had saved Hina, and she had to be grateful unto him. She became, as may be supposed, his wife, and soon gave him a child, a male, which was named Hema.

The child grew to manhood, and the mother, noticing he was a man, said to him: "Go down to the valley near the river where you will see a woman coming—her name is Huauri,* queen of Niuë (Savage Island). Do not show yourself, conceal yourself under a tree. She will climb on that tree to jump into the water to return on her two sharks' backs to her country."

The young man remembered what his mother had said. He went and soon reached the place indicated. Lo! there was the woman Huauri coming on her shark's back; she debarked on the bank of the river and climbed the tree. Hema grasped the girl, but she was strong and slippery from contact with the fishes. Noa saw that Huauri would escape from Hema's grip, so he said an incantation: "Kaveiga i ruga, aa ka makū turua, e roa tapu ko Taiane, tei varua tara ia mau.*"

As a result of the incantation, Hema's strength became greater and greater; the girl was subdued and brought home absolutely naked, with only her beautiful hair descending down to her feet. She wailed: "It is the glittering sea, the blooming (flowery) sea; Huauri is a queen of the boundless sea."

She was conducted to the house, and thereafter became the wife of Hema. She became pregnant, and in due course brought to life a child, a male. Tafa'i⁶ was the name of the child.

Later, when Tafa'i had become a boy, he joined his elder cousins, Pua-arii-tahi's⁶ children. They were playing at the game of *totois*, which is a kind of little canoe made of a bent coconut leaf, but Tafa'i's was swifter than any other, and it made them jealous of him. The thought came to them to be avenged on Tafa'i's person. They decided to cut his hand, but Arihi interceded, saying: "It would be too cruel and that Tafa'i's hand would be very useful to him for work, but we may lacerate his ribs."

They followed Arihi's counsel and returned home, abandoning Tafa'i to his fate. He remained till late in the afternoon unable to move, and

* I cannot understand it, nor could the man who related it explain; it is expressed in the Paumotu dialect.

Pua-arii-tahi. They played with ships, and they treated him wantonly as before. As Huauri saw it she just said what she said before.

Hema resented it much, and was very angry and ashamed. He decided to commit suicide, and went to meet the fairies of the "I Matua-uru." He got entangled in their net, was brought to the Underworld, and placed in the W.C.

Tafa'i having become a man thought of his father and decided in search of him, asking Arihi to come with him to the Underworld. As they proceeded on their journey, they met one of their ancestors named 'Ui.⁸ She was blind, and was occupied in kindling her fire in the oven. When the stones were well heated, she counted carefully the different kinds of food and their quantity, and covered the oven leaves. After the proper time for a native oven to cook the food, she uncovered it. She now proceeded to put the victuals in her basket; she did so, Arihi stole part of it. 'Ui soon noticed the disappearance of part of her food. She guessed there was a man present; she took a net and threw it toward the west. She drew it back, but nobody was in it. She did the same toward the east, and the north and the south. One may wonder at such skill on the part of Tafa'i and Arihi. How did they manage not to be taken? Very simply: they took the net from behind and brought it overhead.

Seeing how little success resulted from such means she sought another. She undressed and turned toward the east, then to the west, but nobody laughed. So did she towards the north and south, with no more result. She now blowed (what she really did is not translated) toward the west. Arihi exclaimed: "This is a poor means, let us run to the east." Then she blowed again, saying "Stinking is the sky from 'Ui's breath."

precious thing. Knowing it was a man, 'Ui let the line go and suddenly made it tight; Arihi was caught by the side. He ran to the south with the line. 'Ui, triumphant, said: "Be taken the fish of the witch."

Tafa'i said to her: "O, 'Ui, let your fish be free lest you should have to deal with the shark 'Mao-huaiape.' There is the brother's love." 'Ui said in reply: "You cannot help; the hook is good. 'Maia-i-te-ra'i,'¹⁰ and the line, 'Puhuru-meamea,'¹¹ is good too."

Arihi ran to the west and the north; his forces were exhausted. Then Tafa'i climbed a coconut tree, whose name was "Te niu roa i Hiti,"¹² and he shouted to 'Ui: "O, 'Ui, turn thy glance to the right side." Tafa'i threw a coconut on 'Ui's right eye; he called again: "O, 'Ui, stare at the left side." He threw another coconut on the other eye, and 'Ui recovered her sight. She saw her grandsons, and rescued Arihi, taking off the hook; she kissed him after the native way (*i.e.*, by friction of the nose) and wept. She did the same with Tafa'i.

They remained there a while; but did not know how to vanquish the Matua-uru. They turned to 'Ui and she ordered: "Make six nets to encircle the crowd of Matua-uru."

They followed her instructions, and when they got the six nets ready, encircled the Matua-uru with the first one, then with the second, and so on up to the sixth.

Tafa'i went where Hema stayed, and he soon found him. Hema, noticing the presence of someone, said: "Don't be in a hurry to kill me; wait until daylight." This, because he thought of the Matua-uru coming to kill him. Tafa'i tried to dissuade him: "I am Tafa'i, your son." Hema replied: "He would not come here among the Matua-uru."

Tafa'i thought it wiser to carry him on his shoulders outside the house. He again entered the house and set fire to everything. Thereupon they smote and killed all the spirits.

They all rejoined Huauri. Now Tafa'i spoke to his mother: "I am," he said, "now starting for the land you spoke about, which land was the cause of my father's despair. I am going to my wife, to Ti-hapai."* The mother consented and said: "Go, O my son, there are the two sharks waiting for you."

It is not superfluous to say that Tafa'i was already known in Niue as Ti-hapai's husband. Tafa'i, accompanied by Arihi, went on the back of the two faithful sharks; they met the sons of Pua-arai-tahi surf-bathing. Tafa'i said to them: "Offspring of Pua-arai-tahi, leap (as fish do)." They leaped and were changed into whales.

12. This name, Te Niu-roa-i-Iti, or the tall coconut at Fiji, is also mentioned in the Rarotongan version of Taaki (or Tafa'i, or Tawhaki), see "Hawaiki," 3rd edition, p. 192. Hiti, Iti, Fiti, and Viti, are the names for the Fiji Group in different dialects.—EDITOR.

* In the Maori version of Tawhaki his wife is Hapai.—EDITOR.

The sharks were conversing meanwhile: "Arihi is a man and can be devoured." It is easy to understand that Tafa'i was sacred to them, being Huauri's son, but it was not the case with Arihi. Tafa'i understood their wish and said: "Do not! I have been twice in a critical position, and twice Arihi helped me."

The sharks went over without any further observations and brought the voyagers to Niuē. It happened that the turtles were then in abundance in that country. They cooked some turtles for food, dined, and then twilight came. At night, Tafa'i went to Ti-hapai's house. The girl did not know it was Tafa'i; when he spoke to her she answered: "I have a husband; he is called Tafa'i, and I am waiting for him." Tafa'i tried to explain: "Well, I am Tafa'i." In vain; she paid no heed to him. Tafa'i said again: "Feel me over." She did so; the skin was slippery, her hand would not grasp him—this was because of the skin of the *maito* (a fish). Nevertheless she said: "I will not be yours." Tafa'i, as a conclusion, said: "You will repent when it is broad daylight."

He laid awake all the night, but with no result; the sun rose and he awakened Ti-hapai. She saw him; O wonder! it was Tafa'i! no mistake was possible as he had the red skin of the *maito*. Then Tafa'i fled. Ti-hapai, who already enjoyed the meeting of her promised husband, despairingly pursued him. Hence is the saying: "Tafa'i runs, and Hapai pursues; *te teipo* is a little bird who wails his dear friend."

THE NORTH PAUMOTUAN VERSION OF TAFa'I.*

BY AIPi-TAROI-A- NUI, OF RAIROA,
PAUMOTU GROUP.

E PEU na te vahine ra o Rona¹ i te amu i te taata, oia hoi'e vahine taehae oia. Ua fanau mai tana hoë tamahine, o Hina te ioa o taua tamahine nana ra.

Pau roa aera te taata i te vahi ta taua vahine e parahi ra, maori ra o te tane a Hina o tei toe mai, oia hoi o Manoihere. Ua faatapunihia oia na roto i te hoe ana e vai i Orofara² (Haapape) Tahiti.

Ia tae i te pō e haere atu ai o Rona i rama i te ia na nia i te aa, ei maa na raua na tana tamahine. E ua reva ana'e ra o Rona i tai, i reira o Hina e haere ai e farerei ai i tana ra tane, ia Manoihere.

Ia tae oia i te mato tei reira taua ana e parahihia e Manoihere ra, i reira oia e faateniteni ai, na'o tana pehe:

"Manoihere te tane, o Hina te vahine, a puta mai i vaho, te tumu o te papa e, vahia!"

I reira o Manoihere e ui mai ai: "Tei hea ra o Rona?" A puoi atu ai a Hina: "Tei te aa roâroâ, tei te aa pôtopôto, te imiimi maa ra na taua taua hoa. Te tumu o te papa, vahia!" I reira e vehe ai te mato a haere mai ai Manoihere i rapaeau e farerei ia Hina. I reira atoa o Hina e horoa atu ai i te maa rii tana i huna ia Rona.

E tae roa' tu i te hora e ite ai o Hina e hoi mai o Rona, i reira oia e haere i vaho tia ai e tuoro atu: "Ia haamauhia te papa."

E hoi ia o Hina i reira i te fare, e na mua hoi oia i te tae, ei muri rii ae o Rona. I reira o Rona e tahu ai i te ahimaa; te maa nei e ia, e honu, e urua, e mao, e ume, e te mau huru ia atoa. E ama aera te maa e pii atu ra ia Hina e haere mai, i reira atoa o Hina e huna ai i te maa tana e haapae ei maa na tana tane. Maere noa iho ra taua vahine taehae ra i te toe ore o te maa, te mau ia i noaa mai iana e pau roa ia i te airaa-maa hoë ra, e ua tupu hoi tona manao i te huna o Hina. Ia ahiahi faahou aera ua haepu haere i te rama mai tei matauhia e ana ra.

* Expressed in the Tahitian dialect, but with several Paumotu words introduced.

1. Rona-nihoniho-roroa—Rona long teeth: also Nōnā (Tahitian).

2. That cave called "Te Ana o Manoihere" is situated at Orofara, Haapape, also called Uporu in ancient time; which was also Rata's dwelling I think.

Ua haere roa o Hina e tae atu ra i pihai iho i taua ana ra, ua tuō atu ra mai tei matauhia e ana ra, e ua ui mai o Manoihere: "Tei hea o Rona," a puoi atu ai a Hina mai te matamua te huru.

Area o Rona ua pee ia Hina e ua meho i roto i te uru aihere, ua faaroo oia i ta raua parau, ua haapiipii e ua tamū. I reira tona hoiraa atu mai te parau i roto iana iho: "Ha! ua noa mai tau maa!"

Haere atu ra o Rona i tua e ravaai e ua hoi mai ra e tahu i te shimaa, e huna faahou atu ra o Hina i ta Manoihere. Haere atu ra teienei vahine o Rona i pihai iho i taua ana ra e faateniteni aera: "O Manoihere te tane . . ." Manao aera o Manoihere o tana tēa vahine, e pii atu ra oia "Tei hea o Rona?" Te pahono mai nei Rona, mai ta Hina ra: "Tei te aau roāroā . . ."

I reira te veheraa o te mato, i reira to Manoihere haereraa mai, tona ia haruraahia e Rona, tapupuhia atu ra e amuhia aera i taus pō e pau roa ae ra.

E, i te reira pō ato'a ua haere o Hina e farerei i tana tane, e roohia, te fatafata noa ra taua ana ra. Te iteraa ia ona i te toto, rave atu ra oia i taua toto e tuu ae ra i nia i tona upoo, tona ia hororaa e ao aera, tae atu ra i te hoē peho.

I te iteraa o Rona e ua horo tana tamahine, i reira oia e auau ai mai te parau i roto i tona vaha: "Ua ora hoi taua maa e."

Tapapa atu ra na te ea i haerehia e Hina; roohia tei roto o Hina i te peho e o Rona tei nia i te aivi, te pou mai nei i raro! I reira hoi to Hina farereiraa i te hoē taata ia Noa,³ te parau raa ia: "E Noa e! teie o Rona, te au mai nei ia'u nei ei maa nana, eita atoa oe e ora, e pau oe!" Te puoi mai nei o Rona: "Ia haere mai, teie tona opu e mo'e ai oia!" Te aratai raahia o Hina mai te parau a Noa: "Tahuri te pō, maraga te aō, a tika kia Noā, kua kai Noa ki te tagata."

Aita i mure taua parau ra, te pii mai ra o Rona: "Un paia hoi au e."

Tupu ae ra to Rona niho, i te taa nia e i te taa raro, i te ouma, i 'a'i, te opu, i roa ae ra tona tino i te niho. Te maraa ia to Noa omore mai te parau e: "Teienei rakau Tane-te-rau-aitu, tei rave te reira kia Te Ahua e o Hina te aku tama."

Te haamama mai ra taua vahine taehae i tona vaha, i reira te patia-raa-hia na roto i te vaha e pipiha atu ra taua omore na te ohure. Te pohe-roa-raa ia o Rona i reira.

Teie ta Hina parau ia Noa: "Ua rahi te mauruuru o tou aau ia oe, no te mea eita e toe te taata i Tahiti nei, e mou roa ia Rona. Ia farii mai oe ia'u."

Area ra e taata taehae hoi o Noa. Ua taoto ae ra raua; hapu ae

3. Noa-huruhuru—See number 4 of Genealogical account.

ra te vahine e fanau mai ra te tama, o Hema taua tamaroa na raua ra.

Paari roa atu ra taua tamaiti i reira, e tae atu ra i te hoê mahana, ua haapii mai te metua vahine: "A haere i raro i te peho, e ia haere noa mai te hoê vahine o Huauri,⁴ e arii no Niuê, eiaha oe e faaite noa atu ia oe, a tapuni ra i raro ae i te apu raau, i reira oia e pauma ai i nia i taua purau, e oua i roto i te pape a hoi ai i nia i tona tau ma'o e haere ai i tona fenua."

Manaonao noa ae ra taua tamaiti i te parau a te metua, haere atu ra oia, e tae ae atu ra i te vahi i parauhia, inaha! taua vahine te haere mai nei na nia i te ma'o, tapae atu ra teie nei tau ma'o i te hiti o te anavai, e pauma ae ra o Huauri i nia i te purau. Te haru-raa-hia ia e Hema. Area e vahine puai te reira, e te paia te tino i te vare o te ia. Te ite mai ra o Noa i taua tamaiti ana ra, eita e noaia o Huauri, tuo mai nei: "Kaveiga i ruga, na ka mahû tûrua, e roa tapu ko Toiane tei varua tara ia mau."

Tupu ae ra to Hema puai i taua upu ra, mau iho ra te vahine, mai te ahu ore, e rouru anae mai te upoo e tae roa i raro; na'o tana parau: "O tai puapua, o tai puamea, e arii Huauri i te tai aratoro."

Aratai roahia taua vahine i te fare; parahi atu ra i reira, e hapu ae ra. Fanau mai ta raua hoê tamaiti o Tafa'i⁵ te ioa.

E paari rii ae ra o Tafa'i, haere atu ra e amuimui haere i tona mau tuaana, te huaai a Pua-arii-tahi.⁶ Teie to ratou ohipa, e totoie, aita ra e upootia ta tera ra mau tamarii i ta Tafa'i. Te riri raa ia ratou, a rave ia Tafa'i, taparahi atu ra. Te opua ra ratou e tapu i tona rima, area ua parau o Arihi,⁶ no roto ia ratou, ua parau e: "Eiaha, e vaiho a i te rima o to tatou teina ei raveraa ohipa nana, e aro noa ra tatou i tona aoao."

Ua na reira ratou, e hoi anae i to ratou fare, faaruehia atu ra Tafa'i i taua vahi ra, vai noa mai nei e tataha atu ra te mahana, tia ae ra i nia, paipai iho ra i na aoao. Oto haere atu ra, e tae aera i tona ra metua vahine ia Huauri; ite mai ra teie, na'o tana parau: "Na vai ra teie nei taata taetae afâo, parau e a tii ona ia'u. Ahiri i tou ra fenua i Niuê, vahine maitai tana o Ti-hapai' i reira." I te raveraa i tana mau ohipa rii i te reira mahana, te oto noa ra i tana tamaiti.

Tae ae ra i te hoê mahana, amui faahou atu ra o Tafa'i i ta Pua-arii-tahi. Faatere atu ra i te pahi e haamani ino faahou atu ra ratou

4. See number 6 of Genealogical account.

5. Tafa'i-'i'o-ura, red skin; or Tafa'i-uriuri-i-te-tumu-o-Hawai'i. See genealogical account, number 7.

6. See genealogical account, number 8. (Arihi (Karihi) is Tawhaki's brother in the Maori and Rarotongan versions.—*Editor.*)

7. See genealogical account, number 9.

iana. Ia farerei o Huauri ia Tafa'i auanei oia e parau faahou ai mai te matamua ra.

Tupu roa ae ra to Hema riri e te haamâ, tufere atu ra, te haere ra oia e farerei i te tini o Matuauru, tona ia fifiraa i roto i to ratou upea, afaihia atu ra i te pô, hopoihia atu ra i te fare hamuti, ei paepae titi-oraa na ratou.

E paari roa aera o Tafa'i, te opuaraa ia i tona tere e haere e tii i tona metua i te pô. Parau atu ra ia Arihi e haere raua. Te haereraa ia e roohia atu ra te hoê tupuna vahine na raua o Ui⁸ te ioa. E matapo oia; te tahu ra oia i te auahi, e ama ae ra, haapoi aera i te ahi-maa mai te taio maite i te maa tana e eu. E maoro aera, hui mai ra i te ahi-maa e maheu roa aera, e ia rave o Ui i te maa, ua rave atoa hoi o Arihi. I te iteraa atu o Ui e ua ravehia tetahi pae o te maa, tupu iho ra tona manao e, e taata, te raveraa ia i tana upea e huri aera i te tooa o te râ. Ia afai oia i nia, aita e taata i mau mai; huri iho ra i te pae apatoa, afai ae ra, aita e taata.

Na reira hoi i te pae hitia o te râ e i te pae apatoerau hoi. Te tumu ra i ore raua i te fifi, no te mea e, ua rave i te aea o te upea e ua afai i nia.

Vaiho iho ra ia ohipa o Ui, iriti aera i tona maro; ofera i te hitia o te râ; e aita e â e taata i ata; na reira hoi i te tooa o te râ, e aita atu ra oia i faaroo i te ata; na reira hoi i te pae apatoa e i te pae apatoerau, e hoê â huru. Faaea iho ra o Ui i reira. Auanei ra oia e huri ai i tona ohure i te tooa o te râ. I reira to Arihi parau raa: "A, e ravea puai tena! a horo taua i te hitiraa mahana." Te hûraa ia o Ui mai te-parau: "Pipiro te rai i te hû no Ui."

Area i te vahi i haerehia e te matai o taua hu ra, ua fatifati te uru, e ua parari te ofai. Huri atu ra i tona ohure i te tooa o te râ mai te parau i faahitihia i te matamua ra. E no te mea ra aita roa e faufaa i taua ravea ra, manao iho ra oia mai te parau i roto iana iho: "A, hoê a'u ravea toe, e taata paari rahi teie."

Rave ae ra o Ui i tana matâu e taora atu ra. O Arihi ra, raua o Tafa'i, tei te tooa o te râ. Tei roto taua matâu i te ura, e e uruhia te varua no te nehenehe o taua taoa ra. Te parauraa atu ra o Tafa'i ia Arihi: "Eiaha e mata'u." Puoi mai ra o Arihi "Eita." Haere atu ra o Arihi e rave i taua taoa ra, tuihia atu ra i te 'e'e. No te iteraa o Ui e, e taata, haamaru mai ra i te anave, e i muri iho tamau mai hoi, puta roa atu ra o Arihi i te aoao. Tona ia hororaa i te pae apatoa ra mai taua anave ra. Parau atu ra o Ui, na'o tana parau: "Ia mau te ia a te ruahine."

I reira o Tafa'i te piiraa mai: "E Ui! a pae to i'a, a roohia i te Mao-huaiape, te vai atu ra te oto taeae." Te pii mai ra o Ui: "Eiaha

8. 'Ui is Hina-i-te-a'u-tama already spoken of, see genealogical account, number 2.

9. See Tahitian version—Uira.

e hauti; e matâu maitai tena o Maaia-i-te-ra'i¹⁰ e anave matai o Puhuru-Meamea."¹¹

Horo atu ra Arihi na te pae hitia o te rà e i te pae apatoerau, ua mou tona puai. I reira o Tafa'i te paumaraa i nia i te haari, ia te Niu-roa-i-Hiti¹² te ioa, pii mai ra: "E Ui e! fariu mai na to mata i atau." Taora atu ra o Tafa'i i te haari i nia i to Ui mata atau; e pii faahou atu ra: "E Ui! fariu mai na to mata i te pae aui." Taorahia mai ra, ara ae ra te mata, ite mai ra i taua mootua nana ra, te raveraa ia ia Arihi, iriti atu ra i te matâu, e ho'i i te ihu mai te oto, na reira atu ra ho'i ia Tafa'i.

Parahi atu ra teie nei tau tamaiti e maoro ae ra. Aita ra ta raua e ravea e noaa ai Matua-uru; te uiraa ia o Tafa'i ia Ui i te ravea; teie ta Ui i faaite mai, "E hamani i na upea e ono, e haaati i te nuu Matua-uru."

Na reira hoi raua, e oti aera na upea e ono, haaati roa raua i te nuu i te upea matamua, e na reira hoi i te piti, e te toru, a tae i te ono.

Haere atu ra Tafa'i i te vahi titio raa e tii ia Hema; e roohia atu ra o Hema, te parau mai nei oia: "Eiaha e ru i te taparahi ia'u, ia ao ra." Te manao ra oia e o Matua-uru te haru nei iana. I reira to Tafa'i na'oraa e: "O vau teie, o Tafa'i, ta oe na tamaiti." Puoi mai ra Hema: "E, aita ia e tae mai i onei i te tini o Matua-uru."

Rave noa atu ra o Tafa'i ia Hema e amo atu ra i rapaeau. Hoi faahou atu ra i roto i te fare, tutui haere atu ra i te auahi, e horo atu ra i rapaeau; i reira to raua papairaa i te mau varua, e pau roa ae ra.

Hoi atu ra ratou e o Hema ia Huauri. I reira to Tafa'i parauraa i te metua vahine: "Te haere nei au i te fenua ta oe i parau mai ra, a inoino ai tou metua ia oe ra, e tii i te vahine ra ia Ti-hapai." Puoi mai ra Huauri: "A haere, tei te miti tena na ma'o."

Area ra ua tui te roo o Tafa'i i Niuē e, e tane na Ti-hapai. Haere atu ra o Tafa'i raua o Arihi na nia i te ma'o; roohia atu te mau tamarii a Pua-araii-tahi, te horue ra. Parau atu ra Tafa'i: "Te fanaua a Pua-araii-tahi e! a oho." I reira to ratou hororaa; riro atu ra ei paraoa.

Haere atu ra raua i to raua tere. Te parauraa ia na ma'o: "E taata o Arihi, e au ia amuhia." Te parauraa ia o Tafa'i: "Eiaha, e piti au, iti, e piti ona tautururaa ia'u."

Haere roa atu ra teie nei tau mao e tae atu ra i Niuē ra. Roohia e honu te i'a i taua fenua ra, te nee haere noa ra. Eu atu ra ratou e huai mai ra, tamaa iho ra, e mairi iho ra te mahana, ahiahi atu ra. E ia

10 and 11.—See Tahitian version, Uira; where the line is Maaia-i-te-rai and the hook Puhuru-maumau, which seems to be right. (Manaia is the Maori name.—EDROR.)

12. See genealogical account, number 10.

pouri ae ra, haere atu ra o Tafa'i i te fare o taua vahine ra o "Ti-hapai." Aita roa oia i manao e o Tafa'i tera ; i te parauraa atu taua tamaiti iana na'o tana parau : " E tane ta'u o Tafa'i, te tiai nei au." Te parau mai ra Tafa'i " O vau nei a." Aita ra taua vahine i vare noa atu i tana parau. Na'o faahou a oia : " Fafa mai na oe ia'u." Na reira hoi o Ti-hapai, e aita te rima e mau e mea paia noa, no to Tafa'i iri, e iri maito. Aera na parau taua vahine. " Eita vau e ati ia oe." Parau aera o Tafa'i : " E tatara hapa oe ia ao."

Ara noa aera taua tamaiti e ao noa ae ra, aita ra taua vahine ra i ati ; hiti aera te mahana, faaara atu ra Tafa'i ia Ti-hapai, e ara ae ra, te hioraa atu ra o Tafa'i mau. Eita e mo'e e taata uteute oia no te iri maito. I reira to Tafa'i hororaa, tapapa atu ra o Ti-hapai ; no reira te parau i na'ohia ai : " E horo Tahaki, e aru Hapai ; e manu iti te teipo, tagi mai tona hoa rire."

HE KORERO MO TARA-WHATA.

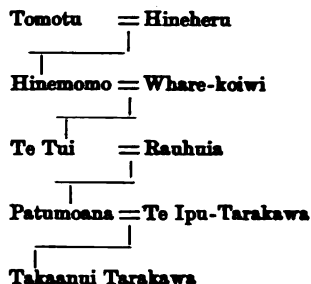
NA TAKAANUI TARAKAWA I TUHITUHI.

KO tenei tipuna, a Tara-whata, i kau mai me ona kuri, mai Hawaiki ra ano. I whakataetae ia kia ma runga mai ia i a "Te Ara-tawhao," te waka o Toi-te-huatahi i a ia i hoe mai i Hawaiki ki tenei motu. Heoi, kihai i taea te tatari a Toi; a haere mai ana a Tara-whata ma runga i a Tara-kau-ika—he taniwha. He uaua rawa ki tona mohio iho, ka kite ia i te poro-tawhao rakau e tere ana. Ka hikoia e ia, koira he waka mōna. Na, erangi ko ana kuri ano tona whakamaurutanga a tona ngakau. A, ka u mai ki Paepae-aotea, ka titia tona uru-pere tapu, i manaakitea ia e ona māna-taniwha. Ka mohio hoki ia kua u ia ki uta, ka kite mai ia i nga maunga nei e tu atu ana—a Pu-tauaki, a Mou-tohoro, a Tuhua. A, ka mea ia me waiho tona maro-taniwha i reira, i Paepae-aotea, me kau noa mai ia ki Tuhua. Katahi ka kau mai te pakeke nei, ka ahu i waho o Motiti, kua kite i a Maunganui i te puaha o Tauranga nei. Kua mohio nga kuri ko te wahi tutata tera, ka whakamanu ki Maunganui te kau. A, ka u ki uta, ko nga kuri kua u tuatahi. Ka riri te tangata nei ki ona kuri no te putanga ki mua i a ia. Ka eke atu a Māhu ki uta ki mua atu i ona kuri, ka riri mai ki ona kuri kei takahi atu i a ia. Ka nanao iho tona ringa ki te kohatu, ka mauria atu e ia ki runga i te toropuke, kei te matamata ra-to o Maunganui, ko Tai-rongo te ingoa o taua wahi. Ka tu i reira ka whakaero i a ia, a, ka whiuwhiu atu i nga rimu ki runga i nga kohatu, ka titiro atu ki ona kuri. Katahi ka poua atu te karakia—he tipu. Tu tonu atu nga kuri ra, kua kohatu. Na! e tu nei ano aua kuri i naiane.

A no te 20 o nga ra o Hanuere 1910, ka rere au ki runga i te *tima* ki te tiki i nga kohatu i taua tuāhu. A, riro mai ana nga kohatu e ono i reira e titi ana; naku i unuunu mai. Erangi he mea matahura ano e au—e ono o te puke, te kau no te whakaahu nui o te tuāhu, ko te puke, ko te tihi, ko waenganui o te tuāhu. A ka utaina mai e maua ko te Pakeha ki reinga ki te *tima*.

I rere tonu atu i taua *haora* ano ki Matakana ki te tiki atu i nga kohatu i putua ki reira. Ko aua kohatu no runga i a "Tainui," waka o *Hotu-ros raua ko Rata*. Ko te wahi i putua ai aua kohatu nei,

ko tahi ra, a waiho tonu iho hei wāhi-tapu. A, he mea nanao nāku i roto i te wai ka riro ake, e ono; ko tahi te kohatu nui, i pararaha te hanga. Ki taku rongo ko taua kohatu he patakitaki no te nohoanga o Te Tomotu tungane o Hikonga, wahine a Tama-whariua, uri o Te Rangi-hou-whiri nui. A, koia ano ahau i kaha ai ki te tiki i ana kohatu, no te mea ka whai mana ahau ki ana kohatu i toku tipuna, i Te Tomotu, ara :—



Erangi ana kohatu no runga i a Tainui; no te mahuetanga ki reira ka whai mana enei tupuna, he ahakoa, ko ana tupuna he uri no Toroa, no te waka nei ko "Mata-atua."

Heoi, i riro katoa mai i a au ana kohatu tapu, ka titia e au ki runga i nga tuāhu e rua kei roto i te pa-whakairo a Te Kawanatanga i Te Whakarewarewa, Rotorua. Ko ana kohatu, e rua-te-kau-ma-rua o Tauranga, e iwa o Maketu. Ko ana kohatu i tikina e au i Maketu, he kohatu tapu. E rua no Nga-toka-turua, e rua no Toka-parori te punga o te kei o "Te Arawa" waka, tona ingoa ko "Tangi-haruru," e rua no te pito ki te ihu o "Te Arawa." A, ko te tuahu, ko Koare-taia, kei uta tata tonu mai, he tuahu na Kahu-mata-momoe; he whare no Tama-te-kapua raua ko te tama ko Tuhoro kei runga tonu ake; e tu nei ano nga toko-kohatu i te tuahu. Ko toku hoa i haere ai maua ki te tiki i nga oha a o maua tupuna ko Aperahama Tama-i-whakangaro, he uri rangatira na Whakaue tahi maua.

THE STORY OF TARA-WHATA.

TRANSLATION.

[This story may be interesting some day as showing the origin of the stones on the altars within the *pas* built by the Government at Rotorua.]

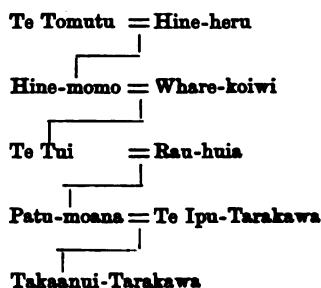
THIS ancestor, Tara-whata, swam hither with his dogs right away from Hawaiki. He endeavoured to come here in the "Ara-tawhao," the canoe of Toi-te-huatahi, when he came from Hawaiki to this island. But Toi could not wait for him; so Tara-whata came on Tara-kauika, a *taniwhā*, or monster. It was a difficult undertaking, he thought, but he found a log of firewood afloat, and bestrode it as a canoe for himself. But his dogs were his means of quieting his fears. And so he landed at Paepae-aotea (in the Bay of Plenty), and there stuck in his sacred *uru-pere*, his supernatural powers having been propitious. He knew that he had reached near to the land because he saw the mountain before him, that is Pu-tauaki (Mt. Edgecome), besides Moutohora Island (off Whakatane) and Tuhua (Mayor Island). He concluded to leave at Paepae-aotea his *maro-taniwha* (*taniwha*-belt, but ? refers to the *taniwha*, or log, that he came on) and swim to Tuhua Island. So the old man took to swimming, and passed outside of Motiti Island (off Tauranga), whence he saw Maunga-nui hill at the entrance to Tauranga harbour. His dogs knew that that was the nearest part, so he directed his course to Maunga-nui, and there landed, but his dogs were about to arrive first. He was angry with his dogs because they preceded him. Māhu* landed first before the dogs, and he was angry with them (or kept them back) lest they trod on him. He took a stone in his hand and carried it up to a hillock situated at the west side of Maunga-nui, the name of which place is Tai-rongo. He stood there and purged himself of any evil influence due to the new land, casting some seaweed on the rock as an offering. He then turned to his dogs and recited an incantation called a *tipi*; they were immediately turned into stone. Behold! they are to be seen to this day!

On the 20th of January, 1910, I went in a steamer to fetch those stones from the altar there. I found six of them that were sticking up and pulled them out. But I first removed the evil influence of the *tapu*

* Māhu is probably another name for Tara-whata.

by incantation (*mata-hura*). There were six stones on the hillock, and ten from the top of the altar on the summit, from the midst of the altar. Then the white man and I placed them on board the steamer.

Within the same hour we crossed to Matakana Island to fetch some stones that laid there. These stones were brought here on board the "Tainui" canoe from Hawaiki under Hotu-roa and Rata. The place where the stones laid was a *wahi-tapu* (sacred place, burial ground). I procured six stones from the water, one of which was flat. I have heard that that stone was a screen (shelter to a house) belonging to Te Tomotu, brother of Hikonga, the wife of Tama-wharina, descendant of Te Rangi-hou-whiri (ancestor of Ngai-Te-Rangi of Tauranga). And it was in consequence of my connection with them that I was enabled to procure the stones through my ancestor Te Tomotu, thus:—



Those stones came in "Tainui" canoe, and on being left there, the above ancestors had power over them notwithstanding that they were the descendants of Toroa, captain of "Mata-atua" canoe.

I brought away all those sacred stones and placed them on the two altars in the carved *pa* belonging to the Government at Te Whakarewarewa, Rotorua. Of those stones there are twelve from Tauranga, nine from Maketu, the latter being also sacred stones. Two came from Nga-toka-turua, two from Toka-parori, the anchor of the canoe "Te Arawa," the name of which is Tangi-haruru; two came from the bow end of "Te Arawa," which is near the altar called "Koare-taia," just inland, which was the altar of Kahu-mata-momoe. There is (the site of) the house of Tama-te-kapua and his son Tuhoro just above that place, where the stone supports of the altar still stand. My companion, in procuring these valuable objects of our ancestors, was Aperahama Tama-i-whakangaro, both of us being descendants of Whakauē (eponymous ancestor of Ngati-Whakauē of Rotorua).

EXTRACTS FROM DR. WYATT GILL'S PAPERS.

(CONTINUED).

No. 13.

KO TE TAEANGA MAI O TE PAI O KURUNAKI KI
RAROTONGA NEI, I TE MATAITI, 1820.

NA MARETU I TATA.

I MUATANGANA, i te vai eteneanga o Rarotonga, kua tae mai te pāi Papaa, ko Kurunaki te ingoa o te rangatira; ko Tivini te *meto*, ko Tiaori, ko Tere, ko Taparau e Tumu, ko nga Papaa ia i runga i taua pāi ra. Ko Kaōa e Tino e puke tangata kerekere ia. Ko Veretini e Tupe no Nu Zealand raua. Ko Te Are e Tomo no Tahiti mai raua, e nga vaine tokorua ko Tavai e Tumai. E nga vaine Papaa tokorua, ko Mere e Nati, ko nga vaine Papaa ia, tokoā i runga i taua pāi ra.

Kua tutau taua pāi ra ki raro i te ava i Vai-kokopu i Nga-Tangiia nei. Tera ta ratou, e ko nono. Kua noo ratou e toru marama. Tera te tuatua i kitea mai mei runga i taua pāi ra, na Veretini e Te Are i akakite mai i te ingoa o Te Atua, e tera te Atua ko Tiova, e ko Tititarai. Ko te Atua maata ia i runga i te rangi e te pa enua katoa, ko to raua ingoa ia i akakite mai.

Kua tupu te pekapeka i taua pāi ra; na te tangata Rarotonga tetai papaki i te pekapeka, na ratou i akakoko ana kia rave te Papaa i te kai, te akari, te puaka, e te vaine. Na te vaine tetai pae i te inagaro ki te Papaa; na te Papaa tetai pae, i te arumaki aere i te vaine ma te tari ki runga i te pāi noo ei te vaine. E ono-ngauru tangata i te rave i te angaanga a te Papaa i te ko i te nono. Ko te nono i mua i te marae te ka koia e te Papaa; kua riri te tangata i te tanoanoaia ra te marae, kua rave aere ua i te kai e tae ua atu ki Arai-te-tonga i o Makea Tinirau. Kua tuku i te āta akari a Makea, kua tari ki Nga-Tangiia ki runga i te pāi e te tangata i taua are akari ra. Kite akera a Rupe, kua tangi ki te tuakana; kua aru mai i nga Papaa i te akari; rokoia mai tei Titama te noo ra; tei reira nga Papaa e te tangata i te tari i te akari. Kua tuatua (? a *Rupe*) ki te tangata, e ta i nga Papaa, e kia okorua Papaa, ko Tiaori e ko Tere, ko nga Papaa ia i (? a) *taia*.

Kua aere mai ra a Rupe e tae maira ki Turangi, kua tomo atu ra ki roto i te are o Tupe, kua pati atura i te toki, "Omai te toki, ka aere au ka tipu rakau." Kare i akakite e, ka aere a ia ka ta i te Papaa. Kua apai atura i te toki e tae atura ki Avana, i Kaireva, i te are o Te Ika-moe-ava. Te moe ua rai a Veretini i te ngutupa, kua kona i te kava maori, e nga vaine Rarotonga tokorua i te koi i te kutu. Kua kapiki atura a Rupe, "E Rangi e!" E ariu mai ra te mata ki a Rupe kua tipu atura a Rupe i te kaki, motu atu ra te mimiti, taka ke atura te kopapa. E tangata meitaki e te toa, taua tangata, e tangata mata tata e unonga oki na ratou, no ratou rai te ingoa a Rangi. Kare a Rupe i tangi ki te tamaine, ki a Rangi-uira; ko te vaine ia a Veretini. Kua uri atura a Rupe ki roto i te are i te kopapa o taua tangata.

Kua tae a Te Ivinui (? Tivini), te rangatira-paraparau, kua kapiki maira "E Rangi!" ma tetai Papaa ko Taparau te ingoa. Tomo atu a Rupe ki vao, tipu atura ki te toki, e topa atura ia ki raro, mate atura a Taparau, oro atura a Tivini, te rangatira-paraparau ki runga i te pa; aru atura a Rupe, kare i rokoia atu, e puia maira a Rupe, kare e poaki i roto i te pupui. Ora atura a Tivini, kake atura ki runga i te poti e tae atura ki runga i te pa, akakite atura e, kua mate nga Papaa i uta. Matakua atura te tangata i runga i te pa ko te taia aea ratou, ma te rave rai i te angaanga a te Papaa i runga i te pa. Kare te Papaa i takina kino mai i te tangata i runga i te pa.

Tera te ara i taia ai nga Papaa, ko te noni i te are akari a Makea, ka riri ei a Rupe, ta atura i te Papaa, e iku atura ki te tangata Titama e taia ia te Papaa. Arumaki maira e tae maira ki Matavera, rauka iora a Tere, mate atu ra ia, kotikoti iora, kai atura. E arumaki maira tetai e tae mai ki Pouara, rauka mai ra tetai, a Tiaori, mate atura ia; keia ia e te etene, kainga ia atura e te tangata. E kite akera a Pa e Kainuku, riri atura i taia ia ra nga Papaa, akakite atura e, na Makea, ko te are akari te ara.

E kite akera a Moe-itiki-oki e kua mate te Papaa kua taia, e kua ta atura i a Nati te vaine Papaa; kua kai atura i te vaine Papaa ra e noo oki i tona ngutuare. "Aue te etene e!" Kare i tangi ki te vaine meitaki. Ko te tokoa ia i nga Papaa i taia; toko toru tane, okotai vaine. Ko Veretini e tangata Nu Zilani ia ka tokorima.

E tae akera ki te aiai, kua kake maira te Papaa ki uta, ka tamaki. Tera a Nga-Tangia ma Avarua kua noo ki roto i te ngangaere te pipinianga. Kia kake mai te Papaa ka opu ua, kua tae maira te poti ki uta, kua kake maira tetai Papaa, ko Tumu te ingoa, kua taki maira i te pupui. Mate atura te tangata ko Kitikiti-akiri, topa atura ki raro. Kua ati atura te tangata ki te enua, kua tari i to ratou apinga ki te maunga ma te atua, e ono ra i te nooanga. Kua aere atura nga ariki, kua akamoe i te au—ko te puaka e te kava te kai—i te aereanga e tiki atura i nga rangatira kia kake mai ki uta. Kua ongi atura i te Papaa ma nga rangatira, tari atura i te nono ki te pa e. Kia ope ta

tutaki maira te Papaa i te aronga rave angaanga, e kua akaoki mai te tangata i runga i te pai ki uta.

Aere atura te pai, apai atura i a Tapairu-ariki e Matakava-au e Kupauta, vaoia akera a Tapairu e Matakava-au i Aitutaki; apai atura a Kupauta, ki Panape, noo atura i reira, i apii ia atura a ia i reira ki te tuatua na Te Atua, e i reira i tuatuaia e kua akaokii mai a ia, vaoia akera ki Tupua'i, akaipoipo atura ki nga vaine i reira, tokorua; e mate atura ki reira.

Tera rai tetai pekapeka, kua aru katoa a Veretini e Te Are i Nga-Tangia ma Te Au-o-tonga e tamaki i a Aro-rangi. Kua pupui atura a Te Are i nga tangata o Aro-rangi, e mate atura, tokoā tei mate i te pupui. Kua rave atura a Veretini i te pupui ka pupui i te katoatoaanga o te tangata i runga i te maunga te noo tupati ua ra. Kua ui atura a Tua-ivi ki a Veretini, ka tae te poaki ki reira, kua karanga maira a Veretini, "Okotai pupuianga e mate ei! Kare tetai e ora." Kua karanga atura a Tua-ivi, "Auraka e pupui; e kopu tangata ia noku." Kua oti ua; kua oki maira te tamaki—tokoā rai tangata i mate i taua ra ra.

Kua noo tetai tangata ki uta nei no runga mai i taua pai ra ko Tupe te ingoa; kua noo a ia ki tetai tama a Pa; kua akaipoipo atu i tetai vaine nana: e tangata Nu Zilani a ia. E kua apii aere a ia i te tangata Rarotonga i te ravenga e mate ei te Papaa i te ta. Kua aere atura tetai tangata Rarotonga, ko Kurikuri te ingoa, e metua a ia no Pa; kua akakite atura a ia ki nga rangatira o te pai kua apii a Tupe i te tangata i te ravenga e mate ei te Papaa.

Kua kake maira nga Papaa ki uta i te enua i te popongi akarata; e tae atura ki Turangi, te kainga i noo ai tau tangata ra, ka kapiki "E Tupe!" Kua ara maira Tupe e tomo maira ki vao; opu atura e mate atura a Tupe i taua Nu Zilani ra. Kua oki atura nga tangata ki runga i te pai. Ko te mua ia o te pekapeka i tupu i taua pai ra ka noo ei i te enua nei.

[TRANSLATION OF No. 13.]

THE COMING OF GOODENOUGH'S SHIP TO RAROTONGA
IN 1820.

WRITTEN BY MARETU.

(THE Native part of this account is copied from the Rev. Thos. Chalmer's copy, which had been written apparently to supply the numerous omission of words in the original copy by Maretu himself. This is the first part of a long story of Maretu's life and work, which practically gives a history of Rarotonga from 1820 to 1840. Amongst Dr. Wyatt Gill's papers is the following, which, perhaps, is copied from a tombstone:—

"MARETU."

"A missionary from Nga-Tangiia, who died 25th January, 1880. He was admitted into the church on 31st August, 1833, and he then took up the work of God. He assisted the Rev. Mr. Pitman in teaching the Gospel at Nga-Tangiia; and it was he who built up the church at Mangaia Island and at Manihiki Island. Subsequently he became guardian of the church at Nga-Tangiia in Rarotonga. He was engaged for 47 years in the work of God."

We do not know the name of Goodenough's vessel, but he himself was one of the early traders to New Zealand from Sydney. The little that is known about him is not much to his credit. He was the first white man to land on Rarotonga, though the island was not discovered by him, but by McCoy, the acting-captain of the celebrated "Bounty," who, on his way back to Tahiti after the mutiny had occurred, and after they had set adrift Captain Bligh, R.N., in a boat near the Tonga Group, the "Bounty" laid to off Rarotonga, and McCoy was therefore its first European discoverer. But naturally McCoy had no chance of reporting his discovery, for after a stay at Tahiti he took the "Bounty" on to Pitcairn Island, and there ran her ashore. Maretu describes as follows the visit of the "Bounty": "There came here a very large ship, but the people did not land. Two canoes went off to that ship, and bartered some goods from the white people, amongst them the *Ande*, or . . . ;* they purchased these things with fowls, coconuts, and bananas. As they left, a man named Maia stole a large box from the ship, and in it was found the orange and the *motini*, or . . . * Makare (McCoy) was the name of the captain. One of the chiefs who went on board, named Tamarua, reported that they had *taro* swamps and young banana trees, besides young bread-fruit trees and many packages of *ande*, or . . . with stones (? iron) also. They were wild with astonishment at that ship. It was from thence we obtained the first oranges, whilst Kaputini procured a *mautini* from there." This was in the year 1788, about the month of May.

The Rev. William Gill† in his "Gems from the Coral Islands" (Ward and Co., London, 1850) was the first, we think, to report Goodenough's proceedings at Rarotonga. The Rev. John Williams (the martyr of Erromanga), in his "Missionary Enterprises," of 1846, does not say anything about Goodenough's visit, and hence he has always been accredited with the discovery of the island. It was John Williams, no doubt, who first reported its existence to the world.

Mr. Savage has been good enough to look through this MS. and make some corrections.)

* Mr. Savage has omitted to fill in what these two things are.—Editor.

† Not to be confounded with Dr. William Wyatt Gill.

The following is the translation of Maretu's account:—

“Formerly, in the heathen times of Rarotongan, a white man's ship came, whose captain's name was Kurunaki (his New Zealand Maori name was Kurunape), whilst Tivini (? Stevens) was the mate; Tiaori, Tere, Taparau, and Tumu were the names of other white men (of the crew). Kaōa and Tino were black men, and Veretini and Tupe were New Zealanders. Te Are and Tomi were from Tahiti, with their wives Tavai and Tumai. There were two white women named Mere (Mary) and Nati, but there were four white women altogether on the ship.

The ship anchored in the harbour at Vai-kokopu, Nga-Tangiia (east side of the island). Their object was to dig *nono* (a tree plant*). They remained here for three months. That ship brought certain news; it was told by Veretini: they told about God, whose name was Tiova (Jehovah) and Tititarai (Jesus Christ). He was the great God of heaven and of all countries—such was the name they disclosed.

Trouble grew up with that ship, partly due to the Rarotonga people, who incited the white men to take food, coconuts, pigs, and women. The women were also another cause of trouble on account of their desire for the white men; and the white men were also to blame because they followed after the women and carried them on board the ship. There were sixty natives engaged in the white men's work in digging the *nono*.

This was another cause of trouble: Veretini (the New Zealander) and Te Are (the Tahitian) went with the Nga-Tangiia and Te Au-otonga people to make war on Aro-rangi (at the west side of the island). Te Are shot at some of the Aro-rangi people and killed four of them. Then Veretini took the gun in order to fire on the body of the people who were on the mountain standing close together and in a line. Tua-ivi† asked Veretini if the bullets would reach them; he replied, ‘One shot will kill them all; not one will live!’ Then said Tua-ivi, ‘Do not shoot at them; they are relatives of mine.’ That was the end of it; the war-parties returned home—there were four people killed on that day.

There was a man named Tupe (a New Zealander) from the ship, who dwelt ashore with the son of the chief Pa; he had married a native woman. He taught the Rarotongan people a method, or laid a scheme, by which the white men could be killed. One of the Rarotonga men, named Kurikuri, a relation of Pa, disclosed this scheme to the officers of the ship.

Then some of the white men came ashore at early dawn; and when

* The *nono* is the *Morinda citrifolia*, a shrub, the wood of which is yellow and of no use. Rev. W. Gill suggests that Goodenough mistook it for Sandlewood, and hence his collecting it.

† This man, Tua-ivi, was Makes Tua-ivi of the Karika family.

they reached Turangi, the village where that man Tupe was staying, they called out, 'Tupe!' Tupe got up and came outside the house, when (the white men) caught him and killed that New Zealander, and then the party returned to the ship. This was the commencement of the trouble with that ship that stayed at the island.

(Another trouble was) the *nono* growing in front of the *maru* about to be dug up by the white men; the people became angry at the defilement, or desecration, of the *marae*; the food was taken right up to Arai-te-tonga, belonging to Makea Tiniran. The store-house of coconuts belonging to Makea was taken away to Nga-Tangia to be placed on the ship by the men who had charge of that store-house. When Rupe learned this he was sorry on account of his elder brother's (property), and he followed up the white men with the coconuts, overtaking them at Titama, where they were resting, the white men and the man carrying the coconuts. Rupe said to the men that two of the white men should be killed—Tiaori and Tere—those were the ones to be killed.

Rupe came to Turangi and entered the house of Tupe (New Zealander) and asked for an axe. "Give me the axe! I am going to cut some wood." He did not disclose his intention to kill the white men. He took the axe, and when he had reached Avana, at Kai-reva, where was the house of Te Ika-moe-ava, he found Veretini (the New Zealander) at the door, drunk with the native *kava*, and two Rarotonga women cleaning his head of lice. Rupe called to him, 'O Rangi!' and when he (Veretini) turned his head to Rupe, the latter made a blow at his neck and cut off his head, the body falling another way. This man (? Veretini) was a fine man and a brave one, with a tattooed face, a son-in-law of the natives, who gave him the name of Rangi. Rupe did not lament or condole with their daughter (she was probably a niece of Rupe, daughter covers much more than one's own daughter) named Rangi uira, who was the wife of Veretini. He turned the body of the man over into the house.

Just then Tivini, the mate, and Taparau (white man) arrived on the scene, and called out to Rangi (? Veretini). Rupe came forth from the house and struck at Taparau with the axe; he fell down dead, whilst Tivini made off for the ship; Rupe gave chase but did not overtake him. Tivini fired at him, but had no ball in his gun. So Tivini escaped, and getting into the boat went off to the ship, where he reported that the white men had been killed ashore. Great fear now came upon the natives who were working for the white people on board the ship lest they should be killed (in revenge). But the white men did not attempt to harm them.

Now this was the cause why the white men were killed—the plundering of the coconut store-house of Makea; hence was Rupe enraged and killed the white men, as he said (he would do) to the men

at Titama. He followed them up to Matavera, where he found Tere and killed him; his body was cut up and eaten. Then he followed on to Pouara, where he caught another, Tiaori, whom he also killed; his body was stolen by the heathens and eaten. When the chiefs Pa and Kainuku heard of this they were very angry. They were told it was on account of the taking of the coconuts from Makea's store-house.

When Moe-itiki-oki heard that some white men had been killed, he killed the white woman Nati; he ate this woman who was staying (as a guest) in his house. 'Alas! the heathen!' There was no compassion shown to this fine woman. She was the fourth one of the white people who had been killed—three men and one woman. Veretini, the New Zealander, made the fifth.

When evening arrived, the white men came ashore to fight. The people of Nga-Tangiia and Avarua had hidden themselves in the forest. The boat landed with the white people to catch them; one named Tumu (white man) brought with him his gun and shot a native named Kitikiti-akiri, who fell down dead. The people had fled inland, taking with them to the mountains their goods and their gods, and stayed there six days. Then the *ariki*, or high chiefs, came forth to make peace offerings—pigs, *kava*, and food—to fetch the officers ashore. Then they saluted the white men by rubbing noses, and carried some *nono* to the ship. After this had been done, the white men paid the natives who had been working for them, and sent them ashore.

When the ship sailed away they took with them Tapairu-ariki, Mata-kava-au, and Kupauta, the two former of whom they left at Aitutaki Island, whilst Kupauta was taken on to Panape (Ponape of the Caroline Group, north-west Pacific), where he was left and where he learnt the word of God, and from there, it is said, he was returned and left at Tupua'i Island, where he married two women, and afterwards died there."

(Here ends Maretu's account of these proceedings. We have altered in translation the position of two of the paragraphs, as they were not in their proper order in the original.)

Amongst Dr. Wyatt Gill's MSS. is the following song, which bears on the above events and mentions many of the names. As it was evidently composed at the time of Goodenough's departure, it is valuable as a confirmation of the foregoing.

E AKATARA, NO TE TAMAINA A RUPE I TE BIRONGA
KI TE PAI O KURUNAKI.

NA ITO I TATA, 1870.

Tena te kimi te kimi, ana ana ra toro e—
Te kimi i a Veia rana ma Apetini,

I to raua tuaine kua riro ki te pāi.
 A uira ma te aa, i te kave i te metua
 Ki te oko auri, kua rauka te tia,
 Omai ki te enua, kia ei nga ariki,
 Me koai te kite.
 Tena a Tiaori te taki i te kava
 I te ere i te puaka, i te titiri i te akari,
 Kua matakutaku Takitumu ma Te Au-o-tonga,
 Puai-kura te vaka, te vaka i puia ki te rakau kava,
 Te rere nei a Te Purotu ma Kamoe
 Ki te ta i a Tiaori, kua oro na te ara.
 Kua tapu arumaki, kua topa ki Titama.
 Kua okioki au, ki te pokipoki aere,
 Ki te akamoe au, ki te vavao tana.
 Kua topa ki Turangi, i karanga mai
 "O i a Tau-ariki, E tama E!
 Ka akapua ua ake nei.
 Omai tai auri, kua tae taku riri
 Kua eke mei te rangi, kua pukupuku,
 Kua otooto ua ake nei taku riri."
 I tikai e Makea, kua inga Veretini raua ko Taparau,
 Kua ao i te kainga kaore iora e ano
 Poroki ki te teina "E Te Aranui e!
 Ei kunei ra koe, ka ano au ra e,"
 Oō, ka roa rere ē, ē.

(It is hardly worth while translating this song, for it only embodies what has already been translated in the story. It is a lament by Rupe and his family for Tapairu and her friends who were carried off. It tells of the deeds of the Europeans seizing the food, etc., desecrating the *maraes*—how they were killed, etc.; how certain men were killed with the *rakau-kava* (gun); and mentions places where the events happened.—STEPHEN SAVAGE.)

No. 14.

E TUATUA NO TE KAI-TANGATA I RAROTONGA.

NA MARETU I TATA, 1873.

TE tuatua nei tetai pae tangata e, no te kaki i kai ei i te tangata i Rarotonga. Kare ia! No te meamea-au i akamou-pukuia. Kare e umū-tangata a nga ariki, na nga toa ma te akamou-puku te umū-tangata; kare e tika i nga ariki kia kai i te tangata, ko te kanoene aea te kaki ki te kai-tangata. No reira i kore ei e kai nga ariki, ko te pou aea te tangata i te kai. No te mea e kai meitaki te matū o te tangata. Kare oki e poā mei te puaka e te ika e poaia, kare te tangata e poā. No reira nga ariki i kore ai e kai i te tangata, ko te kanoene

aea te kaki. Kare te tangata e kai ua ia i te au; kia tamaki ei reira e kaingaia; ka ara i nga ariki mei kainga ua ia i te au; ka pamokotitia e nga ariki e kave ei i te puaka na Tangaroa ki Vaerota; tena te pau e puaka e kavaata, e ara te kai tangata i te au, ka ara i nga ariki ma nga mataiapo.

Kua kitea te umu tangata mua ki Rarotonga nei, na Tangiia; koia oki i a Tutapu. No te meamea-au o Tutapu i te umuumu i a Tangiia e ta kia mate, mei Tahiti mai tana aruanga i a Tangiia e ta kia mate, e tae mai ki Mauke; oro atura a Tangiia ki Atiu; kua aru mai rai a Tutapu ki reira; kua oro atura ra a Tangiia ki Aitutaki, aru rai a Tutapu ki reira; kua oro atura a Tangiia ki Porapora; tei reira atura a Tutapu, kua ngarangara iora a Tangiia. Kua iki iora i te ariki ki reira, i a Pa, e nga mataiapo ma te kau taunga i a Mo're e Tangara, e Potikitaua e Tara-mai-te-tonga. Akataka iora i te au toa ki mua i te vaka. Kua tae mai a Tutapu.

Kua oro atu ki runga, e tae atura ki Maketu kua aravei akera i a Karika ki reira; e pāi ta tangata rai tona. Kua akara iora a Karika e rai to Tangiia tangata. Kua matakū iora a Karika i a Tangiia; kua oronga maira e Karika i tana tamaine, i a Te Mokoroa-ki-aitu ei vaine na Tangiia. Kua oronga atura ra a Tangiia i te au no Karika. Kua tupu iora te pekapeka i te au tangata no Tangiia; kua oa atura tetai tangata i te au ki te rima o Tangiia, titiri atura ki raro i te tai. E riri akera a Karika, kua oronga atura a Tangiia i te pare-kura ki a Karika ei tutaki i te au i kore na i paria no Karika.

Kua tuatua akera a Karika, "Ka aere taua ka kimi e enua." E rai to Tangiia tangata, e rua rau, oko itu o Karika. Kua karanga maira a Karika ki a Tangiia, "E na raro koe; na runga au."

Kua aere maira a Tangiia; e po akera kua tuku iora i te rima ki raro i te tai, kua anū te tai. Kua tuatua maira a Tangiia ki te au tangata, "Kua taeke a Karika i a tatou kia mate ki te tai-ruakoko. Ka oki tatou ki runga i te itianga o te ra." Kua tae mai ki te enua kua topa iora a Tangiia i te ingoa o te enua ko Rarotonga—ko te na-raroanga mai ona i te taekenga a Karika i a ia kia na raro mai a ia i te tai-ruakoko kia mate a ia no te riri i te au i kore ra e omaiia nona. E tonga te matangi i tae mai ei ki te enua nei; no reira taua ingoa na i karangaia ko Rarotonga. Kua topa iora i te ingoa o te ava i u mai ai ratou, ko Te Ava-ki-Avaiki; e tetai ingoa ko Te Ava-tapu. Kua kake mai ki uta i te enua kua tutau iora i te pai ki Miromiro, a kua akatu aere iora i te au marae. E tae ua atura ki Avarua, kua tae maira a Tutapu ki Nga-Tangiia nei. Kua aere e tokorua puke tangata, ko Ue (Uenga) raua ko Tautenga e kimi i a Tangiia. Kua kitea atura ki Avarua; kua ui maira a Tangiia, "Tei eā a Tutapu?" Kua karanga atura ra a Ue e Tautenga, "Tera! E kimi rai i a koe e ta kia mate." Kua karanga maira a Tangiia ki a raua, "E oki, e karanga atu ki a Tutapu ei au; auraka ei tamaki; kua

oti ua te tamaki." Kua tae maira raua ki a Tutapu kua akakite atura raua i ta Tangiia i tuatua mai ki a raua, ei au. Kua karanga maira a Tutapu, "Penei apopo e tipinapeia te upoko nanā mei nui ki te tokotoko."

E popongi akera kua aere atura a Tutapu ki te kimi i a Tangiia; aravei akera ki Tapae; kua tamaki atura ki a Tangiia; kua inga mai ra a ia i a Tangiia. Kua kapiti maira a Karika ki a Tangiia i te tamakianga i a Tutapu; eke tumu iora a Tutapu i a Tangiia ma Karika, e (?) i Mataroa kua pou tetai papaki toa o Tutapu i a Tangiia ma Karika. Kua aruaru tika a Tangiia kia rauka rava a Tutapu. E tae atura ki Te Atu-kuri, kua topa iora nga kiikii o Tutapu, i tapāia ai taua rangi i a Kiikii. Kua ririnui te tamaki, kua pou te au toa o Tutapu, kua tae ki Matavera, kua pu a Tangiia ma Karika i te nū, e akairo āūtū no raua. Kua akataka iora a Tangiia i a Karika kia na tai a ia, na uta a Tangiia ma tona pae tangata, na tai a Karika ma tona pae tangata. E tae atura ua atura ki Pouara, kua pou te au toa o Tutapu; okotai toa toe o Tutapu ko Potukura te ingoa. Kua mate ia Tangiia te ta, toe iora ko Tutapu. Kua oro atura a Tutapu ki te maunga, kua aruaru atura a Tangiia kia rauka i a ia a Tutapu. Kua ta atura ia Tutapu ki te rakau, kua pātiki ua te rakau ki runga i te mokotua. Kua oki atura a Tutapu ki tai, kua rokoia atura e Tangiia, kua ta akaou atura ki te rakau, kua tapaia atura te poo-avae o Tutapu, kua tapaia taua ngai ra ko Te Toka-tapaia, ko te tainga-o-te-tanga (sic) te ingoa. Oro atura a Tutapu ki Nga-Tangiia, kia tae ki te pai kia ora. Kua aruaru ua tika atura a Tangiia ki a ia. Kua oro atura ki te maunga kua rokoia atura e Tangiia ki raro i te puna vai i Te Vai-kura. Kua opu atura a Tangiia i nga mata, kua nanao atura, kua opuku atura ki te va'a. Kua kapiki maira nga atua ki runga i te rangi, "E ariki kai vave koe, E Tangiia!" Kua tuatua atura a Tangiia, "E aa au ka kore ei e kai vave, E taku atua? Ka vao ka aea? Tana aru aereanga i aku e tae ua maira nei ki te po. Ko te po teia, e taku atua!" Ko tetai ia ingoa i a Rarotonga ta Tangiia i tapa ko "Te Po-Rarotonga." Kua akamama atura i nga mata o Tutapu ma nga atua i te rangi, kua apai atura i te kopapa ki tai.

Kua ta'u atura taua kopapa ra ki te ūmū, e vaiē pakari anake te ta'u i a Tutapu. Tera ka uke mai kare ua i maoa, te mata ua, kare i vera i te ai. Kua topaia i taua ngai ra, ko Mata-veravera. Kua apai aere atura kua tae ki Matavera; kua ta'u atura ki reira, kare rai i maoa. Kua topaia taua ngai ra, ko Mata-vera, no te mea kare rai i maoa. Kua aere kapiti iora a Tangiia ma Karika, kua aere atura raua ki Avarua ma te apai aere rai i te kopapa o Tutapu. Ka rua ūmū kare rai i maoa i te ai.

Kua ui maira a Karika ki a Tangiia, "Koai te mua i te vaka?" Kua karanga atura a Tangiia ki a ia, "Ko Kau-kura!" "Teia a ia?" "Tei Takutea!" Kua tuatua maira a Karika ki a Tangiia,

"Ka tiki i a ia. Tei a ia te tuatua ravenga e maōa ei te-tangata nei, no te mea e ariki a ia." Kua ūnga atura a Tangiia i a Te Ariki-tara-are e Tangi-au, e Keu, e Te Akatanira. Kua kore i Takutea, kua kimi atura ki o Atiu ka kitea atura ki Aitu (? Atiu). Kua aere mai ra e rokoia maira a Tangiia e Karika, kua topa ki Arorangi, a opu atura a Kau-kura ki Arorangi, rokoia atura e tas ki Tokerau, tei reira a Karika raua ko Tangiia, aravei akera ki Inave. Kua ui maira a Kau-kura ki a Tangiia, "I akapeea korua i te ta'u i a Tutapu i kare ei e maōa i te ūmū?" Kua tuatua mai a Tangiia, "I ta'u ua!" "No reira i kore ei i maōa!" Kua apai atura e ratou i a Tutapu ki Vai-kura; kua ta'u atura ki reira, e Ngatae te valē i te ta'u e te anu (? aru); kua maōa atura a Tutapu ki reira; kua topaia taua ngai ra ko "Te taonanga i a Tutapu." Tera te mea i maōa ei, i karakia ia, kia oti tuata ka anga, ei reira e maōa.

Kua tuatua a Kaukura ki a Tangiia, "Kua kite korua e, e ariki a ia, e karakia, ei riera ka ta'u." Kua maōa atura Tutapu kua kai atura. Ko te tu tenana o to te kai-tangata. Ko te umu tangata mua tenana ki Rarotonga nei. Ka tupu ei te tangata ki Rarotonga nei, kua tupu rai te tamaki mua ki Rarotonga nei i a Tangiia ma Karika i a Tutapu. Ko te tumou rai te meamea au, ka tupu ei to tetai kino ka akamoupuku ei ki tetai; koia katoa te ture a Te Atua; no te meamea-au rai ka umuūmuia e te ture a Te Atua. . . .

Tera rai tetai umu tangata tei Arorangi, kua urikava a Nga-Tangiia ma Te Au-o-tonga ki Arorangi, nga ariki ma nga mataiapo ma te vaine ma te tamariki; e aere ua, kare e tamaki. Kua noo atura ki Arorangi, i karangaia tetai tuatua e, e ara i aere tena na Pa; kua kave a ia i te maro o Tangaroa ki Arorangi no Tinomana; e pati maro a Tinomana ki a Pa, kave atura e Pa te maro o Tangaroa nona. Ko te ara ia i tuatua ei i aere ua te tangata kare i inangaro i te noo ki to ratou kainga. Kia ope ki a Arorangi kua akariro to Arorangi i a ratou ei akiree, kua akaao i a ratou te . . . ko te aiteanga i taua tuatua ra, ko te akiree ko te akaao koia oki e tuikaa. Kua tua ia te tangata ki tera matakeinanga ki tera kopu-tangata e pini-ua-ake a Arorangi. Kua kino te onge kua kaingaia te tangata, i tera ngutu are kua ta i ta ratou akiree kua kai. Kare e tamaki i tupu ana, i kaingaia, e kai ua. Kua noo tetai ngutu are kua mii ua ma te tuatua, "E akapeea atu ooki kua aucuou kua akiree e." Kua mii ki te ora kia ora, kare e ora, e ora, kua ao, kua akiree.

E kite akera a Pa kua kainga te tangata, kua oro maira i te po ki Nga-Tangiia nei; kua aru maira tetai papaki toa i a Pa. Kua tupu atura te tamaki kua autu atura a Pa ma te au tangata toa i piri mai ki a ia. Kua inga atura Te Vakanui, kua mate to ratou, e oki atura ma te riri. Kua oki akaou te tamaki, kua autu atura Te Vakanui, kua eke iora te au tangata tei piri mai kia Pa, kua putaputa ratou i te rakau tamaki, toe iora e varu ngauru tangata toe. Kua ati atura ratou

ki te maunga i Piako. Aere atura a Ruru ki te Atukura noo ei. Kua puta i te korare, e kia meitaki te puta kua tamaki akaou atura, pou atura Te Vakanui, autu mai ra ratou. Kua eke atura a Nga-Tangia ma Arorangi ma Te Au-o-tonga i raro; kua takiora ua mai te tangata tane, te vaine ma te tamariki, ma te vaine a tetai ariki kua riro mai ei akinee. Kua takiora na ia mei a Arorangi mai, kua takina ki Piako e tao, e kai, ei tutaki i tai pou i te kai ki Arorangi.

No reira i kainga ia ei, e akamoupuku. E kia au te enua, kare i kai tangata, kia tupu te tamaki kia rauka mai te tangata mei te tamaki ei 'pu-kuru-vaa-nui' akaputu e. Kia oti te pure e Pa, ei reira e apai ei ki Vaerota e tanu ei ki Paetae, ei reira tanu ei, ko nga vaarna e tanu te tangata mei i te tamaki. Kia rua ra e tutara ia te tangata mei te tamaki mai pirau oti. Ka tikina ia rai ki raro i te vaarna ka uakakinaia ra ka apaina ia ka kai. No te mea e tangata akamoupuku ia Kare e kainga ia te tangata kare i akamoupukuia.

Kua vai te tuatua ikuiku i roto i te au kopu tangata no taua kainga ia aua tangata ra i Arorangi ra i te urikavanga ra ki a Arorangi, e tae ua mai ki te au uki rava rai.

Kua kite au i ta toku metua umu-tangata; tokoā o Ngati-kati i pou i a Ngati-Manea i Arorangi—ki Arorangi i taua mate ra—tokoā a Ngati-uinga i te tutaki me te mea kua rai e nga tamariki katoa. Kua kite tikai au kua angai to matou i a maton ki taua umu-tangata ra, ma te iku mai ki a matou, auraka e ngaro-poina. No reira i arumaki i a Arorangi ki te maunga noo ei, rokoia mai ei na te tuatua na Te Atua i ora tei akamoupuku ia.

No te akamoupuku i kainga ia a Tute; e meamea-au, tari ua i te vaine ana ki runga i te pai noni aere ua i te puaka ma te kai e tae ua atu ki Arai-te-tonga ki a Makea-metua; kua rave i te are akari, kua tari atu, kua auē taua ariki ra. Kua tae mai te akamoupuku a Rupe, kua ta, kua mate te meamea-au. Kua karanga rai nga ariki e tanu i a Tute; kia po, kua aere mai te akamoupuku e kai.

Kare te rai o te tangata e kai i te tangata, na te aronga toa ua te umu-tangata; kare te ui ariki e te aronga mana o te enua—tena ua ta ratou, e umu puaka e te ika o te tai, e te moa. Naringa te ui ariki e te aronga mana o te enua e kai ana i te tangata, kua pou te tangata i te kai. No te mea e kai tuui te tangata, e kare e noe te kaki kia kai i te tangata, kare e poa mei te puaka e te ika, e kai matu vave te ūā o te tangata i kai tangata. No reira i kore ei te au ariki e kai. Tera tetai; ka ara nga atua, i a Rongo-ma-tane ma Tangaroa i te rangi—okotai ake umu-tangata ko tei rangi ua, ko ta Rongo-ma-Tane ma Tangaroa. Koia oki tei tuatuaia mai e nga atua ki a Tangia kare e tika kia kainga ia, e ariki kua kai vave no te riri o Tangia, kua apuku i nga mata o Tutapu.

Kari oki e ngai putuputu ia te tangata kia tamaki ua e ngai ia. Kia au te enua kare e keia tangata, ka ara i nga ariki ma te aronga

mana ; ka tuku karere ia e kave na Tangaroa ki Vaerota ; e puaka te pau, e te kava-ata a te kai tangata i te au . . . o anga o nga ariki ma te aronga mana. Kare e tamaki putuputu ana ; kia akakoko ua te tangata, tetai ki tetai ka vaa ua, ka akakoromaki ua kia akatupu rai te ariki i te tamaki, ei reira e tamaki ei. Kare te toa e akatupu ua i te tamaki, na te ariki e akatupu, ei reira rai ei kino ei te enua, kua tupu i te akamaara i te akamoupuku taito.

Otira ua tei taka.

[TRANSLATION OF No. 14.]

A WORD ABOUT CANNIBALISM AT RAROTONGA.

WRITTEN BY MARETU, 1873.

TRANSLATED BY S. SAVAGE.

SOME people say that cannibalism in Rarotonga is due to an acquired taste for man's flesh. It is not so. It was on account of acts of arrogance, spiteful oppression and sacrilege, that revenge was sought for, or taken, and human flesh eaten. The *ariki*, or high chief, never had human-ovens; it was only the warriors and those below the rank of chief who indulged in such ovens. The *ariki* would not countenance the eating of human flesh—they discouraged such acts. No chief would eat of human flesh lest the example would be followed by the people, and thus they would acquire an unsatiable craving for such flesh; that is the reason why the chiefs would not eat it, lest the craving would become so great that there would be no satisfying it—it would become a habit, and the people would soon kill one another and very soon all men would be killed (consumed). The fat of man was delicious; it had not the strong taste or smell of pig-flesh or fish; human flesh was not strong but very sweet. This was the reason why the chiefs would not eat of that flesh lest the craving for it afterwards became ungovernable. No one ate human flesh during times of peace; only when war prevailed. To eat human flesh during times of peace was a grave offence against the *ariki*, and any person so offending would be condemned. In the case of any person killed in times of peace, by another, for the purpose of a feast, the *ariki* sent their *karere* (messenger) to give notice that the body was to be conveyed to the shrine of the god Tangaroa, at Vairota¹ (spelt by most Rarotongan historians as Vaerota),* as an offering

* Vaerota must be right for the Maoris of New Zealand know the name as Waerotā, and it is that of one of their ancestral homes north-west of Fiji. The numbers in the text refer to notes at the end.—EDITOR.

to that god, and in place thereof pigs and *kava-ata*² were ordered to be substituted at the feast, for to eat human flesh during times of peace was a breach of the *ariki* law; anyone offending would be acting in defiance of the rule of the *ariki* and chiefs.

As far as our knowledge goes back (that is to say of events that happened on Rarotonga) the first eating of human flesh in Rarotonga occurred in the days of Tangiia and Tutapu;* it was in consequence of the arrogance and hatred of Tutapu, who desired to kill Tangiia, and who followed the latter from Tahiti to Mauke Island; from there Tangiia fled to Atiu Island, to which place Tutapu followed him; and then Tangiia departed to Aitutaki Island followed by Tutapu. From thence Tangiia sailed away to Porapora Island of the Society Group, to which place Tutapu followed him. Here Tangiia became possessed of a great fear. It was at this island that he elected an *ariki*, or high chief, over his people named Pa (or Tai-te-ariki, the son of Iro—Maori, Whiro), besides minor chiefs, and the company of priests, that is, More, Tangara, Potiki-taua, and Tara-mai-te-tonga. He also appointed warriors to guard the bows of his canoe. Then Tutapu arrived.

Tangiia then departed to the S.E. (*runga*—east), and on his arrival at Maketu³ he met with Karika, who was on a war expedition (from Manuka or Manu'a of Samoa Group).† Karika saw that Tangiia's people were numerous, and therefore he was afraid to attack him, and gave his daughter, Te-mokoroa-ki-aitu to Tangiia as a wife. Tangiia conceded the *Au*, or supremacy to Karika; but the chiefs on Tangiia's canoe would not permit this, and one man (named Pou-te-aria) seized the *Au* (or token of supremacy) from the hand of Tangiia and threw it into the sea.⁴ Karika was angry at this, and therefore Tangiia gave him his *pare-kura*⁵ (scarlet head-dress) as compensation for the *Au*—which the chiefs on Tangiia's canoe would not allow to be given to Karika.

Karika then proposed that they should go in search for a land—Tangiia's people were 400 (*e rua rau*, which means twice 200), whilst Karika's were 140 (*okoitu*, means twice 70). Karika said to Tangiia, "You proceed to the west, I will go to the east."

So Tangiia came away on his search (to the land he had been told of by the gods), and at night he dipped his hand into the water (and found it cold). He said to his people, "Karika has deceived us, with a purpose so that we might perish in the 'Tai-rua-koko'" (the ocean of great waves believed by the Rarotongans to lie to the south of their island; other historians say that this was a great whirlpool).

* The mean number of generations from Tangiia to the year 1900, is twenty-six, which would make him to have flourished about the year 1250.—EDMON.

† Karika had been driven away from Manuka on account of his arrogance.—S. SAVAGE.

"Let us return to the sun-rise." So they finally arrived at the land, (to which Tangiia gave the name of Rarotonga, because of the south-westerly course they had been deluded into following by Karika,⁶ which led them to the 'Tai-rua-koko,' on account of his anger at the loss of the *Au*. It was a south wind that brought them to the land, and hence is the origin of the name Rarotonga (west and south). He gave the name of Te-ava-tapu-ki-Avaiki to the entrance where they came through the reef, another name of which is Te-ava-rau.⁷ The canoe anchored at Te Miromiro, and then they commenced to build the *marass*. When they got as far as Avarua, Tutapu arrived at Nga-Tangiia. Two men named Ue⁸ (Uenga) and Tautenga went off to search for Tangiia and found him at Avarua. He enquired of them, "Where is Tutapu?" The two men answered, "He is here. He is searching for you to kill you." Tangiia then said to them, "Return, and tell Tutapu it is to be peace, not war; the war is at an end." So they returned to Tutapu and told him what Tangiia had said to them—it was to be peace. Then Tutapu replied, "By this time to-morrow his head will be cut off by my great and thirsty spear."

In the morning Tutapu went to look for Tangiia, and they met at Tapae, and the former attacked Tangiia, but he was defeated by the latter. By this time Karika (had arrived and) had joined his forces to those of Tangiia, and Tutapu was routed by Tangiia⁹ and Karika, and when the fighting reached Mataroa one whole company of Tutapu's warriors was killed. Tutapu fled, and Tangiia at once followed to take him, and during Tutapu's flight his neck ornaments (wreaths) fell off at Te-atu-kuri, and hence that part of the land was named *Kiiki* (the name of the neck ornaments). The fighting now became severe, and all Tutapu's warriors were done for; they reached Matavera where Tangiia and Karika planted coconut-trees to commemorate the victory. Then Tangiia arranged with Karika that the latter should go by the shore, whilst he went by the inland road with his men (along the Ara-nui-o-Toi). By the time they arrived at Pouara all Tutapu's braves had been disposed of except one named Potukura. Tangiia succeeded in killing him, and none were now left but Tutapu, who fled to the mountains whilst Tangiia followed after to catch him. Tangiia threw a spear at him but struck him on the back and it glanced off. Tutapu then fled seaward, but was overtaken by Tangiia, who again thrust at him with his spear and wounded him in the heel,¹⁰ hence is this place called Te-toka-tapaia—"killing of the man."

Tutapu now ran off to Nga-Tangiia so that he might reach his canoe and be saved, but Tangiia followed him at once, when he turned to the mountain again, and was overtaken by Tangiia at that part of the stream at Avana, called Vai-kura (Ruddy-water—it got this name from the fact of Tutapu bathing his wounded foot there; the blood

flowing from the wound caused the water to turn red), where Tangiia (presumably after killing his enemy) dug out his eyes and swallowed them. (See note.) Then the gods in the heavens spoke, saying, "Thou art an *ariki* who eats too soon, O Tangiia." Tangiia replied, "Why should I not eat at once, O my god? Until what time should he be left? His pursuit of me has reached even to Hades (po). This is the Po, O my god!" One of the names given by Tangiia to this land was Te-po-Rarotonga. The eyes were then offered to the gods, whilst the body was taken down to the seashore.

They then proceeded to cook the body in the *umu*, or steam-oven, using hard-wood as firewood to cook Tutapu. When the oven was uncovered, the body was not cooked; it was underdone (*i.e.*, had not been altered by cooking—it was not warmed by the fire). The name of that place was consequently called Mata-veravera. The body was then taken to Matavera (Rangi-atea) and there cooked again, but it was not done. Then Tangiia and Karika both went on to Avarua, taking the body with them. There had thus been two ovens, neither of which had cooked the body.

Karika now asked Tangiia, "Who is the foremost man in your canoe?" (What Karika asked was: "Who takes precedence in your tribe?") To which the latter replied, "Kaukura."¹¹ "Where is he?" "At Takutea." Karika then said, "Let him be fetched; he has the proper formula that will cook the body because he (Tutapu) is an *ariki*." (The body was *tapu*, or sacred, and until the sacredness of *ariki*-ship had been removed, the body would never be cooked.) Tangiia therefore sent off Te-Ariki-Tara-are (probably means Potiki-taia, for Te-Ariki-Tara-are was not yet born), Tangiia-au, Keu-karakia, and Te-Akataura. They did not find Kaukura at Takutea but at Aita (? Atiu). On their return they found Tangiia and Karika, who had removed to Aro-rangi, where Kaukura followed them and found them at Tokerau; they met at Inave. Kaukura asked of Tangiia, "In what way did you two proceed to cook Tutapu, seeing that the oven would not cook him?" Tangiia replied, "Just in the ordinary way." "That is why it would not cook." They then carried Tutapu to Vai-kura (Vaia-kura) and there cooked him again; the firewood used was the *ngata** (the coral tree), and finally Tutapu was completely cooked; hence is that place called "The-cooking-of-Tutapu." The reason why they succeeded this time was that the *karakia* (or incantations) were used, but first of all the sacredness of *ariki*-ship must be removed—whilst that remains the body is sacred to his gods.

Kaukura then said to Tangiia, "You now see he was an *ariki*; first use the *karakia* and then cook." Now that Tutapu was cooked he was

* I think the writer has made a mistake, for *kuru* was the wood used, that is, wood of bread-fruit tree.—S. SAVAGE.

eaten. That is the custom of cannibalism. That was the first cannibal oven in Rarotonga.* When the population got to be many in Rarotonga then wars commenced. The first great war in Rarotonga was that fought between Tangiia and Karika against Tutapu; afterwards measures had to be taken so as to prevent arrogance and causes for revenge lest hatred spring up between the people, one towards the other. The laws of God are the same; rebellion was punished and the ignorant and arrogant heathen were induced to forsake those ways and become docile and meek.

There was another instance when cannibalism was indulged in on a large scale in later days, when the people of Nga-Tangiia and Te-au-o-tonga became as persons bereft of reason and went like animals to Arorangi,† the *ariki*s went followed by the chiefs and the women and children; they went not for the purpose of fighting, they just went without reason. Some historians say that Pa-ariki committed an offence against the god Tangaroa, that he had taken the sacred girdle belonging to Tangaroa to Tinomana-ariki, because that *ariki* had begged him to give him a *maro* (girdle). (Tinomana was the high chief of Arorangi, the direct descendant of Tangiia-nui.) Pa took this girdle and gave it to Tinomana. That was the sin committed that made the people leave their homes; they had no desire to remain at their homes, they seemed to be bereft of all reason. When all these people had arrived in Arorangi, the people of that place treated them as pet pigs, that is to say they were treated as slaves, and they were divided among the people of Arorangi—each section of people had their share and each family had theirs divided out to them in turn—thus each man or family in that district had a certain number of captives or pet pigs to slay and eat when they choose. It was at this period that a great famine came over the land and the people started to eat human flesh; each household killed some of their captives and ate them. There was no war—simply killing and eating. The people used to sit in their houses and mourn, and made no effort to save themselves. They simply said: "What can we do; we are like mad people and are captives." They mourned for something to happen or someone to save them, but there were none; they had become foolish and were now captives. (The word *akiree* means captive or pet pig.)

When Pa saw what was happening to his people, that they were being killed and eaten, he fled one night to Nga-Tangiia, and he was pursued by a body of warriors. Pa fought them and won; certain warriors of his tribe (who had not gone to Arorangi) joined him, and

* This may have been the first to the writer's knowledge, but there were cannibal feasts here before Tangiia came.—S. SAVAGE.

† All the chiefs did not go, only the Pa family and the chiefs in his division.—S. SAVAGE.

with Pa at their head made war. At this time the great tribe (Takitumu-te-nu-roa) had lost its prestige; they had lost many of their tribe. Pa and his warriors attacked their enemies, but were driven back. They retired in great anger, and after a time again attacked and were victorious. Most of the warriors who fought with Pa were wounded, receiving many spear thrusts, and only eighty unwounded warriors were left. They retired to the mountain at Piako. Ruru (a warrior) went to Ati-kura and camped there; he had been wounded by a *korere* (spear). He stayed here until his wounds healed and then joined the war-party again. In the end the great tribe of Puai-kura-Arurangi was overthrown, and Pa and his warriors descended into their settlement and led the people away captives like a pack of animals; they did not kill them then, but led and drove them like a herd of cattle—men, women, and children. They took one of the *ariki's* wives as a pet pig, tied her up like a pig, and drove her along the road; they led her to Piako and killed, cooked, and ate her there, besides killing a large number of the other captives and eating them in revenge for those of their own tribe who had been killed and eaten at Arurangi.

The reason why these people were killed and eaten was revenge. When peace was made, man-eating ceased, but when war commenced, human flesh was again eaten. After a fight, the Takitumu tribe always assembled at Pu-kuru-vaa-nui (see note¹²). After prayer to the gods, the bodies of the slain were conveyed to Vaerota and buried in the ground at Paetae (Paeta), for there they had made special holes in which to place the bodies. The bodies were left in these holes for two days, until they were softened, and until the fighters had arrived at the general feasting place, when the bodies were again taken up and taken away and eaten; because they were of the people on whom revenge was sought. If a man was killed and no one hated him, his body was buried and not eaten.

From that time word has been handed down from father to son in each family of the acts that took place at Arurangi; of the killing and eating of some relation during their captivity there whilst they were bereft of reason. Word was passed to each generation to seek satisfaction.

I myself have seen my father's human oven. There were four of Ngati-Kati killed by Ngati-Manea at Arurangi, and four of Ngati-uinga were the payment for those four, including a lot of children. I have actually seen cannibalism, for some of our family gave us some human flesh to eat from that oven, and instructed us never to forget that revenge was to be taken by us. In consequence the people of Arurangi were chased to the mountains (Maunga-roa), and it was whilst they were there living in their fort that the Word of God was brought to this land, which saved them from revenge.

It was through revenge that Tute (one of the New Zealanders of Goodenough's ship, 1820) was eaten; he took his Rarotongan wife on the ship after having committed a sacrilege; he seized upon pigs, the property of several people, even as far as Arai-te-tonga, where Makea-metua lived. He seized all that *ariki's* coconuts and carried them off. This *ariki* lamented loudly for the loss of his property, but the avenger came—Rupe was the avenger who killed Tute for his act of sacrilege. The *ariki* said that the body was to be buried, but the avenger Rupe waited until night and then he came along and took the body and ate it.*

The generality of people did not eat human flesh, but the human ovens were indulged in by the warriors (who ate the contents); the *ariki*s and the principal people (*i.e.*, all high chiefs) of the island did not do so—they had their hogs, fish, and fowls to eat. It was fortunate that the *ariki*s and chiefs were not cannibals, or all men would have been eaten; because man's flesh is delicious to eat and the desire of it would have become overpowering, if human flesh had been generally eaten. It is not of a strong taste or strong smell like hogs and fish. Human flesh was very rich, especially the thighs and regions of the kidneys, and human flesh was very fattening. The *ariki*s would never partake of human flesh, to eat such was even an offence against them, moreover it was an offence against the gods Rongo-ma-tane and Tangaroa in the heavens. There is only one occasion in which the gods joined in a human feast or approved of it and that was when Tangiia hastily swallowed the eyeballs of Tutapu, when the gods Rongo-ma-tane and Tangaroa reproved him and said he should first offer them their share—theirs was the first offering; that is why they reproved Tangiia.*

There were not many places of refuge when fighting took place; it was generally in the open, and there the people gathered together for strength. Whilst peace lasted, no person was seized upon and killed, for such an act was a breach of the authority of the *ariki* and the chiefs; in case anyone was killed, a messenger would be sent by the *ariki*s to take the body to the shrine of Tangaroa at Vaerota, and in place thereof hog and *kava-ata* were partaken of.

There were other kinds of wars—that is war by angry words one to another; one man would goad another on until words of great anger passed between them—they would have patience until the *ariki* would declare war; they would then meet in proper battle. The warriors themselves never commenced a war, the *ariki* was the one who declared war; then evil would spread over the land and the many buried wrongs would be revived, old hatreds would be remembered.

That is all I remember.

* See paper No. 13.

NOTES.

[A word about Cannibalism.]

1. *Vairota*: This should be spelt *Vaerota*, this is a *marae* on the rocky shore on the eastern entrance to the Nga-Tangiia Harbour or Avarau. The *marae* proper was destroyed some years ago by a hurricane which swept over it, and totally destroyed it. Victims for sacrifice used to be taken here and hung up by the heels on the iron-wood trees, and the blood allowed to run on the sand. The old people tell me that the sand here turned quite red because of the quantity of blood that had been spilt. It was one of the great *marae*s of Rarotonga. Kai-nuku-ariki was the custodian of this *marae*.

2. *Kava-ata*: The *kava-ata* was the fully matured *kava* plant, which had grown such large tops that they had to be propped up the same way as tomatoes are treated. The drink made from this was full-flavoured, and always enjoyed when partaken of.

3. *Maketu*: This Maketu was not the Island of Mauke, it was the name of one of the islands in the Pau-motu Group. The place called Maketu, on Mauke Island, is only a large stone, which had been used as a hearth stone. I think Col. Gudgeon mentions this stone in one of the numbers of this Journal in Notes and Queries. Te Rei and Vakapora say that Maketu was an island in the Pau-motu Group, and that Tangiia never met Karika at Mauke. I hope to be able to translate my version of this meeting very soon.

4. *Tangiia offering the Au or supremacy to Karika*: All the Takitumu chiefs say that Tangiia never offered the *au* to Karika: he offered him a companionship or *ariki-comradeship*, that is to say, offered to make him equal in rank to himself. This, of course, the chiefs would not agree to, and Pou-te-aria, who was a high chief, seized the emblem, and in getting away to another part of the canoe with it, it fell into the sea; hence this man received the new name of Au-topa (the fallen emblem of *ariki-ship*.) This man has descendants now living at Arorangi, Rarotonga. I have this family's version of story, which will be given when I send in the full history of Tangiia-nui.

5. The Mataiapos, or chiefs, deny that any *pare-kura* was offered to Karika; their ancestors would not allow this; for at the time they stood equal to Karika: he was conquered by their canoe, and had it not been for Karika handing over his daughter to Tangiia, Karika would have been killed, for after she had been given to Tangiia as his wife, Tangiia said to Karika, "I adopt you as a son; I give unto you a mother which is the backbone of my canoe, i.e., the chiefs and warriors on the canoe." Thus Tangiia secured safety for Karika, for he wanted the latter as an ally in the forthcoming struggle with Tutapu.

6. Karika resented the action of the *mataiapos*, or chiefs, in their scant respect shown to him, and he, therefore, gave Tangiia wrong directions as to the course to steer, as he desired that Tangiia and his followers should perish. They also tell me that the Tai-rua-koko was a great whirlpool in the ocean where the waves rose mountains high—many miles to the south of Rarotonga.

7. *Te-ava-rau*: The name given by Tangiia to the entrance at Nga-Tangiia, which means, "The-two-hundred-harbours"; the name was given by Tangiia from the fact that he called and entered into two hundred harbours in his flight from Tutapu-arua-roa.

8. *Ue and Tautenga*: These two were relatives of Tangiia's, and as soon as Tutapu landed at Nga-Tangiia they hurried on over the reef to Avarau, for they knew that Tangiia was there, and warned him that Tutapu had arrived, and advised him what to do. The writer does not state that these two men stole

Tutapu's canoe whilst the battle was in progress, and sailed out to sea with it. They knew that reinforcements were coming from Iva to assist Tutapu, and they sailed out on the track by which the Iva canoes would come so as to intercept them and so tell them that Tutapu was killed (they knew he would be killed) with all his followers, and they alone were the survivors and had escaped with the canoe. In order to give colour to their story they cut and stabbed one another with their spears, they stood up in the canoe in doing this; soon they had made many wounds on one another, and thus when they fell in with the Iva fleet they stopped them and called out, "*Tupapa ua nei—Uenga ma Tau-tenga, kare e marikong; te taua a Tutapu, kua eke te tamaki, ko maua ua nei e ora nei.*" Which translated is, "We stand alone before you—Uenga and Tau-tenga, the cause of Tutapu was useless, 't'is overthrown, the host is routed—and we alone survive to tell the tale." This story of the battle between Tangiia and Tutapu is a very, very, small portion of the full narrative, which I hope to shortly translate, which gives the names of all the warriors of any note who were of Tutapu's party and were killed.

9. The *matasapos* do not agree with the writer that Karika took part in the fight, they state that all he did was to guard the shore, following up the fight as it progressed forward inland, killing any of Tutapu's party who tried to escape by way of the beach, and guarding the roads so that none of the enemy could get to the rear and attack Tangiia from behind.

10. This story does not agree with many others for they say that Tutapu was wounded between the big and second toe, that Tangiia and Tutapu were engaged in single combat at the time that this happened.

11. The allusion to Kaukura here seems out of place in the way it is put, for Kaukura was already at Rarotonga; in fact he came here before Tangiia with Iro-nui-ma-oata. Iro had picked him up at Takutea Island, and at his request brought him on to Rarotonga. Tutapu visited Rarotonga shortly after, and he and Iro departed to Tahiti where Iro met his relative Tangiia-nui, and lived at Tahiti for some time as the guest of Tangiia. It was at this time that Iro's son Ta-i-te-ariki was born, and was adopted by Tangiia and called Pa-te-ariki-upokotini. For when Tangiia made his tour round the island he came across the tribe of Kaukura who joined him, for they were part of his own people who had arrived on the island previous to Tangiia. Again Kaukura was an ancestor of Tangiia's, and had been deified by the Kaukura tribe, thus:—

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Kaukura
|
Amaru-ariki
|
Amaru-enua
|
Kaungaki-ariki-ki-te-marama = Te Tupa-ki-Avaiki
|
Tangiia-nui
    
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12. Pu-kuru-vaa-nui: This was the principal *Koutu-ariki* of Takitumu, in the same manner as Arai-te-tonga was the principal *Koutu-ariki* of Avarua. This was the first *Koutu-ariki* made by Tangiia, and within the limits of this *koutu* he built the *marae* Paeta. This was where he created Ta-i-te-ariki as an *ariki* over Takitumu, and it was even a greater place than Arai-te-tonga, for it was at this *koutu* that all Takitumu met when great events were to be discussed. This *koutu* was named after the cause of the dispute between Tangiia and Tutapu:—Pu-kuru (bread fruit-tree), vaa-nui (great mouth) which meant the great and many words of anger he had with Tutapu over the division of this tree.

S. SAVAGE, Rarotonga.

No. 15.

E MANA NO AKO-AKATURI-ROA.

KUA kimi a Ako i te ravenga e rauka ai i a ia te vaine nei, ko Miritau-akana; tera tana ravenga: Kua tau i te kai na taua vaine ra; kia rongo mai a ia e, kia maoa te kai, kua akaunga i nga tupuna, karanga atura, "E nga tupuna! Aere; kavea te kai a te vaine a tatou." Aere atura nga tupuna e kave; e tae atura ki tetai ngai, kua tuku ki raro kua kai i te manga memaitaki, ka tae ki te kikino era e apai ei. E tae atura ki te kainga o taua vaine ra, era e ui mai ei, "Naai tena manga?" Karanga atura raua, "Na to tane; na Akō!" Karanga maira taua vaine ra, "Auē! naai i tiki atu te manga a tera puaka?" Ko taua manga rai ia i tiria atu ei ki te aroaro o te puaka kia kai.

Ooki maira nga tupuna o Akō, e tae maira ki te ngutuare, te tiaki ua ra a Akō kia tae mai raua. Karanga atura a Akō, "E nga tupuna! Teea te puanga a te vaine a tatou?" Karanga atura raua i a Akō, "Tae ua atu maua, era i ui mai ei, 'E naai tena manga?' Karanga atura maua, 'Na to tane; na Akō.' Kua rere mai ki runga kua kai taua vaine." Kua rekareka a Akō i reira; karanga atura i nga tupuna, "Te vai iora tetai manga a te vaine a tatou." Te tauru atura tetai; pera ua rai e ope ua ake te manga i te kainga, e tae atura ki te pou o te are ma te turuturu, kua pou a runga i te enua, kua noo ua, kare e ravenga.

E tae akera ki tetai rā, kua ui atura a Akō, karanga atura ki nga tupuna, "E nga tupuna e! Eaa ake te manga toe i to tatou kainga?" Karanga atura raua, "E rua ika." Ui atura a Akō, "Teiea?" Karanga maira raua, "Tei te moana!" Ui atura a Akō, "Eaa te akairo?" Karanga atura raua, "E oe ua atu koe i te moana, na te kite ua koe i te manu i te rereanga, koia ia, tei raro i reira."

E tae akera ki te popongi kua rave a Akō i te oe, te kete, te āo ma te matau, aere atura e taatai, kua kika i te vaka, oe atura ki te moana, kite atura i te manu i te rereanga, tuku atura i te matau ki raro, kua kai te ika, ii ua iora e ki akera te vaka, kua oe atura ki uta, apai atura i te ika ki te kainga. E tae i te kainga era i aao ei. Karanga atura ki nga tupuna, "Aere, kavea te ika a te vaine a tatou."

Aere atura nga tupuna, e tae ki tetai ngai, kua tuku ki raro kua kai; e pou akera. Apai atura i te ika kikino. E tae i te kainga o taua vaine ra, o Miritau-akana, kua ui maira taua vaine ra i a raua, "Naai tena ika?" Karanga atura raua, "Na to tane, na Akō!" Karanga maira taua vaine ra, "Auē! Naai i tiki atu i te ika a tera puaka?" Ko taua ika rai ia peke i te aroaro o te puaka kia kai.

Ooki atura raua, e tae atu ki te kainga, te tiaki ua maira a Akō, kua ui maira a ia, "E nga tupuna! Teia te ika a te vaine a tatou?" Karanga atura raua, "Tae ua atu maua, kua rere mai ki runga, kua kai." Kua rekareka a Akō, karanga atura i a raua, "Te vai iora tetai ika, te na runga atura tetai." Pera ua rai i te au ra katoatoa.

E tae akera ki tetai rā, oe atura a Akō ki te moana e i i tetai manga ika. Puia atura e te matangi, paea atura ki te enua o Tane, tau atura ki uta i te po, kika atura i te vaka ki roto i te ngangaere, noo io i reira. Era i karanga ei, "Koai te ariki i uta nei nona te ava i tai? Tukituki mai, tukituki mai!"

Kua ara a Tane i reira, karanga atura, "Tu-te-maeva e! Tu-te-maeva e! Koai teia ariki i tai i taku ava?" Karanga te metua, "E moe! e taku ariki! e taruta po!" Pera ua rai e ao ua ake te po (? rā).

Kia tae ki te popongi, kua aere a Tane ki taatai e kakaro; kia tae ki raro i te ava, kua kite iora i tetai ara-vaka ke. Era e karanga ei, "Okotai ara-vaka; noai te rua!" Era i atoro ei; kia tae i roto i te ngangaere teia a Akō.

Karanga atura a Tane, "Auē te taaē e!"

Karanga maira a Akō i a Tāne, "E taaē koe, e taaē au! E tangata koe, e tangata au! E ariki koe, e ariki au. E atua koe, e atua au. Noou nui noku rai. Noou rekereke enua e nooia atu nei, e manuiiri au ka ē; tapae waitata ua mai nei au ki o ou." I reira a Tāne i rave ei, arataki atura i tona kainga. Kua pāpā i te vaiē ei tau manga ei angai i a Akō. Karanga atura a Akō i a Tane, "E tau te manga i toou enua?" Karanga maira a Tāne, "Ae!" Karanga atura a Akō, "Kare e tau te manga i toku enua, e maoa ua!" Ka tai tuatua ki te manava o Tāne. Kia tao te manga, karanga a Tane ki te tangata, kia aere (ki te) tuku tautai. Karanga mai a Akō i a Tane, "E tautai te ika i toou enua?" Karanga atu a Tāne, "Ae!" Karanga mai a Akō, "Kare e tautai te ika i toku enua, okotai ei tapa turuki e uakina, vaio atu te ika ka maitiiti aere." Ka rua ia tuatua ki te manava o Tāne.

Kia pou te umu kai, kua noo; kia tae ki te aiai, karanga atu a Tāne, "E tungi mai i te kukui (*sic*) ei turama." Karanga mai a Akō, "E tuitui te turama i toou are?" Karanga atu a Tāne, "Ae!" Karanga atura a Akō, "Kare toku are e turamaia ki te tuitui; te ra ki tetai tara, te marama ki tetai tara; vaio e marama e ao ua atu." Ka toru tuatua ki te manava o Tāne.

Noo iora raua i reira e tae akera ki tetai tuatau ke, kua noo ngata a Akō, kua tangi i te enua. I reira i karanga ai i a Tāne, e aere raua; kua akatika a Tāne. Aere atura raua na runga i te vaka okotai; e kia tae ki te moana, kanō tana ariki ra i reira tangi atu ai:—

Ka kake ake, ka kake ake,
Ko Tu-tamaeva

Te Nu-roa-i-o-Iti
Kua au ra i ta taua tama.

Kanō taua ariki ra e reira tangi atu ai.

Ka kake ake, ka kake ake,
Ko Tu-tamaeva
E te Nu-i-Tari-kura
E manava nui ko au ra
I ta taua tama e.

(E rai te pee kare ra i taka i aku.)

Oe atura rana i te moana, e kia ngaro te enua, i reira i karanga ai a Akō i a Tāne, "E tupuna toou i raro i te moana?" Karanga atu a Tāne, "Ae!"

[TRANSLATION OF No. 15.]

THE DEEDS OF AKO, THE PERSISTENT.

[THE unknown Rarotongan who writes this story calls it the *mana* of Akō. Now *mana* means power, prestige, super-human power, but we fail to see that either meaning meets the case here. The story bears on the persistence of Akō in his love making, and also on his humorous intercourse with Tāne; but whether this is the god Tāne or a man's name is uncertain, for Polynesian gods are very anthropomorphic. It is the most humorous story we have seen from Rarotonga; and one can well understand the appreciation of the listeners as some old fellow would tell the story with that expressive gesticulation that adds so much to a narrative, and which is so characteristic of the Polynesian. Unfortunately the narrative is unfinished. Mr. Savage has kindly looked through the story and made some corrections.]

AKO-AKATURI-ROA sought some means by which he might secure the affections of the lady Miritau-akana, and this is the course he took: He proceeded to cook some food for the lady, and when it was nicely done he addressed his grandparents, saying, "O the grandparents! Go! Take this food to our lady." So the grandparents went off, and on their arrival at a certain place they set down their burden and proceeded to eat the choicest morsels, leaving the inferior parts, which they took on with them. When they reached the home of the lady, she asked, "Who is this food from?" The two old people replied, "From your (would-be) husband! From Akō." Then said that lady, "Alas, indeed! Who would fetch the food of that pig?" She then took the food and cast it before the pigs to eat.

Akō's grandparents then returned to the home, where they found Akō awaiting their arrival. He said to them, "O, the elders! Where is the abiding place of our lady?" They said to Akō, "When we got there the lady asked, 'Whose food is this?' We replied, 'It is from your husband; from Akō.' At this she seized the food and ate it."

Akō was delighted at this, and then said to his elders, "There are still some morsels of food left." So other parcels of food were made up (and sent to the lady); and so it went on until all the food in the house had been consumed, as well as (other presents, even) the pillar and side posts of the house, until nothing but the bare ground was left, and no further means (of propitiating the lady) remained.

After the lapse of some time, Akō asked the elders, "O, the grandparents! What other food remains in our home?" They replied, "There is still the fish!" Again Akō asked, "Where?" The answer was, "In the sea." Akō then said, "What is the sign (means to obtain it)?" They replied, "You must paddle out to sea, and when you see many birds (hovering over the water), that is the place; they are below."

The next morning Akō took his paddle, basket, lines, and hook, and went down to the seashore, where he launched his canoe and paddled out to sea, where he saw the flock of birds, and there he let down his lines; the fish took the bait, and he continued to fish until the canoe was full. Then he returned and carried up his fish to his home; here he wrapped them up, and then said to the old people, "Go, and take to our lady the fish!"

So the old people went off on their errand, and at a certain place set down their burden and feasted on the best of the fish, taking on with them the inferior ones. When they got to the home of the lady Miritau-akana, she asked, "From whom are those fish?" They replied, "From your lover, from Akō!" The lady then said, "Alas! Who would go to the trouble of fetching the fish of that pig?" Then were those same fish cast before the pigs to be eaten.

When the old people reached home they found Akō waiting the result, who asked, "O, old people! Where are the fish of our lady?" They replied, "When we got there she rushed at the fish and ate them." Akō was very pleased, and said, "There are still some fish remaining; take some more as before (to the lady)." And so it went on for several days.

Some time after this, Akō again went out to sea to fish; but he was blown away to the distant land of Tāne, where he was driven ashore in the night. He hauled up his canoe into the forest, and stayed there. Then he shouted, "Who is the *ariki* inland who owns this passage (in the reef) on the shore? Shout your reply that I may hear!" This aroused Tāne, and he called out, "Tu-te-maeva ahoy! Who is this *ariki* at the shore (working) at my canoe-passage?" The parents replied, "Go to sleep, O, my chief! it is only a night vision." And this went on until daylight.

When morning came, Tāne proceeded to the shore to see who the new comer was, and when he reached the passage he beheld another, a different one to his own. Then he said, "There was only one passage

(before); whose can the second be?" He then proceeded to search, and there he found Akō in the forest.

Tāne called out, "Alas! what a demon!" Akō answering him replied, "If thou art a demon, so am I! If thou art a man, so am I! If thou art a chief, so am I! If a god, I am one also! If thou art great, so am I! Thou art of the land and an owner who lives there; I am a stranger and may err; I landed near here on your shore!" Then Tāne took him and led him to his home, and split out some firewood to cook food to feed Akō with. Akō then asked Tāne, "Do you cook the food in your land?" Tāne said "Yes!" Then said Akō, "We don't cook food at my home—it is already cooked; the sun cooks it for me!"* This was the first word (thorn) into Tāne's heart. When the food was cooking, Tāne said to his men they must go and fish. Akō (hearing this) asked, "Do you catch the fish in your country?" Tāne replied, "Yes!" To which Akō said, "We don't catch the fish in my country—they come to my doorstep; all we do is to clean them, and the fish are left to kick and wriggle about." This was the second word (thorn) into the heart of Tāne (second slight).

After the oven of food had been eaten, they rested. When evening came Tāne said, "Light up the *kukui*† as a lamp." Akō asked, "Do you use *tuitui* for a light in your house?" "Yes!" said Tāne. Then said Akō, "My house is not lighted up with *tuitui*—the sun is on one side, the moon on the other, and thus there is light until daylight!" This was the third word (thorn) into Tāne's heart (third slight or insult).

So they remained there together for some time, until Akō began to be restless and much regretted his own home. Feeling this, Akō proposed they should go thither, which was consented to by Tāne. They went away together in one canoe, and when they got out to sea that chief sat down and did compose his lament.

Now ascends, ascends,
Tu-tamaeva O!
To the Nu-roa-i-o-Iti‡
And our son is Au.

Then the chief composes another *tangi* :—

Ascends, ascends,
Tu-tamaeva
To the cocunut-at-Tarikura
I have the courageous heart
The son of us two.

(The song is a long one; I did not catch the whole of it.)

* Tane took this remark as a slight on himself.

† *Kukui* = *Tuitui*: *Alourites triloba*, the candle-nut tree, the oily nuts of which are strung on the midrib of the coconut leaf and burnt as a candle.

‡ A place mentioned in the story of Taaki (Maori, Tawhaki) at the Fiji Group.

So they paddled away on the ocean until the land was lost to sight, and then Akō asked Tāne, "Have you an ancestor under the sea?" Tāne replied, "Yes!" (This story ends abruptly here.)

NOTE.—This Akō was a member of the Pa family, a descendant of Tai-te-ariki.—S. SAVAGE.

No. 16.

E TUATUA NO TE KAPŪA-ANGA I TE ENUA RA KO
TAURUTU (KOIA A RURUTU).

NA VAKAPORA-UATINI, Rarotonga.

TERA tikai te ingoa i taua enua ra ko Te-rae-o-te-pau. Kia tae atu ra taua tangata ko Tangi-aura i reira i tapaia'i te ingoa o taua enua ra ko Taūrūtū; no Rarotonga nei taua tangata ra, aere ei aia ki taua enua ra. Ko te tangata mua aia mei Rarotonga nei tei tae mua ki taua enua ra ko Te-rae-o-te-pau. Tera te mea i tae ei aia ki taua enua ra, i peke aia no ta rana ekai ma Vakapora-Taūi; tera te tu: E teina aia no Vakapora, nana i tiaki a Makatea e tona kiato; tera te ingoa i tona marae ko Te-Ara-ka-nii; tera te tumu i te pekapeka ko te atinga kare aia e pā ki a Vakapora, ka taapu nana koia rai te rangatira. Kua tiki a Vakapora te atinga, kare e pā, kua pera ua'tu rai. No reira kua akutupu a Tangi-aura i te tamaki ka tā i a Vakapora kia mate, ka rave i te enua nona. Rave atu ra i a Puanono, rave atu ra i tetai papaki i te tua-repo i Karekare. Tera te ingoa i te repo tana i rave, ko Puantu, ko Paenga-kope, ko Kaekae, ko Uru-pukapuka, ko te Aretoa-i-Peau, ko Teii, ko Punao-riki; ko te tumu tena i te tamaki, tamaki atu ra ki Makatea. Tera nga toa o Tangi-aura, ko Kuri-ava, e Ngati-ava; tamaki atu ra ma Vakapora e ona nga toa; mate atu ra a Kuri-ava ma Ngati-ava e to rana papaki tangata. Tera te ingoa o nga toa o Vakapora i taia'i ratou ko Ariki-po, ko Aitu-pao, ko Rangi-onu e to ratou papaki tangata. Tera te pee:—

Ka peke te āo ki te Makatea
Ei toa koe kia mate roa e Tangi-aura,
Akataka-riri mainaina tauu kainga—
I toku nei kainga ake.
Ka peke te āo ki te Makatea—
Te āo ra ki te Makatea.
Ko Kuri-ava ko Ngati-ava—
Akamaia ki te turanga na Aitu-pao—
Ka mama'i a Ariki-po ei toa koe kia mate roa a Tangi-aura.

Riro atu ra te koutu i a Vakapora ma te kainga; tuarua atu ra a Tanga-taura ma tona kiato kia aere. Tarai iora a Tangi-taura i te pai, topa iora i te ingoa ko Te Ara-ka-nii, akatere atu ra to ratou vaka (pai) ki te moana ka aere tikai ratou ki Kuporu, no te mea ko te enua ia o Tuiti-ariki. Puia atura ratou e te matangi ki tetai enua ke; tera te ingoa o taua enua ra ko Te-rae-o-te-pau; kake atu ra ratou ki uta, topa atu ra te ingoa o taua enua ra ko Taurutu, koia tei karanga i teia tuatau ko Rurutu; ko Taurutu te ingoa i topaia'i ki taua enua e Tangi-taura, e ingoa kainga no Vakapora i Rarotonga nei. Noo iora a Tangi-taura ki reira, anau atu ra tana tamaiti, topa iora te ingoa o taua tamaiti ko Marava, ki te ingoa o tona teina ko Akarava. Kua oki mai aia ki Rarotonga nei, noo atura ki o Kaitua, nana i akakite mai e, kua tae ratou ki tetai enua ko Te-rae-o-te-pau te ingoa. Kia kite a Akatauirā (koia a Te Ariki-tara-are) i te pai i aere mai ei a Akarava ma tona tini tangata, keia atu ra aia ma tona tini tangata aere atu ra ki Enea-Manu (koia a Atiu) noo atura ki reira, anau atu ra tona uanga ki reira, koia a Ngamaru-Ariki, no reira i tuatuaia'i e ko Ngati-Te-Aka-tauira.

NOTE.—This history corresponds with my notes on the History of Atiu, the Ngamaru family give their genealogy showing descent from this Akatauirā. That he came from Rarotonga.—S. SAVAGE.

[TRANSLATION OF NO. 16 BY S. SAVAGE.]

THE ORIGIN OF THE NAME OF THE ISLAND OF RURUTU (FIRST CALLED TAURUTU).

BY VAKAPORA-UATINI.

THE real (or original) name of that island was Te Rae-o-te-pau. When the man named Tangi-taura went to that island he called it Taurutu.

That man was from Rarotonga and he went to Rurutu. He was the first Rarotonga man who visited that island—Te Rae-o-te-pau.

The reason why he went there was, that he was driven away from here through a feud that existed between him and Vakapora-Taui; he was a younger brother to Vakapora, and he and his *kiato*s (relations, followers) had charge of the land Makatea. The name of his Marae was "Te Ara-ka-nii." The cause that led up to the dispute was the tribute he had to render to Vakapora; he refused to perform the obligation when called upon, he withheld it as he was a *rangatira*, and refused to acknowledge the right of his elder brother to demand tribute from him. Vakapora sent repeated demands for the tribute but failed

to exact it. This went on for some time, at last Tangi-aura made war, and seized upon the family lands of Vakapora named Puanono and part of the swamp land in Karekare. The names of the swamps he seized were—Puautu, Paenga-kope, Kaekae, Uru-pukapuka, Te Aretoa-i-Peau, Teii and Punao-riki. This was the cause of the war—this war took place at Makatea. The names of Tangi-aura's warriors were Kuri-ava and Ngati-ava. Vakapora and his warriors and their fighters fought Tangi-aura and his two warriors and their men, with the result that Tangi-aura was beaten, and his two warriors Kuri-ava and Ngati-ava were slain with all their followers (Tangi-aura and his own men were spared). The names of Vakapora's warriors were Ariki-po, Aitu-pao and Rangi-onu, they and their followers killed the two opposing warriors with their followers. Here is the song commemorating the event:—

The fight raged and was won at Makatea—
 Be thou a warrior strong to kill Tangi-aura
 Thou will have to fight fiercely for thy land—
 My land thou would'st despoil me of.
 The battle was fought and won—at Makatea—
 Won back my supremacy at Makatea.
 The warriors Kuri-ava and Ngati-ava—
 Were shamed and overthrown by Aitu-pao.
 Be strong—leap lightly O Ariki-po!
 Oh warrior brave—overcome and slay Tangi-aura.

Vakapora thus got possession of the *koutu* (see note) and the lands formerly held by Tangi-aura, and drove Tangi-aura and his *kiatos* (immediate followers) off. Tangi-aura built a canoe and called it "Te Ara-ka-nii," and he and his followers sailed away to sea. He intended going to Kuporu (Upōlu, in Samoa) the land of his ancestor Tuiti-ariki. But they were blown out of their course by the wind to another island, the name of which island was Te Rae-o-te-pau. He and his crew landed, and he called that island Taurutu (now known as Rurutu), he called it Taurutu—that was one of the Vakapora family lands at Rarotonga. Tangi-aura lived on that island, and a son was born to him there; he called that son Marava—named him after his younger brother Akarava. The younger brother Akarava returned to Rarotonga and dwelt with Kaitua, and he told the news of their having reached an island named Te Rae-o-te-pau. When Akataura (otherwise Te Ariki-tara-are) learnt of the vessel in which Akarava and his many men came in, he (Akataura) stole it, and with his people sailed away to Enua-manu, that is to say Atiu, and remained there. He there begat the line of Ngamaru-Ariki, it is from him the tribe of Ngati-Te-Akatau-ira receive their name.

NOTES.

Koutu.—A *koutu* is what would be called the Court of Royalty, it comes before a *marae*; for in calling out the title of an *ariki*, or of a high chief such as a *mataiepe*, the name of such *ariki* would be called out by the public speaker, then his *koutu* would be named, and then the *marae*. The *ariki* being the head of the Court, and each member of the *ariki* family had the royal right of proclaiming themselves "a white pebble" of that *koutu*—a proof of their royal rank; each son or brother or daughter of the *ariki* can, as *rangatiras*, call themselves *kirikiriki-ta-ta*, white pebbles, or stone of so-and-so *koutu* (name). *Marae* were built within the limits of a *koutu* as a rule; sometimes one *koutu* contained three to four *marae*. A *koutu* was a place where all the chiefs or priests met to discuss any tribal event of note; certain stones were set up as seats, called *atiasape*, on which the chiefs sat during the discussion; only the head of each family could take a seat on these stones in an *ariki's koutu*—that is to say the head of each *mataiepe* or *rangatira* family. Other *ariki* of other districts had also special seats; in Takitama, Pa-Ariki would take the chief seat as supreme *ariki*, and Kainuku next, Timonana next, and Makoa next. Pakuru-vaa-nui is the name of Pa-Ariki's *koutu*. It is my intention to send in a paper on this subject, as there seems to be some doubt and misunderstanding as to the difference between a *koutu* and a *marae*.

In this instance Tangi-taura held this *koutu* as a member of the *mataiepe* family Vakapora, subject to the jurisdiction of the chief (his elder brother) or *mataiepe* Vakapora. Tangi-taura could have his own *marae*, but not a *koutu*; that alone was the right of the elder, no one of a lesser rank than a *mataiepe* had the right to hold a *koutu*.

Kiato.—*Kiatos* were generally the descendants of the younger branches of the family; they had a certain status in the tribe.

Tuiti Ariki.—This man is the ancestor of Vakapora; he came to Rarotonga with Tangia-nui from Tahiti. He came from Kuporu (Upolu) originally, and with his brother Te-Ariki-Nuku-a-ki-roto left Karika's canoe, and joined Tangia at Makatea, an island in the Paumotu Group.

S. SAVAGE.

I find from the "Rarotonga MSS." Vol. I., p. 55, (Te Ariki-tare-are's version) that Kaitua mentioned in the foregoing narrative was the elder brother of Akarava (also mentioned above), both belonging to the Vakapora family. These two flourished about 20 generations ago, or say, about the year 1400, and this gives us a rough idea of when the island of Rurutu received its second name.—
EDITOR.

ANCIENT BELIEF OF THE RURUTU PEOPLE.

AMONG Dr. Wyatt Gill's papers is the following note in the Rarotongan dialect describing a very peculiar belief of the Rurutu Islanders:—

"About man when the body dies: The 'Vaerua kino,' great evil spirit, comes and swallows the dead man's spirit into his belly. After a certain time the evil spirit evacuates the spirit. He (the evil spirit) then scrapes the inside of a coco-nut, and on completion he crushed the coco-nut in a *kumete*, or bowl, and into this he placed the human spirit, and then stirred it about. This causes the spirit to become a 'Vaerua-rikiriki' (little spirit) also an evil spirit, to work for the great evil spirit, and to be at his command to be sent here and there. Such was the belief of the heathens of Rurutu."

No. 17.

KO TE TERE MAI A AREKEA MEI UEA MAI.

NA ITIO I TATA.

E TUATUA teia no tetai tangata, koia a Arekea, i te tuatau i te ariki o Rarotonga koia a Are-ariki. Tera te vaine ko Takareu; ko te tuatau ia i aere mai ei a Arekea.

Kua akaruke a Arekea i tona enua, koia a Uea, e tona ariki, koia a Te Pou-o-te-rangi, ko te ariki ia o Uea. Ko tana tama ko Te Pou-orongo, ko tona tuaine ko Te Maora-o-Avaiki. Ko te tuatau ia i tae mai ei a Arekea ki Rarotonga nei.

Tera te taoonga o taua tangata ra, e tumu-karakia, mei i a koe na te tu, ko te aronga taau e apii na, ko te anau karakia ia, kia taka i a koe te aiteanga i taua tuatua ra. Kua aere mai taua tangata ra ko Arekea ki Rarotonga nei, kua akaruke i a Uea, kua aere mai taua tangata ra; ko Atupa te tapere, ko te Puna-o-Arekea te kainga, tei Avatiu te marae koia a Paepae-tua-iva.

Tena nga tumu-karakia i reira—ko Renga-ariki e ko Taai, ko Arekea te tokotoru. Kua unga mai nga karere i te tiki i a Arekea, kua vave te pure i Uea. Kare a Arekea i keu. Tera tetai ingoa ra o Uea, ko Varekao, ko te ingoa vaerna ia, ko Uea te kopapa. Tera nga karere i ungaia mai, ko Maunga-piko, ko Kopu-ivi, ko Ikuveru, ko Te Aputa-rangi, e ko Koura. Kare a Arekea i keu. Kua tupu i reira te riri o Te Pou-o-te-rangi, ko te ungaanga mai i te tama, i a Ea, koia a Karika, e Katu, e Takua, e Mavake, e Mara, e Aroā.

Tera te au tiki i te vaka, ko Muu-tonga, ko Motea ia, ko Muu-tokerau, ko Akatorau ia, ko Kona, ko Te Avaro, Te Ariki-karomatangi, ko Ria ia, ko Tuarā, ko Parapu, ko Rutunga, ko Tapuotī, e te vaka, e Tangiia.

Te openga ia o tei reira tuatua.

[TRANSLATION OF No. 17.]

THE VOYAGE OF AREKEA FROM UEA ISLAND.

WRITTEN BY ITIO.

THIS is a word about a certain man named Arekea, in the times of Are-ariki, *ariki* of Rarotonga; his wife was Takareu—that was the period he came to Rarotonga.

Arekea abandoned his home at Uea Island, and his *ariki* named Te Pou-o-te-rangi (lived 30 generations back from the year 1900—see table at end of "Hawaiki") who was the *ariki* of Uea. His son's name was Te Pou-o-rongo, and his sister was Te Maora-o-Avaiki. That was the period that Arekea came to Rarotonga.

The profession of that man was a recitor of *karakias* (incantations, invocations, &c.—a priest), just like you (Dr. Gill), and taught the same kinds of things, prayers, &c., you will be able to understand the meaning of that word. That man came to Rarotonga, abandoning his own island of Uea. Atupa was the district, and Puna-o-Arekea his home, at Avatiu was his *marae* named Paepae-tua-iva (at Rarotonga).

The following were the priests in those days at Uea: Renga-ariki, Taai, and Arekea was the third. Messengers were sent to fetch Arekea, as the *pure* (prayers) were about to be said at the *marae* at Uea; but Arekea did not respond. Another name for Uea was Varekao, the latter being its 'spirit' name, Uea was the 'bodily' name. The names of the messengers who were sent were Maunga-piko, Kopu-ioi, Iku-veru, Te Aputa-rangi, and Koura. But Arekea would not stir. Te Pou-o-te-rangi was very angry at this; and then sent his son Ea—the ancestor of Karika, Katu, Takua, Mako, Mara and Aroa (Rarotongan families).

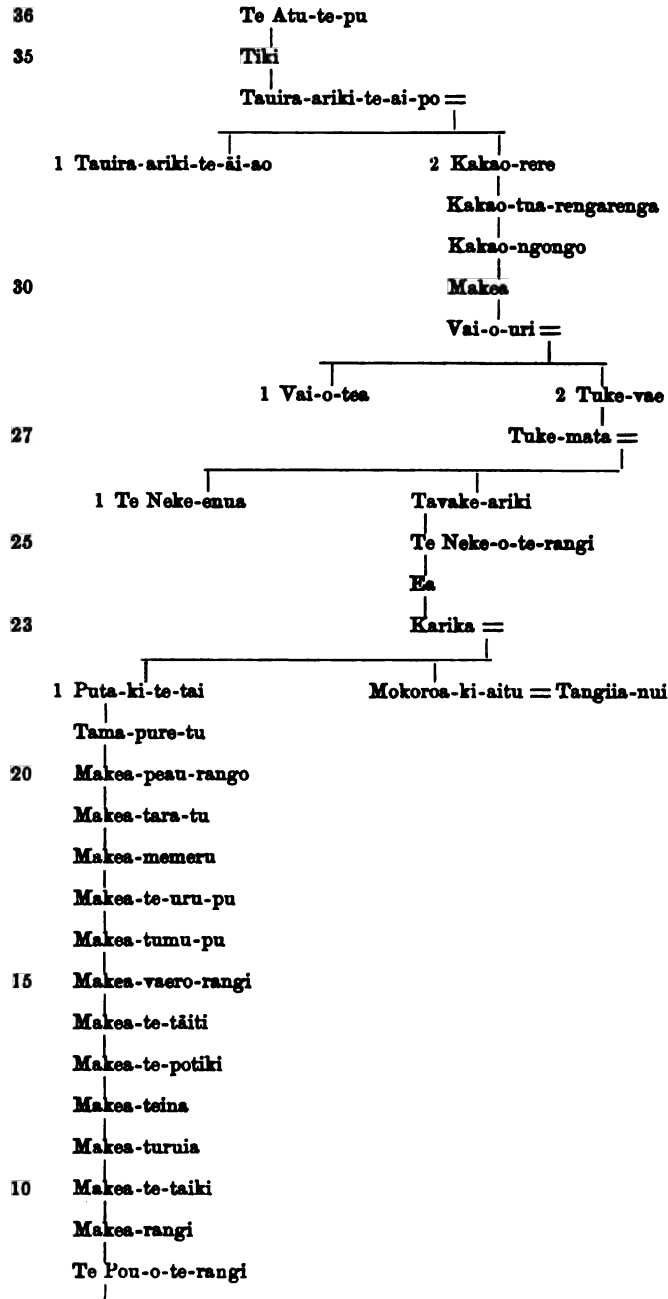
Those who fetched the canoe were Muu-tonga, or Motea, Muu-tokerau, or Akatorau, Kona, Te Avaro, Te Ariki-karo-matangi, or Ria, Tuarā, Parapu, Rutunga and Tapuoti, and the canoe, and Tangiia [sic].

There is not a great deal of interest in this story, except as showing that the ancestors of the Makea family once dwelt at Uea, or Wallis Island, some 180 miles west of Samoa, and also as showing the extent of the voyages undertaken by the old Polynesians. The story does not say so, but the probability is that Arekea was expelled from Uea for neglect of his duties. The chief Ea, mentioned, was the father of Karika who came and settled in Rarotonga, *circa*, A.D. 1250, at the same time as Tangiia.

In Dr. Wyatt Gill's papers is to be found the genealogical table of the Makea family, which, however, makes Karika, mentioned above, to have flourished twenty-three generations, instead of the mean of twenty-six, from the year 1900. These kind of tables have not much interest for the general reader, but they are the only means we have of building up the chronology of the Polynesians, and will yet be of the greatest use to the future historian of the race.

The names of those who 'fetched the canoe,' above, leave rather the impression that they are emblematical names for the winds, &c.

This is the pedigree :—



Makea-te-patua-kino

Makea-uri

5 Makea-maiti

Makea-pori

Makea Daniela (died in 1910, aged about 55 or 60).

.....
.....

It has always been held by the Rarotongans that the chief Karika, mentioned in the above story, came from Manu'a Island of the Samoa Group, to Rarotonga. Dr. Wyatt Gill wrote to Taunga, one of the Rarotongan Missionaries at Manu'a Island, asking him to make enquiries; and on the 29th August, 1870, Taunga replies in an interesting, well expressed letter, giving the confirmation of the Rarotongan tradition from the Manu'a learned men. Taunga had been twelve years at Manu'a, he states, at that time, and consequently was well acquainted with the Samoan language. We take the following from Taunga's letter quoted above:—

“E ko Makea-Karika taau i tata mai; teia te tupuanga o taua Makea-Karika, tei te enua taku e noo nei, koia oki ko Manu'a, i tuatuaia ra e ko Manuka. E tuatuaia e to Manu'a e, ko 'Ari'a. Teia tona ngai i noo ei, ko Ana-luma te ingoa; e tona marae oki, teia rai ia, i tuatuaia e to Manu'a e, ko 'Malae-tele.' E ko Tangaroa oki tona atua; e ko te ngai i taraia ei tona vaka ko Tafagatafaga; e ko te ngai rai ia i aere atu ei a ia. Tera te mea i aere atu ei; e tamaki raua ko 'Ari'a e tetai 'Ari'a oki, e manono i to raua ariki. E itiiti te tangata i piri ki te tuakana, e maata ra ki te teina; e toru paa mataiti i to raua tamakianga, te peke ra te tuakana, te riro ra te enua i te teina, te ariki ra a ia—koia oki a Tui-Manu'a. E ko 'Ari'a tuakana, koia oki a Makea-Karika. E maata rai oki te tuatua i taua mea ra.

E kua ui mai koe e, 'Kua kite ainei koe i a Rongo? te atua i akamori ei to Mangaia i muatangana?' Te tata atu nei au ki a koe, e tamaiti na Tangaroa a Rongo, e tuatuaia e Manu'a e, 'Ko Rongo e tamaiti na Tangaroa, e atua oki no Manu'a.' E tokorua oki i taua ingoa ra; ko Rongo, e ko Turi—ko nga tama ia a Tangaroa, e puke atua ia no Manu'a. E ko Rongona (e Lologa) e tokorua ia tama a Tangaroa, e ariki raua, i anau mai raua i te vaine ko Sina, i anania e Sina ko Rongona, anau mai oki tetai ko Le Lologa.

Ko Sina, e tuatuaia e to Rarotonga ra e, e ko Ina. E puke ariki aua nga tangata ra; anau ta Rongona ko 'Ari'a tuakana, anau oki ta Le Lologa ko 'Ari'a teina. Ko 'Ari'a tuakana ko Makea-Karika ia, e ko 'Ari'a teina ko Tui-Manu'a ia.”

TRANSLATION.

"As to the Makea-Karika that you wrote about; this is the place where he originated from, from the island where I dwell, that is Manu'a, which is said to be Manuka (of Rarotongan tradition). The Manu'a people call him 'Ari'a,* and the place where he dwelt is called Aua-luma, where was his *marae* named 'Malae-tele.' Tangaroa was his god; the place where his canoe was dubbed out is named Tafagatafaga, which was the place from which he departed. The reason of his leaving was this: There was war between 'Ari'a (Karika) and another 'Ari'a, due to a struggle for the chieftainship. There were only a few people supporting the elder cousin (Karika) while the younger one had many people; about three years were occupied in this struggle, when the elder cousin had to leave, and the island became subject to the younger, that is to Tui-Manu'a (King of Manu'a). 'Ari'a the elder was Makea-Karika. There is a great deal about this affair (in the Manu'a traditions).

"You also ask me, 'Have you learnt anything about Rongo? the god whom the Mangaian formerly worshipped?' I reply to you, Rongo was a child of Tangaroa, one of the Manu'a gods; as the Manu'a people say, 'Rongo was a child of Tangaroa, and a god of Manu'a.' There were two of that name, Rongo and Turi—the sons of Tangaroa, both gods of Manu'a. And Rongona (Lologa) both sons of Tangaroa, and both high-chiefs, born of the woman Sina. Sina is called Ina in Rarotonga. Those people were all high chiefs of Manu'a, and Rongona was father of 'Ari'a the elder, whilst Le Lologa was father of 'Ali'a the younger. 'Ari'a the elder was Makea-Karika, and 'Ari'a the younger became Tui-Manu'a."

(The descent from the above Tui-Manu'a to the middle of the nineteenth century will be found in "Reports of the Australasian Association for the Advancement of Science." By Dr. Fraser.)

* The Samoans do not pronounce the 'k,' but substitute the 'catch' represented by an inverted comma.

(To be continued.)



NOTES AND QUERIES.

[222] Period of Rata.

See p. 155, Vol. XX. Miss Teuira Henry responds to the hope expressed at the bottom of the page quoted above, by saying that "Tahitian legends show Rata to have been contemporary with Hiro (Whiro) who saved him once from being lost in a whirlpool."

If this is the same Hiro as the contemporary of Tangiia of Rarotonga, Rata flourished so late as 26 generations ago. But probably this is the other Whiro of Maori genealogies who flourished about 35 generations ago, and this agrees fairly well with the figures given on p. 155, *ante*.

[223] Pari-nui-te-ra.

Miss Teuira Henry also tells us that she "has been fortunate enough to meet with a good old Tahitian scholar named Poroi, who tells me that Pari-nui-i-te-ri (Great cliff in the Sun) is the name of the cliffs near Tahara'a, or Mou'a-an (Moa-ura of Fornander) called One Tree Hill by Wallis and Cook"—on the north coast of Tahiti.

This is a confirmation of Maori History, which says that an expedition went back to Hawaiki from New Zealand to fetch *kumara* tubers, and that they obtained them from Pari-nui-te-rā. We were told in 1897, whilst at Moorea Island, that this place was on the north coast of Tahiti, and Miss Henry now confirms it.

[224] Tuhua Island at Hawaiki.

An island of this name is mentioned in Maori History, wherein it is stated to lie south-east of Hawaiki. Miss Henry learnt from the old Tahitian mentioned in last paragraph, that "Tuhua (stand entirely) is the same as Me'e-tia, that being its former name, and the latter retaining the same meaning, and resembling it more when called Me'e-tu as it was before King Tū caused the change by adopting the latter word as his name."

This more modern name of the island is, however, ancient also, under the form Meketika, for it is retained in the traditions of the Taranaki Maoris as that of an island near Hawaiki (Tahiti). These two identifications go to prove that Hawaiki, from which the Maoris came to New Zealand, was Tahiti, as is also supported by plenty of other evidence.

[225] A New Human Race.

The "Revue Anthropologique" of Paris, No. 9—21st year—September, 1911. Under the above heading has the following: "The 'Nouvelliste de Hambourg,' has received from a scientific expedition, conducted by M. Stefanson, news which has arrived at New York. The expedition left in April, 1908, to explore the Arctic coasts as far as the north of British Columbia. M. Stefanson reports that the expedition has discovered a new race of polar man of European type, which had never before seen white men. The letter is addressed to the Secretary of the Pary Club; and is dated 18th November, 1910. It contains the following passage:—

'In a country which up to the present was supposed to be uninhabited, we have discovered some beings who had never seen either White people or Indians,

and who would not believe I was not an Esquimaux. We have found some beings, who, according to their language and customs are Esquimaux, but who by their physique are Scandinavians. We found in all forty persons, but there are others further north. That discovery is the commencement of the solution of two problems: (1st) What became of the people of Sir John Franklin? and (2nd) What has become of the 3,000 Scandinavians who quitted Greenland in the 15th Century, and who disappeared completely? If we are unable to respond to either of these questions, we touch on another scientific problem. Why do the inhabitants of part of Victorialand differ so remarkably from others, and why have they a European aspect? The Esquimaux who accompanied me said at once, 'These people are not Esquimaux.' Two of these people had red beards. '"

[226] **Fanning Island.**

The Press Association reports under date 21st November, 1911, the following interesting item as published in the "Taranaki Herald":—"Mr. Humphrey Berkeley, owner of Fanning Island, states that recent excavations have disclosed that it was once inhabited by skilled races. He has unearthed the remains of a large building 200 feet by 50 feet. No mortar was used, the stones being morticed together. Near the building is a tomb containing a human skeleton with a necklace of the teeth of the cachalot and other articles, including a skull for poi eating and a dog. Mr. Berkeley concludes that the island was one of the resting places of the Polynesians in their numerous migrations in olden days."

Fanning Island was one of the places at which the early Polynesians rested on their voyages between Hawaii and Tahiti. Poi was food made from the taro; dogs were also used as food. The skull of an enemy might be employed as a vessel to contain food, as a method of insulting the dead man. Both Fornander and Dr. Emerson, of Honolulu, have recorded the native names of several islands in those parts, but which was Fanning Island is now unknown.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 19th December, there being present: The President, and Messrs. Corkill, Newman, and W. W. Smith.

Letters were read from Mr. R. Coupland Harding regretting his inability to continue the preparation of the Index to the yearly volumes, a work he has most kindly undertaken for the past sixteen years. The thanks of the Society are due to him for his labours. From the Editor of the 'School Journal' in reference to a series of papers on Maori History. From Mr. S. Teed resigning his membership, and other correspondence re sale of 'Journals,' etc.

The following new member was elected:—

Dr. Arthur Challiner Purchas, Carleton Gore Road, Auckland.

A paper from M. A. Leverd on "The Tahitian Version of the Legend of Tawhaki" was received.

It was decided to hold the Annual Meeting on the last Friday in January, 1912.

Copies of Vol. II. of the "Memoirs," being the late Mr. Shand's "The Moriori People of the Chatham Islands," were laid on the table, and copies directed to be sent to the members of Mr. Shand's family, and to the original subscribers.

It was decided to communicate with the Government in reference to the printing of Mr. H. L. James' Index to the twenty volumes of the 'Journals,' and to print Mr. Elsdon Best's index to "Titles of Papers," to be published in the 'Journal' in March, 1912.

It was reported that the sales of Vol. I. of "Memoirs" ('The Taranaki Coast') had covered the expenses all but about £4; and the sales of the reprints of Vols. I., II., III., IV. had recouped the cost all but £3.

The names of six members were struck off the Roll for non-payment of their subscriptions.

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